

# THE AMBASSADOR

OF THE

## COMING AGE;

A MONTHLY PERIODICAL,

DEVOTED TO THE EXPOSITION AND DEFENCE OF  
"THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF  
JESUS CHRIST,"  
AS COMPREHENSIVELY UNFOLDED IN THE WRITINGS OF MOSES,  
THE PROPHETS, AND THE APOSTLES.

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# THE AMBASSADOR

## Of the Coming Age.

“A wicked Messenger falleth into mischief, but a faithful Ambassador is health.”—PROV. xiii. 17.

No. 1.

JULY, 1864.

Vol. 1.

### Our Name and our Mission.

WE have selected the title, “*Ambassador of the Coming Age*,” because it expresses our mission, and has the advantage of being new and striking. We are not unconscious that it seems a little pretentious, and perhaps involves a slight violation of propriety in view of the fact that an ambassador is an accredited representative sent from one court to another. Nevertheless, we take consolation in the universally illustrated fact that the title of a publication cannot be held rigidly amenable to the rules of the critic. “*The Morning Star*,” “*The Globe*,” “*The Observer*,” are all malapropos if construed literally; yet there is a certain representative significance about them which they tersely and agreeably express. So with the Ambassador; there is no pretention to special commission—no desire to be pompously important, but simply a wish to broadly signify the distinguishing character of the magazine thus inaugurated, as the proclaimer of certain great approaching dispensational changes which are comparatively unknown and uncared for by the professing christian world.

Then there is something to be said on the score of novelty. All other

names have been used up. *Heralds*, *Standards*, *Harbingers*, *Advocates*, *Expositors*, *Banners*, *Messengers*, *Sentinels*, and so on, have long been before the public; and the adoption of these names would have failed to challenge attention, or secure that individual character which it is necessary to possess at a time when the world runs over everything not tall enough to resist the sweeping current. Not that there is much in a name, but so much as there is in it, it is well to have. *The Ambassador of the Coming Age* is obtrusively expressive, and will catch attention when a tamer title would fail to excite the languid curiosity of this fast living generation.

The mission expressed in the title we certainly desire to fulfil, not in any spirit of bombast, not from any silly hankering after prophetic dignity, not from a morbid love of the sensational or sublime, but from a calm and easily-accounted-for conviction that a great change is hastening upon this money-grubbing, mammon worshipping, self-loving, God hating, evil and distressed world, and that it is of the highest importance to every living soul of Adam's race to be made acquainted with the fact,—which though made known ages ago in plain and stirring words, is now lost amid the vagaries

of a perverted theology, or drowned amid the clanging secular strife which makes men unheeding of God's existence and uncaredful of his purposes. But though pretending to no individual authorization such as was extended to the Apostles we claim to be under commission. We find this commission in the words "Let him that heareth say come" (Rev. xxii. 17) These words were addressed by Jesus to John in Patmos, in reference to all who should hear the truth enunciated through him, and impose upon such an individual obligation to call the attention of their fellowmen in the same direction. They in fact create a collective ambassadorship in the persons of all who believe and obey the truth; and in proportion as the truth is properly understood and heartily appreciated will this ambassadorship be realised. In this spirit, we emblazon the name which appears on our title page, acting from an individual sense of duty, and at the same time representing those in this kingdom of Great Britain who recognise it to be their privilege and faithful service to ambassadorise for the kingdom of God.

The church—the ecclesia—the aggregate of called out-ones—in other words the sum total of those who have believed and obeyed the truth of the gospel,—are said by Paul to be "the pillar and ground of the truth." Hence every constituent element of the community—every man and woman who has entered it, has an individual part to contribute to this general function. They are all "witnesses," are all fellows of the individual Antipas (mentioned in Rev. ii. 13.) who was slain for his testimony in Pergamos; and members of the symbolical Antipas whose Ishmaelite relationship to mankind is expressed in the etymology of the name—against all. It is their

essential character to be light-shiners, witnesses of the truth, testifiers of God's judgment and mercies as doctrinally developed in the message of the Apostles; and in the faithful sustaining of this character they put themselves into antagonism with "all," for nothing is so unsavoury to the carnal mind—if ever so well bred—as any allusion to God's purposes, and nothing will more certainly blast a man's popularity, nothing more infallibly destroy his social caste, than a consistent profession of his faith in these things. God and the world are sworn enemies. Hence to be "the friend of the world is to be the enemy of God." No one who is on God's side can be friends with the world; he will entirely disrelish the world, and the world will heartily hate him. This arises from mutual incompatibility. His testimony, verbal and enacted concerning God's purposes, involves a testimony to God's moral relations to the world; for the purposes arise out of the relationship. To testify the purpose comprehensively is to testify the claims of God, the absolute subordination of man, the wretchedness of his destiny in Adam, his ephemerality, his wickedness, his misery; and all this the world heartily dislikes, because it takes from the dignity and importance of those present schemes and occupations in which it is diversely engrossed, and in which it feels so high and lifted up, and because it is so thoroughly uncongenial to all its sentiments; for "the carnal mind is enmity against God; it is not subject to the law of God neither indeed can be." Rom. viii. 7.

We claim, then, on the general grounds set forth, while repudiating special individual delegation, a general authority to proclaim the facts and doctrines of God's coming age, in common with all who receive the good

Word of God in the understanding thereof. But, putting aside the question of authority, (which is only discussed in deference to the objections of two classes of feeble religious thinkers, who either only see authority in the surplice and white neckerchief, or see no authority at all under heaven,) we recognise an obligation from which no man can escape who puts himself under law to Christ, a duty which we cannot evade and be guiltless, a responsibility which we cannot shirk and be faithful; and what if some are timid? weak in their convictions? doubtful about their duty? "To our own master we stand or fall." Leaving the irresolute and undecided to settle the matter for themselves, we go to work. We cannot afford to waste the time discussing such cold preliminaries. The time is too short and the old man naturally too strong to be taking care lest we serve Christ and the truth too much. The bridegroom is at the door; the thunders of God's overturning judgments are at the point of out-bursting, and shall we pause to consider whether it is legal or not to say so? Away with such faithless formalities, such lukewarmness, such spiritual blunt and incapacity!

We lift our testimony to the great and momentous fact that the age of God's visible interventions of judgment and mercy is coming. We advisedly put judgment first. God is a God of mercy. He is love essentially; all his proceedings are prompted by this as the ultimate sentiment; but all his mercies are based on true judgment. He is not the God of the universalist,—a being of undiluted milky kindness: He is a "consuming fire." He is jealous of his honour, inexorable in the stringency of his authority, cannot suffer disobedience, will not brook contempt, cannot look

upon sin. His plans of mercy are strictly subordinated to the assertion and recognition of his own supremacy; loving obedience he demands as the indispensable condition of favour; rebelliousness he cannot tolerate; stiff-necked and hopeless reprobation he will not endure. He suffers long, but there is an end to his patience, and anon he breaks forth in destroying judgments upon the heads of the ungodly, who in their silly pride lift their despising looks to heaven. Hence the world's population at an early stage of its existence was swept from the earth by a flood of waters, because they forgot God, and gave themselves over to the irrational pursuit of pleasure. Hence the cities of Sodom and Gomorrah were devoured by the fire of heaven, because of the prevalence of "pride, fullness of bread, abundance of idleness, neglect to strengthen the hands of the poor and needy, haughtiness and abomination" Ezek. xvi. 49, 50. Hence the Jews were repeatedly given over to the rapacities of outer barbarians, because they forsook God, and trod his laws under their feet. He often forgave them till, wearied with their apostacies, he banished the ten tribes into unknown regions, and gave Judah and Benjamin into vassalage at Babylon. Giving the two tribes a further trial, he finally broke up their commonwealth, gave their metropolis to the flames, consigned the majority of them to destruction, scattered the remainder as disgrace-branded slaves and exiles, and gave the land to darkness and desolation. This closes the chapter of God's interpositions in the past. Since then have prevailed "the times of the Gentiles"—the period of Gentile supremacy and the period of Gentile favour. During that period, a long, a dark, a blood-stained period, Jehovah's polity has been in

the dust, God's nation in exile, God's city in ruins, God's land in desolation, God's people (his sons and daughters in Christ, the royal priesthood of the future age, 2. Peter ii. 9,) under oppression, God's interests thoroughly in abeyance," in pursuance of the apocalyptic symbol of "the holy city trodden under foot forty and two months" (Rev xi. 2.) Gentile power has risen and triumphed everywhere. The process has not been unique or uniform; it has not always taken the same shape, but the fact has been steadily the same from the commencement of the period. Sometimes the splendid achievements of an empire, anon the eruption of barbarian hosts, again the chronic factions of rival states have illustrated the fact of the time; power, wealth, greatness, triumph, have been always on the side of the Gentiles. And in reference to the dispensation of God's mercy, it has been the time of their favour. It has been the time of God's embassy among the nations, to do what was never dreamt of before, "to take out from among the Gentiles a people for his name" (Acts xv. 14), the time for picking out "of every kindred and tongue, and people, and nation," constituent elements of the great assembly which John saw in vision, singing the praises of "the Lamb that was slain;" and do we suppose that such times of mercy and privilege bring no responsibility with them? Do we suppose that God has no reckoning with the Gentile ages? Do we suppose that he is an unconcerned spectator of all the insult that is daily heaped upon his name, and of the slight and inappreciation shown towards the arrangements of his mercy in Christ, and of the obloquy and contempt thrown upon the word of his revelation, which in his condescension he has bestowed upon Adam's

race? Do we suppose that he is unaffected by the brazen, braggart, atheistical pride of England, and the swinish despite of less cultivated nations? If we do, we have only to look at Egypt, at Assyria, at Edom, Moab, Ammon, and other countries related externally to God's Mosaic dispensation in past times. Read the prophetic denunciation against those countries, and the reasons alleged for the judgments poured upon them. (Ezekiel xxv. Jeremiah xlvi. 42; l. 29—31). Gentile nations have responsibilities proportionate to their contact with God's mercies, and their blasphemy of his name. Hence we read in Jeremiah xxv. 29, relating the very point in hand—"Lo I begin to bring evil on the city which is called by my name; and should ye (the nations of the earth enumerated in the previous part of the chapter) be utterly unpunished? *Ye shall not be unpunished, FOR I WILL CALL FOR A SWORD UPON ALL THE INHABITANTS OF THE EARTH, SAITH THE LORD OF HOSTS.*" No, God is not indifferent. He is patient and long suffering, and puny man mistakes the delay for impotence or non-intention. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. viii. 11) "*For a long time I have holden my peace*" says Jehovah prospectively through Isaiah: (chap. xlii. 14.) "I have been still and refrained myself; now will I cry like a travailing woman; *I will destroy and devour at once.*" God has a purpose of judgment on the Gentiles. Dispensationally and nationally, they have a terrible responsibility to answer for. They have prostituted their power and spurned the proposals of God's mercy, and just as Israel had to suffer for the abuse of their trust, so in

degree will the Gentiles—and an awful cup of scourging they will have to drink—not a chastening, but a retribution, appalling and destructive. “I will execute vengeance in ANGER AND FURY upon the heathen SUCH AS THEY HAVE NOT HEARD” (Micah v. 15.) Correction in anger is annihilating. Therefore says the prophet (Jeremiah x. 24.) “O Lord correct me NOT IN ANGER \* \* \* LEST THOU BRING ME TO NOTHING,” and then says he,—which has a direct bearing on the judgment epoch of which we are speaking—POUR OUT THY FURY UPON THE HEATHEN THAT KNOW THEE NOT, AND UPON THE FAMILIES THAT CALL NOT ON THY NAME, *for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.*” This time is near at hand; “the times of the Gentiles” have nearly run their course; the dispensation of God’s mercy is about at its close; the next chapter of God’s interpositions in the affairs of men is about to open. “The nations were angry, and the time of thy wrath is come, and the time of the dead that they should be judged and that thou shouldst give reward unto thy servants the prophets, and to thy saints, and to them that fear thy name both small and great, and shouldst destroy them which destroy the earth.” (Rev. xi. 19.) We enter not here upon the question of prophetic dates, which we reserve for future demonstration. We merely declare our conviction on the point as a necessary part of this introductory explanation; and we point in passing, to the agitated condition of the world, and the extraordinary war-like developments of the present time as collaterally justifying the conviction already expressed. But thanks be to God, the storm of judgment which will darken the fortunes of mankind for the mo-

ment will be but the prelude to that golden age which has long been the prophetically-originated tradition of men, an age when, taught righteousness by the rod of judgment, men will universally bow the knee and confess with humility to God, and abandoning strife, and hate, and even the prudish respectable selfishness of “the world,” they will show mutual good will. This result will be secured in perpetuity for the age by the presence on earth of the Prince of Peace who will be presented (in Jerusalem) as the object of universal homage and fear; and through the enlightening influence of his ministrations—the law given forth from Zion, and the word of the Lord from Jerusalem—(Isaiah ii. 3)—“the earth shall be filled with the knowledge of the glory of God as the waters cover the sea,” (Hab. ii. 14) and “men shall walk no more after the imagination of their evil hearts.” (Jer. iii. 17)

This is the coming age we propose to ambassadorise; and trusting to the patience of the reader, we shall endeavour in various modes to show the bearings of its magnificent doctrine not only as a mighty dispensational fact interesting to be known, but as a point of scriptural enlightenment necessary to be possessed in order to salvation. In doing so, we shall take the liberty of showing from time to time its germinal connection with all the other doctrines comprised in the system of truth proclaimed by Jesus and his apostles; in a word, labour to develop the whole saving truth of God as comprehensively set forth in the writings of “Moses, the prophets and apostles.”

EDITOR.

June 9th, 1864.



### Are the Psalms of David the offspring of Poetical Genius ?

THIS is a question requiring peculiar qualifications for its proper consideration. It is not to be approached in the critical spirit of modern times, which in most cases is a compound of constitutional scepticism and ignorance allied to superficial information and a little smartness, having a smack of wisdom gratifying to intellectual vanity, and at the same time an appearance of candour deluding to the honestly inclined. The question is beyond the confines of literary criticism. The considerations to be taken into account in deciding it are not such as come within the scope of mere literary investigation, understood in its current sense, and if we do not recognise this fact, we shall never get further than the critics, who stop at the verbal structure of the Psalms, their style, modes of rhythm, musical adaptation, &c. We shall merely play with the crust instead of penetrating to the rich repast, scientifically discuss the configuration of the shell's exterior instead of sensibly cracking it through and getting the kernel. These remarks may appear wanton and unwise; but they are more than justified by the facts of the case as they appear to those poor and needy ones who make the Word of God their refreshing confidence and refuge, and who have no special relish for the distilled opinions of "learning" which are nothing more, in the majority of instances, than the systematised sentiments of the respectable carnal mind which are foolishness in relation to divine things. This is a divine question; and therefore the mere process of literary criticism is impotent to bring out the truth of the matter. The unenlightened human mind—that is, the mind occupied by

the ideas evolved by the unassisted cerebral operations as embodied in the books of natural writers, and the current sentiments of the world, social, commercial, literary, and artistic, is incapable of forming an estimate of a divine or spiritual book; and for this reason, it is absurd to expect a mere literary thinker, a word-monger, a mere judge of "style" and "taste," to form a correct judgment of the Psalms of David, which are emphatically "the Lord's Songs" (Psalms cxxxvii. 3, 4.) the "Songs of the Spirit" or spiritual songs (Eph. v. 19.)

The Psalms are no mere poetical out-breathings. That they are poetical in the sense of being rhythmical, and sublime in the style of their language, no one will deny who exercises the most ordinary discernment; but there is a conventional significance about the word "poetry" which makes it highly objectionable to use that word in speaking of the Psalms. It is a word which defines the character of the composition so designated *as to its origin*. If it does not do so etymologically, it does it conventionally, and therefore it is a form of speech which conveys a wrong idea as applied to the Psalms. Poetry is well understood to be the measured sentimental effusion of a naturally gifted mind. That is, a man born with unusual powers of observation and memory, and in combination with these, possessing strong imagination, a proneness to meditate, and readiness of expression, has vivid impressions made upon his mind by the phenomena of nature and the incidents of human life, and these he transfers to paper with an elegance and fervour of expression which along with a neat jingle, make the things written pleasant to read. The result is POETRY, the human dressing of human conceptions, worth nothing as

the exponent of guiding principles and fundamental truth, but only suited like music, to beguile a feverish hour or calm the agitated mind, by the stimulus it gives to the fancy.

To put the Psalms of David into this category is to commit a mistake and blaspheme the preternatural agent of their origin, a sin which Jesus says is beyond forgiveness. David spoke, like the prophets, by the Spirit of God. The evidence of this is ready to hand. Jesus quoting one of the Psalms, Matt. xxii. 43, says, "David IN SPIRIT" saith so and so. Peter says David was a prophet; (Acts ii. 30,) and the description he gives of the prophets, is, "holy men speaking as they were moved by the Holy Ghost" (2 Peter i. 21.) Finally, David in his last words declares "*the Spirit of God spake by me and his word was on my tongue*" (2 Sam. xxiii. 2.) This exalts his psalmical effusions far above the standard of poetry, just as high above it as God's thoughts are higher than man's thoughts, and that height is declared to be "as heaven is high above the earth" (Isaiah lv. 9.) It gives them that prophetic, far-reaching, deep-fathoming scope which is characteristic of all divine thoughts and utterances; and hence we find Jesus, after his resurrection, referring to them in exposition of the things concerning himself, (Luke xxiv. 44.)—a circumstance which conclusively establishes their prophetic character, and justifies the statement made by the assembled disciples at Jerusalem when gathered from persecution "Thou by the mouth of thy servant David hast spoken" (Acts iv. 25).

That David was a man of fervid mind possessing many of the natural qualities of a poet, is undoubted; no one can read his history attentively without being struck with the fact; but since it is evident that he was the

subject of inspiration, his writings must be judged with reference to the originating impulse within him—viz. the Spirit of God which inspired the utterances and moulded the expressions of the prophets—and not with reference to presumed natural gift. Unless we do this, we displace the Psalms of David from the place assigned to them in the New Testament, and deprive them of the value which otherwise attaches to them; for what is David as a natural man more than any other man? and what are his poetical effusions more than the lines of Homer? David as a vehicle of spirit-ideas occupies a very different position from the uninspired impassioned David. The writings of the former are the words of God, fraught with divine secrets which it is the pleasure of God's pearl seekers to find out; the writings of the latter are the musings of a fallible mortal worth no more than their origin. A few are inclined to think that some of his psalms (some go the dangerous length of saying that the majority of them) are unprophetic, and are to be regarded as the creation of David's religious genius, the embodiments of his religious experiences, the out breathings of his Israelitish patriotism; that in fact David was Israel's poet, clothing the national sentiment in national song, by the force of his superior poetical genius. We need hardly say in view of the considerations adduced that this is a most faith-impoverishing and God-dishonouring opinion, and cannot fail to bring great spiritual leanness upon the entertainer of it. If some of the Psalms are to be regarded as prophetic we ask where the line is to be drawn? If some are admitted to be the products of inspiration, on what principle are others to be excluded from the category? The New Testament

applies Psalms to the Messiah which apart from such example, on the merely literary principle of interpretation, we should have regarded as the record of David's transactions and feelings. Take the notable instance supplied by Peter on the day of Pentecost, Psalm xvi. A mere reading of the Psalm with reference to its literary authorship and apparent significance would not suggest the application of the words to Christ, though now, of course, under apostolic guidance, we see great point in the allusions. Take again Psalm xxii: What is there here to suggest to the natural reader that Christ is the speaker of these agonizing words? Apart from the incidents of Christ's life, and the New Testament application of words in this Psalm to those incidents, such an one would certainly have read it as the high wrought ebullition of David's individual emotions. The same remark emphatically applies to Psalm xl. which is applied to Christ by Paul in Heb. x. 5—8. It has been suggested that the prophetic view should be limited to those Psalms that are actually quoted in the New Testament, and about which there can therefore be no mistake; but the fallacy of this principle of classification is at once apparent in view of Psalms that have not been quoted in the New Testament, and which are unquestionably applicable to the Messiah. Take Psalms xxi; xxx; xxxv; and Psalm lxi. as illustrations from a great number that might be cited. A careful reading of them will show that their statements could not apply to David but could only apply to his Lord and Son, the Root and offspring of David, "the bright and morning star." This being so, the error of the limitation proposed on the basis of New Testament quotation must be obvious; the argument

may be fairly turned the other way. The New Testament quotations and the particular evidences of David's inspiration may be taken as intended to give us a clue to the character of the Psalms as a whole; forbidding us to depend with childish helplessness for specific indications in every case before entrusting our faith to writings so broadly commended to our reliance as the writings of the Spirit. Scope is given for "the exercise of our senses to discern, by reason of use;" and well may we enter confidently upon the broad field of exploration thus opened out by the infallible indications of the Spirit, assured that much treasure lies hid in the field, and will come to our hand for the digging.

Many of the Psalms were no doubt suggested by David's individual experiences, and have a primary reference to himself; but in view of the instances cited, it is a safe rule in reading them to take the fact broadly that he wrote and sang under the guiding of the Spirit, and that the workings of his own mind were by its influence made the occasion of outpourings, which, while they subserved their purpose of the time, were (perhaps unconsciously to David) of prophetic scope, having especial reference to David's son of whom he was the type. Such a mental phenomenon will not of course be intelligible to those who have never realized the idea of inspiration, nor watched its exemplification throughout the Bible; but assuredly this is the only satisfactory key to the wonderful writings under consideration. The evidence of New Testament quotation is conclusive that the apparent scope of a Psalm on the ordinary rules of criticism is not to be trusted in deciding its character. It requires a mind well enlightened in the purposes and principles of the Spirit speaking

in David, to discern the import of that Spirit's utterances through David. Such a mind discovers a profundity of meaning and a richness of significance, not at all apparent to the spiritually unfurnished. Throwing the mantle of the Spirit's sanction over all, he listens to the voice of God in the swelling praises and preceptive droppings of the harpist and perceives through the halo of his gorgeous recitals, the clear outlines of God's purposes but delineated in the perfect tense which is the sole and sovereign peculiarity of the writings of the Spirit, speaking of things which be not as though they were (Rom. iv. 17.) He indeed realises that this with all other Scripture, is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

Let us then beware of the cold and blighting sentiment that in these glowing writings of the Spirit, we are to behold no more than the poetry of a nation. Let us cling gratefully to them and cherish reverence for them. Let us thank God for this depôt of spiritual energy, this galaxy of divine consolations, this illuminator of midnight darkness, this shining armoury of truth, this storehouse of spiritual riches, this harbinger and evangelist of eternal day!

We propose devoting a department of the *Ambassador* to a progressive commentary on the Psalms, with the view of developing their treasures of wisdom and knowledge. In our next number, we shall make a commencement with a few remarks, on the 1st. Psalm.

EDITOR.

June 15. 1861

### Dr. Thomas and his Mission.

THE truth as summarised in the phrase, "the things concerning the Kingdom of God and the Name of Jesus Christ," (Acts viii. 12.) has not been long before this generation. It is not long disinterred from the ecclesiastical rubbish which had overlain it for centuries. It has come to light within the recollection of the living, through the labours of a sturdy quarryman who neglected other avocations for the badly paying but highly distinguished work of excavating the pearl of great price for the benefit of his contemporaries. This result is no doubt to be regarded as a providential development, and leading us beyond the proximate agency, should excite our gratitude to God, that in this hoary age of apostasy, he has permitted the resuscitation of his truth from the grave of ages. Nevertheless it is natural to be interested in the instrumentality by which such a glorious result has been realised, and it is proper and legitimate that such an interest should be taken: for a man is not a lifeless implement which depends for its operations upon the guiding hand of intelligence, but is himself a free and originating agent, capable of devising, choosing, doing, or withholding his hand as it may seem desirable. When therefore the devising, the choosing, and the doing are on side of that which is good, to the sacrifice of self-interest, it is commendable to carry out the injunction of the apostle, "Hold such in reputation," (Phil. ii. 29.) Common sense and ordinary gratitude will dictate this sentiment where there is a sense of benefit conferred. In fact, it may be laid down as a rule, that the appreciation of the agent of a benefit is in exact proportion to the appreciation of the benefit itself.

Dr. Thomas, of West Hoboken, Hudson

Co. New Jersey, U. S., has undoubtedly been the great instrument in the hand of God in digging out, in the nineteenth century, the lost and hidden treasure of the gospel. The scattered elements of "the truth" had here and there shown themselves occasionally before his day. The Kingdom of God in some of its aspects was believed in by a few, the worthlessness of human nature in respect to immortality was here and there recognised by a stray Bible student; baptism had long been practised as an essential religious rite, but it was left to the remarkable man of whom we are speaking to collate and systematise the truth and evolve it in the complete doctrinal development which is efficacious for the salvation of men. In the accomplishment of this great work, he studied much, and brought out many long lost ideas. He also detected the fallacy of many a revered doctrine, and gave to the Book of God such an altered complexion that the Bible which before time was enshrined in mystery, and cut off from the sympathies of intelligent men, became transparent in its intelligibility, and highly interesting in the grandeur of its revelations, and the adaptation of its schemes to the wants of the world.

In attaining this magnificent achievement, Dr. Thomas but yielded to the pressure of circumstances. It was not a result upon which he had set his mind. He may be said to have drifted into it through the studies forced upon him. His theological career was emphatically a providential development as will be seen from the narrative that is to follow. He did not design it; he did not incline it; it grew as the result of circumstances acting upon his peculiarly constituted mind. This gives the history of his life an interest proportionate to the love possessed for the truth he was instrumental in developing.

He was born in Hoxton Square, London, on the 12th of April, 1805, of parents whose tendencies were eminently moral and religious. He was the eldest of the family. His father, John Thomas, (after whom he was named) originally in the civil service of the East India Company, graduated as a preacher in Hoxton College, London, when 20 years of age, and for several years exercised the clerical avocation in a small way while earning his bread in Leadenhall Street, where the East India Company's Offices were situated. In the course of time, he received a "call," as the phrase is, to preach for an Independent Congregation that met in Founder Hall, (behind the Bank of England) which is now occupied as a station by the London Telegraph Company. He had been some time in this position when a misunderstanding arose among the deacons on the subject of the London Penitentiary: Dr. Thomas's father sided with one of the deacons, (W. Hall, Esq., of Hagerstown, in the suburbs of London,) and in consequence of the unpleasant feeling created he left the congregation and accepted a call at Huntly, in the North of Scotland. Dr. Thomas was then seven years of age, and accompanied the family to the new sphere of operations. Here they did not stay longer than a year. His father did not like the country or the neighbourhood, and took it into his head that he was designed to figure on a larger scale than was possible in a limited community like Huntly. They accordingly returned to London where his father opened a Boarding School in West-square, Lambeth. The premises here were found to be too small: and in the course of twelve months, they removed to a large house with grounds attached, at Clapham, Surrey. Here the Boarding School grew to larger pretensions of an educational establishment for the sons of dissenting ministers.

The principal portion of the pupils were sent by a society which had been formed for the education of the sons of deceased ministers. At the end of five years, after spending a great deal of money in adapting the house and grounds to the purposes of the establishment, his father concluded to give up the place, and did so without any prospect of further engagement. The establishment was transferred to a party who did not prove especially honourable in the transaction. This party under a deed of agreement drawn out by a lawyer, undertook to pay all the debts of the establishment, and allow the Doctor's father £100 a year, and to educate his sons. When the first payment became due, six months afterwards, the man refused to pay on the ground that the paper on which the deed was drawn up had not been stamped according to law—a fact which could only be attributable either to the ignorance or neglect of the lawyer, or to criminal collusion between him and the party, as they had the matter entirely in their hands. However that may be, the unprincipled fellow took his stand upon the legal defect in question and would doubtless have held out to the last against the just claims of his predecessor but for the attitude assumed by the friends of the latter who had their boys at the establishment. They threatened to take their sons away if the schoolmaster did not come to terms; and under this pressure, he tardily consented to pay £60 per annum for five years. Out of this amount, the Doctor's father had to pay £70 for legal expenses. The family then removed to Richmond about eight miles from Hyde Park corner, where the Doctor's father became pastor of a small Independent congregation. Here they remained about a year, and then shifted to Chorley, in Lancashire, to which the father had a "call" to preside over an Independent congrega-

tion. Here they remained about four years. About a year before they left, an incident occurred illustrative of his father's peculiarities. A celebration was got up in honour of the coronation of George IV. and included a procession of Sunday Schools. In the programme of procession, the Independent Schools were assigned a place behind the Catholics, who were to walk immediately after the Church Schools which were to head the procession. This greatly offended his father's Protestant sensibilities; and he refused to allow his Sunday School to walk in the procession at all, unless it came after the Church Schools. He read a protest to this effect at the Market Cross in the presence of a crowd of people, many of whom were papists; and a considerable disturbance took place. One of the deacons of his church having a great many popish customers, took the part of the papists, which greatly disgusted the Doctor's father, and led to division in the Church. The deacon had a considerable party of supporters, and was influential enough to procure a reduction of the Doctor's father's salary to the amount of £70. This however, was compensated by the poor of the congregation who met and subscribed £80 to make up the deficiency. Things went on for a good many months, when finally, dissatisfied with living upon the earnings of the poorer members of the congregation, the Doctor's father determined upon a return to London which accordingly took place. Two years before this, the Doctor himself had been placed under a private surgeon, the son-in-law of the curate of the parish of Chorley, to study medicine, and was therefore allowed to remain behind his father as a boarder with his tutor to continue his studies. At this time, the Doctor was sixteen years of age and was a member of his father's church, having been asked to become so by one of

the deacons, who, notwithstanding his profound ignorance of the whole subject of theology, reported him fit for membership. Six months after his father left Chorley, he sent in his resignation, and from that time, till he was twenty-eight years of age, he never belonged to any ecclesiastical organization of any description. About the same time, he left Chorley, and rejoined his father in London, where the latter had procured an appointment as clerk in the City Gas Office, through the influence of a former deacon, Mr. Samuel Robinson. This appointment his father held for seven or eight years. On his arrival in London, the doctor was put under a general practitioner near Paddington, to continue his medical studies. Here he continued two years, and from thence went to St. Thomas's Hospital to attend medical lectures. These lectures he attended three years, at the same time prosecuting his studies privately. During a portion of the same period, he acted as Demonstrator of Anatomy in a school in the borough of London, connected with one of the hospitals. On finishing his medical course, he entered into a peculiar sort of engagement with a London physician, who was commencing lectures on obstetrics. This physician arranged that the Doctor should come and live with him as if he were his pupil, and have the use of his library, and write him the course of lectures he was about to deliver on the subject of Midwifery, and the diseases of women and children. The Doctor wrote the lectures, and the physician delivered them, and passed them off for his own, when they were in reality the Doctor's. A year after this, the physician proposed that the doctor should go into practice for himself, undertaking to do his utmost to help him along, and accordingly the Doctor made a start in Hackney, a

suburb of London. Things went moderately well, and he continued there three years, and managed to pay expenses. During that period, a characteristic incident occurred. Having a good deal of leisure on hand, the Doctor commenced to write the history of the parish, and had considerably advanced with the work when he had to apply to the ecclesiastical authorities of the parish for access to the parish records. This was instantly denied, and the authorities in question, fearful of disclosures, were very uneasy when they got to know what was in progress. By the obstacles they threw in the way, the Doctor was prevented from completing his design, and was induced, on advice, to hand his imperfect M.S. to a publisher in London, who gave him £50 for it. Thither it was followed by the apprehensive parish pharisees, who negotiated its purchase from the publishers for £100, and thus prevented its seeing the light. The M.S. was perfectly innocuous, which they, no doubt, would be chagrined to discover after paying down the money. "When I think of it," says the Doctor, "I would not have given five cents for the whole concern." By this time, his father (still in his situation) had left the Independents, and become a Baptist, and was, concurrently with his secular employments, preaching to a small congregation at Brentford, eight miles from Hyde Park corner. About the same time, he was seized with the American emigration fever which at this time began to rage.

Here we will close the present chapter as it finishes what may be considered the "natural" part of the Doctor's life. We see the process by which the instrument was prepared; in our next, we shall begin to contemplate the influences which moulded it to the Master's use.

EDITOR.

**“The Things concerning the Kingdom of God and the Name of Jesus Christ.”**

THIS is a scriptural summary of the faith of Christ as promulgated by the apostles in the days of original christianity. It occurs in Acts viii. 12, Acts xxviii. 31, and substantially in Acts i. 3; xx. 25; xxviii. 23, and the first part of the phrase is still more frequently employed in the books known as “The Gospels.” Now in order to get at an exact understanding of the truth set forth in the gospel of apostolic preaching, we must comprehend this phrase by which it is designated. Inability to understand a scriptural expression may be taken as a sure indication of defective knowledge and to that extent, of deficient faith. Inability to understand the import of the words “The things concerning the Kingdom of God and the name of Jesus Christ” is a sure evidence of an ignorance of the gospel; for the gospel consists of these “things.”

We therefore propose systematically to expound the elements of truth as comprised in this important phrase. As a preliminary to this work, we append a series of propositions defining what we conceive to be “the things concerning the Kingdom of God and the name of Jesus Christ.” We give no proof on the present occasion; we merely advance the propositions as a basis for subsequent demonstration.

**“THE THINGS CONCERNING THE KINGDOM OF GOD.”**

I. The prophetic doctrine that it is God’s purpose, when the time arrives, to set up a Kingdom in the earth which shall subdue and suppress all others, and turn them unto “the

Kingdoms of our Lord and of his Christ.”

II That for this purpose, Jesus Christ will be manifested from heaven and appear again on earth.

III. That the Kingdom of God then to be established will be the ancient Kingdom of Israel restored under “the prophet like unto Moses,” involving, (1), the gathering of the Jews from all quarters of the earth—their discipline and purification in the wilderness, their re-instatement in the land after the latter shall have been re-claimed from “the desolations of many generations;” (2), the building again of Jerusalem to become “the throne of the Lord,” and the metropolis of the whole earth; (3), the development, by resurrection and transformation, of “the nation bringing forth the fruits thereof,” constituting with Christ as their head, the collective “seed of Abraham” in whom all nations will be blessed, and comprising “Abraham, Isaac, and Jacob and all the prophets,” (4), the establishment of a law to go forth to the nations for their “instruction in righteousness,” resulting in the earth being “filled with the knowledge of the glory of the Lord as the waters cover the sea,” all of which will constitute “the building again of the tabernacle of David that is fallen down.”

IV. That at the appearing of Christ, his servants, faithful and unfaithful, dead and living of both classes, will be “judged according to their works” and “receive in *body* according to what they have done, whether it be good or bad;” that the unfaithful will be consigned to “the second death,” and the faithful invested with immortality and associated with Jesus as joint heirs of the Kingdom, and joint-administrators of God’s authority in matters both



regal and sacerdotal, in this position "living and reigning with Christ a thousand years."

V. That the Kingdom will continue a thousand years on the preliminary basis of Christ's vicegerency, in consequence of the continued prevalence of sin and death, and that it will then be transferred to the Supreme Eternal, who will manifest himself as the All-in-all, sin and death having been taken out of the way and the race completely restored to the friendship of God.

These propositions comprise the doctrine (not specifically mentioned) that Jesus of Nazareth is the King raised up to sit on David's throne, that he is the instrument of God's future political purposes, the very germ of his intended developments in the earth, the seed from which the great political tree will rise to give shelter to the beasts of the earth, and the fowls of the air, the stone to become the mountain to fill the whole earth, not therefore 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" 1800 years ago, not for development, but for offer by proclamation as an individual inheritance.

#### "THE THINGS CONCERNING THE NAME OF JESUS CHRIST."

I. That Christ exalted at the right hand of God is the only name given for salvation among men.

II. That the "name" was prepared by a sacrificial process.

III. That this process was necessitated by the prior facts of the case which are

1. That Adam—the federal head of the human race—incurred, by disobedience, the pre-stipulated penalty of death.

2. That his Descendants, as propagations of his nature, are subject to "the law of sin and death" established in his person.

3. That mankind are therefore under sentence of death, being inevitably involved in constitutional mortality by virtue of their lineal connection with Adam—a fate which they have sealed and clinched by the individual transgressions of every living soul, (whence arises the consideration that the doctrine of the immortality of the soul is a lie, originating with the serpent, systematised by heathen philosophers, and incorporated in the corrupt apostate christianity of early centuries, which is perpetuated and multiplied in the religious system of the present day.)

4. That in the circumstances, mankind are incapable of saving themselves, because they are under the operation of a law requiring death, which cannot be set aside without comprising God's supremacy.

(Here arises the reflection that death is of God's decree and infliction, because of rebellion against him on the part of the free moral agents of his creation, and is not the power of a malignant supernatural being such as the devil of common repute. The belief in such a being clearly indicates ignorance of the moral relations subsisting between God and man as embodied in "the Things of Name," now under consideration.)

IV. That the sacrificial process was further rendered necessary by the covenants made with Abraham and David, which (involving the bestowal of immortality) could not be carried into effect until the disabilities indicated in the foregoing enumeration were removed.

V. That the process commenced with the "preparation" of the body of Christ in the womb of Mary by the power of the Highest, a transac-

tion arising from the necessity that the sacrifice, to be efficacious, required to possess the sinning and condemned nature, and at the same time to be so constituted with reference to pater- nity as to be "without sin" morally, so that resurrection after representa- tive suffering might take place.

VI. That because of this "pre- paration," the "holy thing" born was "Son of God," being a body of flesh, organized by the formative power of the spirit by which it became an incarnation of the Eternal Word in the created Jesus—"God manifest in the flesh."

VII. That Jesus was "in the days of his flesh," "holy, harmless, and undefiled."

VIII. That he "died for our sins," standing representatively as "the second Adam."

IX. That he was raised again from the dead on account of his personal holiness, and exalted, with reference to his representative ac- complishments, "a prince and a saviour to grant repentance and remission of sins." As the representa- tive of human nature, he triumphed over the law of sin and death in his own person by yielding all that the law

could claim, and then escaping from its power by reason of his holiness.

X. That he is therefore a name of salvation on the principle that God allows us, on condition of union with him, a participation in his glorious position: involving the forgiveness of sin, and exemption from death.

XI. That the ceremony of union exists in the rite of baptism, (immer- sion in water) which God has appointed as a means of induction into his glorious name.

XII. That baptism is only effica- cious where there is a knowledge of "the things concerning the kingdom of God, and the name of Jesus Christ."

XIII. That the ultimate acceptance of "those who name the name of Christ" in baptism depends upon a faithful continuance in the varied well doing prescribed in the word of God.

Note.—The "things of the name" involve the principle that it was ab- solutely necessary that Christ should die, and that apart from the sacrifice of Christ, salvation, of which the Kingdom of God is an element, would have been impossible.

EDITOR.

June 20, 1864.

## Intelligence.

[FELLOW feeling is a powerful instinct, and in none more so than among the brethren of Christ, who, in the proper development of their relation, love each other much. Hence their mutual fortunes have a powerful mutual interest; and if tempered with the proper "manner of spirit" pertaining to their high calling, the interchange is profitable and encouraging. This is the apology, if apology be needed, for introducing a social column into a periodical more particularly devoted to the demonstration of the truth. Brethren in intercourse do not confine themselves to the doctrinal. The doctrinal is but the basis of their loves and hopes personally developed. So while wield- ing the broad sword of the spirit, we may be per- mitted in the intervals of attack, to step aside for a little to taste the enjoyment resulting from a con-

templation of the truth in external and socialistic manifestation. EDITOR.]

ABERDEEN.—The meeting here is slowly but steady- ly increasing. There have been six additions since the commencement of the present year, and the number now stands at 53. This excludes a female (Macduff,) immersed within the last few weeks, who being nearer Turriff than Aberdeen, is not reckoned in the Aberdeen meeting. The meetings are well attended, and there are other hopeful cases in embryo of whom a favourable report may soon be expected. One, of the recent additions, a young woman, is the daughter of brother and sister John Smith.

[Since the above was written, another addition has taken place.—Mrs. McPherson, who was united to Christ by immersion on the 22nd ult. The marriage of a sister, to a worldly, is agitat- ing the question whether such a step is or is not incompatible with the Christian profession.]

**BERWICK.**—Brother Nesbit writes:—"You request intelligence from this neighbourhood in connection with the progress of the truth. Alas! I have got none worth telling. Some time ago, I got a hundred of the Doctor's tracts, "Yaweh Elohim or a testimony on behalf of original apostolic christianity" and when I go abroad to market or elsewhere I put about a dozen of these with your prospectuses into my pocket, and distribute them to all those who are inclined to read. However, I have done so, as yet to no good purpose. They are all dead letters; there is no response. We have had two who have fallen away; and if they ever lived in Christ, they are now twice dead, and plucked up by the roots \* \* \* I visit and read lectures in many places, and have at each place left your second edition of lectures until they are all away; but that they are read and understood, I cannot say."

**BIRMINGHAM.**—Here, where there only used to be one meeting (held in the evening), there are now two—both moderately well attended, particularly that in the evening. The morning meeting is appropriated to the practical edification of the brethren; in the evening, Brother Roberts lectures for the instruction of the ignorant. There have recently been a good many additions, and more are in prospect.

**CUMSOCK.**—The Church meeting here numbers eleven. Much is not done in the way of public effort, but the brethren are diligent in their private endeavours to disseminate the word of life. An interesting and hopeful case—a man and his wife from some distance—is at present engaging their attention, and good fruit is anticipated.

**DUNKELD.**—The truth is occupying the attention of a few persons in this town and neighbourhood. One has obeyed in the form prescribed—Catherine Gow, from Dowally (a village about four and a half miles off), who was immersed on the 29th May. She, and five others now enrolled among the brethren, were formerly members of the Baptist Church, Tullymett.

**EDINBURGH.**—Brother Ellis writes:—"Our progress in searching and learning what is in the Scriptures, is slow but steady. We are making progress both in the knowledge itself, and in the power of increasing it. This progress is due to constant and close meditation on the Scriptures and mutual intercourse. We have two meetings on the first day of the week, at both of which the Scriptures are expounded to the best of our ability, but we have no addresses specially directed to the unbelievers beyond what come in course.

**GALASHIELS.**—There has recently been three additions to the little community of believers in this place, viz.:—on the 20th of March, Robert Lees, Walkerburn, Inverlithen; on the 9th of April, James Turner, Shoemaker, Jedburgh; and on the 18th of May, James Turner, Skinner, Galashiels. The last named was amongst the first in Galashiels to have his attention directed to the truth; but he has only now seen his way to the initiatory act of baptism. Brethren Nesbit, (of Berwick,) and Ellis, (of Leith,) have recently visited this place, and greatly refreshed the brethren by their ministrations of the truth.

**HALIFAX.**—Brother Aspin, (of Owendun) has lost his eldest daughter after five days' sickness. The visitation is peculiarly calamitous, as she had begun to manifest an interest in the truth.

**HUDDERSFIELD.**—The brethren here have had an unexpected addition in the person of Brother Fisher, jun., from Newark, who has come to reside permanently among them. It is considered possible that Brother Fisher's father, also in the faith, may also join them shortly.

**JERSEY.**—Brother S. G. Hayes and his wife, lately returned from a considerable stay in New Zealand, is located at Eden Villa, Mont-au-pièrre. Though there is no meeting in the place, our bro. is unceasingly active in one way or other in his endeavours to propagate the truth, and in these endeavours he has the intelligent sympathy and co-operation of a valued wife and sister. He writes recently of a remarkable case. A lady of his sister's acquaintance who was on the point of applying to Mr. Spurgeon for immersion, received from her a copy of *Twelve Lectures*. "When it arrived," writes the lady to sister Hayes, "I had just completed a letter to Mr. Spurgeon, \* \* \* but glancing into one of the lectures, my attention was arrested, and before I had read many pages, I felt I could not conscientiously send it. I never before saw the beauty, the simplicity, or the harmony of the scriptures, as I do now. Many things that used to appear mysterious and unsatisfactory now seem clear as daylight. I have shed tears of joy over the lectures. I intend to read them again, but now, I do not know what place of worship to attend. If I go to a Baptist place of meeting I do not feel the same pleasure as I did formerly. When I first read the soul was not immortal, I felt quite shocked; but it is most satisfactorily explained from scripture. I feel to read my Bible with ten times as much pleasure now." The lady in question is located in London, and is in correspondence with the brethren there. Her obedience is a near expected event.

**LIVERPOOL.**—Brother Lind of this place writes:—"We are not idle, though there are so few of us. The teaching of Moses, the Prophets, Jesus and his Apostles, are being exhibited to not a few who evince signs of giving heed to the gospel of the kingdom of God and his Christ. At a recent lecture, we were openly talked of as Robertites, and the hearers were warned against our teachings, The lecturer, a town missionary, challenged Bro. Meakin to a debate on the question of the "immortality of the soul." In a subsequent letter, dated April 5th, Bro. Lind says:—"The debate came off last night. We had two chairmen—one on each side of the question,—Mr. Godson, (in most respects, a friend of the truth) on one side, and a Mr. Warrell, another town missionary, for the opposition. The debate only lasted an hour and a half. Bro. Meakin, for the first time, brought himself out in public well, and told upon the audience to good effect, with the evidences and arguments he had in store for the adversary. Your name was repeatedly mentioned by Bro. Meakin's antagonist. In fact, I sometimes thought he was addressing you instead of him. This is owing to the fact that a copy or two of your lectures have got amongst the flock through one of the teachers who, however, now evinces signs of change.

**NOTTINGHAM.**—The friends of the truth in this town, who can muster now to a considerable number, are stigmatised by fellow-townsmen as infidel and crazy. This, however, does not deter them from bravely unfurling its banner. During the past month, Brother E. Turney has lectured on the following topics:—"Where is the Kingdom of God to exist, on Earth or in Heaven?" "Is Man Mortal or Immortal?" "Is there any necessity for Immersion in order to inherit Eternal Life." The lectures were well attended, and listened to with deep attention. The lectures were followed up by a discourse from Brother J. Stones on "The means by which we may become the Sons of God."

# THE AMBASSADOR

## Of the Coming Age.

*'A wicked Messenger falleth into mischief, but a faithful Ambassador is health.'*—PROV. xiii. 17.

No. 2.

AUGUST, 1864.

Vol. I.

### Coming Changes.

“And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.*”—Rev. xi. 15.

CHANGE is the essential condition of mundane affairs. All things are on the move. Birth and death, growth and decay, and the ceaseless friction of the mental activities upon material circumstances, create and sustain a perpetual condition of change, and render stability impossible.

But in seeking to direct attention to coming changes, our allusion is not to those of common experience. These, of course, will come, as certain as man exists; and it requires no prophetic gift to foresee them, but those of which we speak are only such as God can know and foretell. Ordinary change, in one aspect of the question, is no change at all, but the monotonous ever-shifting combination of similar circumstances. The change of which we speak is a real change, a substitution of one order of things for another, a revolution in the visible relations of mankind;—even the change set forth in the first proposition of our summary

of “the things concerning the kingdom of God, and the name of Jesus Christ,” which appeared in the last number of *The Ambassador*, and which is graphically described in the above quotation from the Apocalypse, viz. :—

“That it is God’s purpose, when the time arrives, to set up a kingdom on the earth, which shall subdue and suppress all others, and turn them into “the kingdoms of our Lord and His Christ.”

In considering the scriptural evidences of this approaching event, it is important to note the inference deducible from the words of the Apocalypse in reference to the present constitution of things. “The kingdoms of this world *shall become* the kingdoms of our Lord and His Christ.” From this it is evident that they are not *now* “the kingdoms of our Lord and his Christ,” but are whatever may be signified by “the kingdoms of this world.” This remark is made with reference to the supposition entertained by many sincere people that the kingdom of God now exists in the world, and that John’s prediction is rapidly tending towards its own fulfilment in the gradual religious transformation of society. This supposition will appear to be an entire mistake.

Taking the question politically first, we enquire, where are we to find the kingdom of God on earth? Beginning with our own favoured country as the most highly civilized on the face of the earth, it will not be pretended that the kingdom of Great Britain is a kingdom of God. It is essentially a kingdom of men—a system in which 20,000,000 of people are governed by laws devised in the wisdom of a fallible parliament, and administered by agents of human appointment and of human imperfection. There is no recognition of God in the legislation of England. Who ever heard of our parliamentary orators quoting the Bible in justification of an argument? or of the appointment of a commission to investigate and report upon the teaching of the word of God on any disputed point? British legislation is based exclusively on the secular expedencies of the nation, and not with any reference to the will of God. What little religion does get into parliamentary discussions and enactments, originates with the ecclesiastical element of the state viewed as a body politic having certain vested interests, and does not arise from any practical interest in God's requirements. The kingdom of Great Britain is a kingdom of men in its entire constitution and administration. And what is true of England is true of every government under heaven. They are all the enforcements of human authority on the basis of human wisdom without any respect to God's mind in the matter. God only had one kingdom in which the laws were of his own direct prescription and administration, and in which he was manifested and consulted as the ruler of the nation; and it is now no longer in existence. The economy of the Jews has long since been broken up—the

people in universal exile, the land in desolation.

If we cannot find the kingdom of God in political manifestation, where shall we look for it? The ecclesiastical systems of the time do not present a very likely field of enquiry. They are but the out-growths of the great religious apostasy of the early centuries, and preserve the traditional notions of their great harlot mother, Rome. She considers herself in her ramifications the kingdom of God, and the Pope as God's direct representative and channel of administration; and accordingly she has dubbed herself with great pretentious titles which import that idea, but her pretensions are lies and blasphemy. The estimate in which God holds her is evident from the symbol he has allotted to her in the book of his hieroglyphic wisdom—a drunken, gory, gaudy harlot swaggering on the back of a blood-red many-headed monster of the sea (Rev. xvii.); and the pedigree of her rivals in other countries is evident from the inscription on her brow: "THE MOTHER OF HARLOTS AND THE ABOMINATIONS OF THE EARTH."

But the reader may suggest "Is there not such a thing as a true church?" Obviously, but it is a mistake to suppose that we are in it to find the kingdom of God. While it is true that in the church-ideal, God is the only authority recognised and consulted, yet it is far from being true that the administration of that authority as to its form and objects constitutes it the kingdom of God; and to take such a view of it indicates an entire misapprehension of God's procedure in the present dispensation. God's purpose in preaching the gospel is briefly and pithily stated by James—"To take out of the Gentiles a people for his name," (Acts xv. 14.)

not to organize a kingdom, but to select a family on the principle of obedience and conformity to himself. The people so selected are styled an *ecclesia* (translated church) because *called out*, which is the meaning of the word, not called to *be* a kingdom, but called to "*inherit* a kingdom which God hath promised to them that love him" (James ii. 5). Hence they are styled "*joint-heirs with Christ*" (Christ being **THE HEIR**—Luke xx. 14), and aggregately, "the bride, the Lamb's wife," to be married to him as "the King of Kings and Lord of Lords," and therefore to share his authority. With this, most strikingly agree the words of Jesus in the Revelations: "To him that overcometh will I grant *that he sit with me in my throne* even as I also overcame and am set down with my Father on his throne." The song of this community when they attain "the prize," is "Thou hast made us *kings and priests* unto God, and we shall reign **WITH THEE** on the earth." In accordance with this destiny in reserve, Peter addresses them as "a chosen generation, a *royal priesthood*, a peculiar people" (1 Peter ii. 9). In view of this, it will be understood in what sense the Thessalonians were "called unto the kingdom and glory of God" (1 Thess. ii. 12). They were called to the kingdom because the "call" they had obeyed was an invitation to possess "the kingdom and the dominion under the whole heaven" in the future age (Dan vii. 27); and hence their spiritual position and prospects were based entirely on the kingdom of God's purposed establishment, prospectively contemplated. And this is the case with all true Christians. They are not the kingdom themselves, but a prospective element thereof—from all which it must appear to be a great mistake to

look for the kingdom of God in any "spiritual" organization that may exist on earth.

Where then shall we look for it? In truth it is not to be found. Though God's preparations for its establishment date as far back as the promises made to Abraham, and even to the prophetic intimation in the garden of Eden, and though gradually the elements of it have been elaborating during that period, (after the parable of the mustard seed), the complete collective result which is styled "the kingdom of God," is yet in reserve for glorious development in the age appointed. "The world" at present, is "the enemy of God" "All that is in the world," says John, (1 Epistle, ii, 16) "the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but of the world." "The world lieth in wickedness." The intimations in the word of God, that a different state of things will prevail, are numerous and striking. What could be more complete than the words in Habbakuk? "*The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.*" The angels evidently associated this consummation with the mission of Jesus, for on the occasion of his birth, they used those well known prophetic words, which in meaning, are parallel to those of Habbakuk, '*Glory to God in the highest, peace on earth, and good will among men.*'" (Luke ii, 13, 14) Jesus contemplates the same period in teaching his disciples to pray, "*Thy kingdom come, thy will be done on earth as it is done in heaven,*" but he more definitely than in the other instances, connects the predicted glory with the advent of the kingdom of God. He makes the two things coincident: when God's kingdom comes,

God's will will be done on earth, but not till then; for men do not do God's will from spontaneous choice, but prefer their own will. Left to themselves they have become like spoilt children, heady, wayward, and wanton; they know not God, and care not for the gospel of our Lord Jesus Christ. The will of man is the rule ascendant; but God purposes to break this will, and ultimately bring the race to their senses. "Unto me, every knee shall bow, and every tongue confess" (Isa. xlv. 2, 23). "To thee shall all flesh come" (Psalm lxx. 2). Now how is this result to be brought about? Evidently not by suasion. Mankind have had a long trial of this kind of treatment, and have not shown themselves teachable under it. Israel under a direct dispensation of miraculous favour were constantly turning aside to evil; how much more the besotted nations of the Gentiles who have nothing besides the moral influence of the gospel preached? Nothing remains now but the discipline of the rod. How could the "kingdoms of this world" otherwise become "the kingdoms of our Lord and of his Christ?" Do we suppose the governments of Europe would quietly give up their power at the summons of the coming king of all the earth? The "rights and privileges" of high place are too sweet to human nature for that. They would oppose with all their might any change, however beneficial to the general world, which compromised their individual interests; and most of all would they oppose a claim put forth in the name of heaven and absolute right. Ignorant and brutish as they are, they would scorn the pretensions of Jesus of Nazareth; for their religious education, such as they have got, has taught them to look upon Christ's authority as a

ghostly jurisdiction exercised in far off and invisible regions, from which they only expect his return to wreck creation and rescue their royal souls from the perdition of the common herd. Violence, summary and destructive, is the only policy that will effectuate God's designs. The kingdoms of this world have to be broken up by judgment, and scattered to the winds as so many obstacles in the way of God's purpose. Founded in usurpation, they are corrupt and rotten to the core, and fit only to be consumed in the scathing fires of God's righteous indignation. This is the destiny distinctly assigned to them in "the sure word of prophecy." "*The God of Heaven shall set up a kingdom which shall never be destroyed,* \* \* \* \* *but IT SHALL BREAK IN PIECES AND CONSUME all these kingdoms, and it shall stand for ever.*" (Dan. ii. 44.) The symbolical transaction of which these words are the interpretation, is, if possible, still more strikingly expressive of the purpose stated. A towering image in human form, (therefore appropriately representative of *the system of human government as a whole*), is seen to be smashed to atoms by a stone impelled by preternatural force; and the wind having cleared away the residuum in a cloud of dust, the stone grows into a mountain to the filling of the whole earth. Such an occurrence in the light of the interpretation given, is eminently suggestive. To reduce gold, silver, brass, and iron to dust at a blow, there must be brought to bear a collusive force of which we have no knowledge in the range of mechanics; and accordingly the lesson is evidently set forth that the gold and the silver, and the brass, and the iron, and the clay, being explained to represent the elementary constituents of the human power system as

historically elaborated, the power which is to break them up is unknown in the ordinary experience of nations, and more destructive and irresistible than any influence operating in common human history. The application of this is evident in the sequel. "The God of heaven shall" do so-and-so. If God interfere miraculously, obviously, a power will come into play with which men now have no practical acquaintance, and it need not be remarked that that power will transcend any of the ordinary forces with which nations have to deal in their hostile relations with each other. Rifled cannon and plated ships will be powerless for offence or defence against it.

This is the very purpose of God, as plainly stated in the interpretation quoted: for we read in other parts of the Scriptures, declarations of an identical tenour. In the 2nd Psalm for instance, we find the words addressed to the Messiah in connection with the intimation that he should receive the whole earth, with the heathen upon it for his possession,—*"Thou shalt break with a rod of iron, thou shalt DASH THEM IN PIECES like a potter's vessel."* That this may appear to be no meaningless metaphor or extravagance of speech, we turn to the fulfilment of the prediction as dramatised to John in the visions shown him on the isle of Patmos. There the son of man is seen coming out of heaven "to judge and MAKE WAR" (Rev. xix. 11-16). "And out of his mouth goeth a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of Almighty God." "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse and against

his army." A collision ensues and results in the complete discomfiture and destruction of the assembled hosts of human power, and the consequent demolition of the political organizations resting upon them. This seems a necessary preliminary to the son of man taking possession of the kingdoms of the world, for as before remarked, it is not in the nature of things that the powers should peaceably surrender them to a mysterious and pretentious intruder. But apart from speculation, it is obvious that this is God's predetermined purpose. The testimony is frequent and expressive. "*I will overthrow the throne of kingdoms,*" says God by Haggai, (ii. 22) AND I WILL DESTROY THE STRENGTH OF THE KINGDOMS OF THE HEATHEN." The words of Zephaniah (iii. 8.) are equally portentous:—"My determination is to gather the nations that I may assemble the kingdoms TO POUR UPON THEM MINE INDIGNATION, even all my fierce anger, and all the earth shall be devoured with the fire of my jealousy." To a similar purport are the words of Hannah in prophetic utterance: "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them; (and then as the immediate sequence) the Lord shall judge the ends of the earth, and he shall give strength to his King and exalt the horn of his anointed," viz. the Messiah or anointed one. (1 Sam. ii. 10.) Mary on the occasion of this anointed one's birth, contemplating these general predictions as accomplished in guarantee, sings in exultant strain; "He hath SHEWED STRENGTH with his arm: he hath scattered the proud in the imagination of their hearts, he hath PUT DOWN THE MIGHTY FROM THEIR SEATS, and exalted them of low degree (Luke i. 51, 52).

This outburst of divine power



brought to bear by Christ at his appearing, has another object besides removing the political obstacles out of the way. The "peoples, nations, and languages," are not in a fit state to receive his government. They are untutored, brutish, and refractory. They know nothing of God, except in a distorted and false way; and even the Being of their horrid doctrine, they do not recognise practically. They live under the unrestrained dominion of the grosser propensities, recognising no law but that of inclination, and only keeping within the limits of decency from a fear of the wholesome terror which in civilized countries, the wiser among men have erected on a military basis in the interests of order. They are a numerous and a wicked progeny, and accordingly the judgments that bring down the audacity of rulers, also prune and purify the swinish masses of the ruled. "When thy judgments are in the earth, THEN shall the inhabitants of the world learn righteousness." (Isa. xxvi. 9.) and John beholding in vision the manifestation of these judgments, hears the redeemed sing "All nations shall come and worship before thee; for thy judgments are made manifest" (Rev. xv. 4). "The Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword" (Jeremiah xxv. 31). The recognition of Jehovah's existence and absolute claims, which has almost died out with the cessation for ages of his visible interposition, will be revived with vividness at the great crisis approaching, when he breaks forth in the awful display of his majesty, and in the fearful vent of long accumulating retribution. Human arrogance will be cowed; human rebellion suppressed, human waywardness and wickedness corrected, and in

the remnant that will survive the ordeal, will be found a meek and chastened residue of the nations who will gladly learn the law to go forth from Zion, and the word of the Lord from Jerusalem, (Isa. ii. 3.) and gladly submit themselves to the God-appointed absolutism established in Jerusalem in the person of a returned and triumphant Saviour.

It will be noticed that the stone that smites the image, expands, subsequently to its work of destruction, to the dimensions of an earth-filling mountain. Jesus being the stone-power, it follows that when human governments have been "ground to powder," his operations become constructive. "The God of heaven shall set up a kingdom." (v. 44.) The obstacles being removed, Jesus proceeds with the work of establishing the authority of God on a political basis. This is a work of organization, implied in the phrase "SET UP." To set up a kingdom, is to arrange the elementary parts that constitute one; and when we consider the completeness of the overturning which the present order of things will receive, the necessity for such a work will be at once apparent. Without entering upon the details of the process which must be reserved for subsequent articles, it is sufficient to remark that the result will amply justify and illustrate the anticipatory prophetic declaration with which this article is headed, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." In view of this result, we can well understand the grandeur and significance of the mighty hallelujah which John heard ascend from "a multitude that no man could number:" "Hallelujah! for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour unto him; for the marriage of the Lamb

is come and his wife hath made herself ready." (Rev. xix. 6, 7.) We can also well appreciate the splendid prophetic delineation of the Spirit in the 96th Psalm:—"O worship the Lord in the beauty of holiness, fear before him all the earth. Say among the heathen that *the Lord reigneth*; the world also shall be established that it shall not be moved; *he shall judge the people righteously*. Let the heavens rejoice and let the earth be glad. Let the sea roar and the fulness thereof. Let the field be joyful, and all that is therein. Then shall all the trees of the wood rejoice before the Lord, for he cometh. *He cometh to judge the earth. He shall judge the world in righteousness, and the people with his truth.*" (ver. 9-13.) "O let the nations be glad and sing for joy; *for thou shalt judge the people righteously, and govern the nations upon the earth.*" (Psalm lxxvii. 4)

These things we commend to the consideration of the reader in proof of our first proposition, and appeal to him if they do not open out a prospect calculated to soothe amid the distractions of human politics, and to inspire with confidence in God amid the impotent efforts of a thousand arms of flesh that are held out in vain to rescue and reform a perishing world. God has purposed a work of mighty judgment and great mercy; and blessed are all they who in the knowledge thereof, anticipate the judgment by now confessing and bowing the knee, and secure the unmingled mercy by kissing the Son before his wrath begins to burn in destructive scintillations!

EDITOR.

July 11, 1864.

## The Voice of God in the Psalms of David.—No. 1.

### PSALM I.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous; for the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

In presenting these words for consideration, we incline to say, in the words of the apocalypse, "He that hath ears to hear, let him hear what the Spirit saith;" for they are to be regarded as the infallible counsels of the Spirit to which the heart may surrender itself without reserve, and to which it may resort with great consolation in these days of darkness when, unaided, the limited judgment of the natural mind is apt to err in its estimate of the principles which should guide action.

"The counsel of the ungodly," is meantime in the ascendant. The world is made up of the "ungodly"—not necessarily of thieves, liars, murderers, and so on, but of people who are not actuated by God's ideas—whose heads, morally and intellectually, are crammed with "the wisdom of this world"—who, while not ignorant that there is a God, are unfamiliar with him and estranged from him in all their notions—who are ignorant of his requirements, or having knowledge, are so inflated with the pride of the carnal mind, as to live in habitual disregard of them—people in fact, who are prompted

solely by the paltry expediencies of the present in the various walks of life. Thus if we go into business circles, we find everything subordinated to trade exigency—a tender conscience sneered at or commiserated, and a cardinal virtue recognised in ability to achieve your ends at all moral hazards. Unscrupulous craft, a blunt conscience, and a certain domineering wantonness of manner, are essential to success in the great and wicked commercial world; because it is a thoroughly ungodly world to the core. If you move in professional life, you are in a whirl of insatiate levity, and must, to be popular, abjure the solemnities of existence, and turn insensible to domestic sanctities, and join a brainless herd in the pursuit of the unsatisfying gaieties and vicious pleasure, which fashion has pronounced legitimate. If it is your misfortune to breathe in aristocratic spheres, your soul is roused by an utter abandonment to the silliest trifling to which beings of intelligence could descend. Finery and gossip, and sport—draper visitations, evening parties, balls, operas, and a host of other fashionable practices, absorb the attention and dissipate the energy which were given for nobler bestowal. “God is not in all their thoughts.” Very respectable, but very ungodly. And if we go among the unwashed swine, that grovel in the social mire,—the unregenerate rabble, who merely live to vegetate as best they may,—the base residuum that lies at the bottom of the social system—it requires not a theological eye to perceive that “ungodliness” is written in all their ways. Put these representative classes together, as making up the structure of modern social life, and you have “the ungodly” in whose counsels the spirit exhorts us not to walk. They

may be very decent in common estimation; very useful in their respective spheres in relation to the ephemeral economy of the present, but they are emphatically ungodly. They are unacquainted with God, are insensible to the relations subsisting between him and them, are practically uninfluenced by anything he proposes to do, are wholly taken up with the miserable trifles of a frittering present.

Now there is circulating in this great uncomputable mass of ungodliness, a set of sentiments which pass current for wisdom, and which if we are not on our guard, will inevitably infect us, and cause us to commit the error eschewed by the “blessed” of the spirit, by “walking in the counsel of the ungodly.” “Everybody for themselves,” is one of the first principles of this system of wisdom, and accordingly you will be told “Look out for yourself.” This is ungodly counsel; shut your ears to it. What need is there for such an exhortation, when selfishness rankles in every bosom, with the life-vigour of a serpent? Instinct is strong enough without being exalted to the dignity of an axiom. We are not likely to fail in the direction of self-interest, but we are likely to fail from excessive attention to it. Heed not this cursed counsel of the ungodly! Give ear to the spirit’s counsel. “Look not every man on his own things, but every man also on the things of others.” (Phill. ii. 4). “All things whatsoever ye would that men should do unto you, do ye even unto them.” “Love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father in heaven is merciful.” (Luke vi. 35,

36). Paul lamented "I have no man likeminded, who will naturally care for your state; *for all seek their own, and not the things that are Jesus Christ's.*" (Phill. ii. 20, 21.) This is the state of affairs now, because the counsels of the ungodly prevail, even among those who profess to have "clean escaped from error." A practical recognition of the claims of Christ in the sphere of daily life is regarded as the freak of a lamentable enthusiasm; whole-hearted devotion to the cause of the truth, and the interests of Christ in his brethren is at least considered unwise. Prudence is prescribed. Very good in its place, but there is a danger of letting prudence kill faith and sap our spiritual energy. There is a danger altogether in letting the counsel of the ungodly get so much of the upperhand as to make us selfishly bent on self-security as the object of our efforts, and a little insensible to the claims of benevolence and conscience. We are a little apt to lose faith in God's providential oversight, and to conform our actions to the spirit and policy of the ungodly world. "Blessed is the man that walketh not in the counsel of the ungodly." Reader! if thou art a professor of the faith of Christ, having faith in God for the supply of food and raiment, be not distracted from thy higher duties by fear of poverty! Strong in the consciousness of God's existence and supervision, pay supreme deference to the voice of conscience and the dictates of benevolence in all matters. A life of obedient endurance, "as seeing him who is invisible," will prepare thee for coming serenities and exaltitudes for which thou wouldst altogether be unfitted by a cold and selfish and faithless policy of life.

A strong feature of the ungodly's counsel as developed in the present century is the exaltation of natural

morality and religious sentimentality over God's scheme of salvation. Men are everywhere in love with themselves and enamoured of their own "systems" which they consider the offspring of "enlightenment" and the outgrowth of an enlarged and superior liberality. God's arrangements in Christ are at a discount among them. They think them "narrow" "sectarian" "unsuited to the spirit of the times." and are in a good many and increasing number of instances, disposed to consider them the invention of a superstitious and theological past. The sciences, moral ethics, political and social economy, anything coming within the range of human wisdom, is considered much more worthy of study, far more dignifying to the student, and unquestionably more profitable in a spiritual point of view than the study of the Bible. Now if there is one element in "the counsel of the ungodly" more calculated than another to inflame the indignation and arouse the detestation of a righteous man, it is this. The sentiment, in the first place, is so pleasing to the flesh and so dishonouring to God. It is delightful to be at liberty, under the sanction of a philosophical judgment, (O so sweet!) to fraternise with the great and fascinating religious world of culture and fashion that flaunts its beauties in the sun of Gentile greatness. It is pleasant to the soul to think the world so full of "good people," and to look upon the denominations as so many regiments marching under the same eternal banner, and the churches and chapels as so many gates of the same eternal salvation. O, it is so refreshing to let out the gushing streams of your pent up charity, and relieve the mind of the unpopular and inconvenient disfranchising limitations of God's word which make one so offensive to

"genteel" society, so borish to religious people, so disturbing to the general peace; and not only so, but it is so profitable to get rid of a temporal disqualification which so thoroughly stands in the way of the "connection" so essential to worldly success. The sentiment is therefore dangerous from its seductiveness. In the second place, it is a damning falsehood, though sanctioned by the names and influence of all the "great" intellects of the age. Nothing will more effectually blast a man's spiritual prospects than the holding of this heresy. It will infallibly keep him out of the pale of salvation. "It hath pleased God by the foolishness of preaching (the things concerning the kingdom of God and the name of Jesus Christ) to save them that believe." (2 Cor. i. 21.) "There is none other name given under heaven whereby men must be saved" (Acts iv. 12). A connection with Christ, established in God's appointed way, is the only condition under which human salvation is possible; and if we think to make ourselves secure by a conformity to moral requirements, we are like the Jews of whom Paul wrote, "who being ignorant of God's righteousness, and going about to establish their own righteousness had not submitted to the righteousness of God." (Rom. x. 3.) "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Matt. vii. 14.) These are the words of Christ, and just as true today as when they were uttered. The way of God's exact teaching and ordinances, the pride of the human mind does not like to submit to. Few find the way because every body looks at every other body's example, and concluding that the majority must be somewhere about right, they cast in their lot with the promenaders of the broad way

of destruction, and leave a few to the unpopular and trying ordeal of walking in the obscure way that leads to life. Let those few be thankful and be on their guard against the seducing "counsels of the ungodly."

And let them "stand not in the way of sinners." It is bad policy to needlessly go in the way of evil influences. The assembly of sinners is always to be eschewed. The theatrical concourse, which is the aggregate of the vilest atoms of society assembled to have their gossiping senses bathed in a sea of prurient and unhealthy excitement, is not the place for the sons of God; still less should they be found in the place where the people are convoked to hear the word of God avowedly traduced and blasphemed. "Sit not in the seat of the scornful." Why should your finer instincts be outraged by such an association? Why should you give the sanction of your presence to their execrable proceedings? "Cease my son, to hearken to the instruction which causeth to err from the words of knowledge" (Prov. xix. 27) "Lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us." (Heb. xii. 1) Walk with God, like Enoch. (Gen. v. 24) "Delight in the law of the Lord" like David. (Psalm cxix. 47) Meditate like Isaac at the eventide, (Gen xxiv. 63) on the things which engage God's thoughts, which excite God's interest, which constitute God's pleasure, and gradually will the sluggish mind be quickened with Divine impulse, and assimilated to the divine standard. Slowly and surely will you become meet for the inheritance of the saints in light.

"He shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season." A tree planted by a river is in a favourable situation for longlasting and fertile

development. Hence, it is chosen as the symbol of those who, having made the word of God their delight in the present state of existence, will flourish on the banks of the river of eternal life in the future. They are represented in John's Revelations, (that mighty book of symbol) as trees on the bank of a river flowing from the threshold of the symbolical temple. The river is the stream of God's all-supporting life-power. Hence says the prophet speaking of this time, "There the glorious Lord shall be unto us a place of BROAD RIVERS AND STREAMS," (Isa. xxxiii. 21.) and Jesus alluding to the bubbling of the same life influence, says, "Out of his belly shall flow rivers of living water; this spake he of the Spirit, which they that believe on him should receive." (John vii. 58, 59.) Eternal life itself is spoke of as living water to the woman at Jacob's well, and his parting salutation to mankind was couched in these words "whosoever will, let him drink of the water of life freely." From which considerations, it is apparent, that the promise in this 1st Psalm of David points to nothing more nor less than perpetual juvenescence under the shadow of the Eternal Spirit. In fact it is a promise of eternal (aionian) life in a resurrected body to those who take refuge in the word of the Almighty, and order their goings in accordance therewith. What an inducement to become a Bible student! Especially when contrasted with the portion of the ungodly.

"The ungodly are not so, but are like chaff which the wind driveth away." This does not refer to their present position; because instead of being driven away as compared with the righteous, they are apparent fixtures, and cannot be uprooted. "In great power, spreading like a green bay tree" is David's description of

them (Psalm xxxvii. 35.) "I was envious" says he in Psalm lxxiii. 3, "when I saw the prosperity of the wicked.

For there are no bands in their death: but their strength is firm. *They are not in trouble as other men; neither are they plagued like other men.* Therefore pride compasseth them as a chain: violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth.

The Spirit in David does not in the 1st Psalm give us a description of the present order of things, but of the ultimate footing of the respective parties as determined by present procedure. Apart from this ultimate, the triumph of wickedness is to any thoughtful mind an enigma. It perplexed David: "When I thought to know this, *it was too painful for me, UNTIL I WENT INTO THE SANCTUARY OF GOD, THEN UNDERSTOOD I THEIR END,*" and in contemplation of that "end," he says

Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh: so, O Lord when thou awakest, thou shalt despise their image.

"Their end is destruction" says Paul, (1 Thes.) and the words of the prophet are to the same purport: "Yea they shall not be planted, yea they shall not be sown; yea their stock shall not take root in the earth. He shall blow upon them and they shall wither, and the whirlwind shall take them away as stubble." (Isaiah xl. 24)

God purposes a mighty dispersion of the power of the ungodly. Politically, their vast systems which over-spread the earth with rebellion and

every evil work, will be shattered to pieces by the little stone (the stone which the builders rejected), when it descends from heaven at the appointed time; and individually, they will disappear under the onward tread of God's everlasting purposes. "All the workers of iniquity shall perish," while the "righteous shall shine forth in the kingdom of their father for ever and ever."

"The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." They present a brazen front in the meantime, and shame the meek out of countenance, but "the dreadful acts" of God in the consummation determined, will dissipate their ungodly hateur, and striking terror into every fibre, will impel them to call upon the mountains to cover them from "the great day of the wrath of the Lamb." They carry themselves now as if they were Lords of creation, and behave as if things would always be as they are; but when God enters into judgment with the nations of the earth, they shall not stand, but will miserably quail before his confounding wrath; and from the triumphant congregation of the righteous who will raise aloud their hallelujahs with the voice of many thunders, they will be driven far away, to perish in the distant gloom of outer darkness. Well may those that "fear the Lord and do his commandments," "wait on him: and keep his way for he shall exalt them to inherit the land; when the wicked are cut off they shall see it"

The Lord knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.—Psalm xxxvii.

July 8, 1864.

EDITOR.

### Dr. Thomas and his Mission.—No. 2.

EARLY in the year 1832, the Doctor's father was smitten with the American emigration excitement which then set in, and was desirous of winding up his affairs and proceeding to the new country at once. The Doctor, knowing his impetuous disposition, was afraid he would act precipitately in the matter, and suggested as a prudent preliminary that he (the doctor) should go and spy the land. To this, his father consented and arrangements were accordingly made for the Doctor's departure to what was destined to be the sphere of his life's mission. He procured an appointment as surgeon to a passenger ship which was about to sail from St. Catherine's Dock, London, for New York. The ship's name was *The Marquis of Wellesley*. She was about 500 tons burthen, built of strong teak (African oak) and copper bottomed. When the day of departure arrived, the Doctor found himself the medical attendant of 89 souls, 70 being passengers, and the remainder consisting of the crew. There were only three cabin passengers, a man of the name of Williams, and a woman and a boy whom he represented as his wife and son. This is mentioned because of an incident which occurred at the end of the voyage.

The ship sailed on the 1st of May, 1832; but had no sooner cleared the river than foul weather set in which lasted throughout a long and tedious voyage. For a fortnight, they were driven about by unfavourable winds, and subjected to the sharp action of a lurchy chaffing sea. At the end of that time, misfortune deepened into disaster. The main mast was snapped off close by the insertion of the main yard, and the fore top mast and mizen top were carried away. A heavy sea stove in the bulwarks, and swept the deck of every thing moveable and some

things not intended to be moveable. Sailing was now dangerous. A heavy-clouded angry sky, portended a continuation of the storm; the furious gale which howled hideously in the rigging was at least discomfiting to even a stout heart, an effect which was not likely to be mitigated by a look at the raging sea, lashed into mighty high ridged froth-crested billows which rolled in ponderous undulations, and broke in wanton fury over the frail hiding place of 90 souls. The ship was tossed about like a chip in a boiling cauldron. She plunged and rolled and creaked in a horrible manner, now lifted on a mountainous wave and then engulfed in the trough of the sea, as if she would never rise again. The situation was alarming. The people in the ship were frightened, and turned religious, and pressed upon the captain to hold "divine service" on the Sundays. The storm continuing, the captain consented, and organized a "service" after the forms of English Church orthodoxy. Williams the cabin passenger, who turned out to be a rogue, was appointed to read the prayers, and the captain undertook the responses which were also eagerly joined in by the frightened congregation. It fell to the Doctor's part to read a chapter from the Bible, and then a sermon from Chalmer's published sermons. The arrangement evidently worked well, and served to calm the excited feelings of people who in their ease and security had never thought about God, or cared for his word, and merely turned religious in a moment of terror,—and such religiousness! No love for God,—no understanding of his position or plans,—no intelligent sympathy with his requirements, no appreciation of his purposes and arrangements! A mere animal frenzy, a blind fear, a superstitious apprehension in relation to the sulphurous torments which their paganised education

had led them to associate with the destiny of the wicked.

For days, the storm showed no symptoms of abatement, and there was danger of the ship becoming water logged. The Doctor advised that some of the lead and chalk which constituted the cargo of the vessel should be thrown overboard; but the captain who received the suggestion through Williams, would not hear of it. The Doctor determined to enforce his counsel by a little stratagem. Knowing the superstition of sailors, he next Sunday selected as the scripture reading of the day, the account of Paul's shipwreck in which it will be remembered, Paul counselled the lightening of the ship by the throwing of the cargo overboard. Having read the chapter, the Doctor called attention to it as illustrative of their own position, and drew especial notice to Paul's advice as likely to be of service to them. At the close of the service, the Captain said to Williams, he did not know but Paul's advice was very good, and would have had no objections to some of the chalk being thrown overboard if he could only have spared the necessary hands. Williams suggested that he might leave that matter in the hands of himself and the Doctor who with the assistance of the steerage passengers would be able to attend to it. To this the captain ultimately consented, and accordingly Williams and the Doctor arranged the steerage passengers in gangs, and relieved the ship of a large number of chalk blocks, after which, she floated lighter by two feet. She sailed much easier for a day or two after.

The cloudy condition of the atmosphere had for some days prevented observations from being taken: and there being no chronometer on board (only a log line) the ship's progress was quite uncertain, though the captain appeared quite confident as to the position of the vessel. The Doctor.



however had cause to doubt his impressions on the point. They had passed several ships, and enquired for their latitude and longitude, and the question being answered by the desired information being marked upon a black board and hung over the ship's side, the Doctor took a note of these answers and compared them with the ship's reckoning, and found a great discrepancy. One Sunday at dinner, the ship's position was the subject of conversation, and the captain remarked that if the reckoning of the otherships were correct, they could not be far from Sable Island, but added that he believed their own reckoning was the correct one which made them upwards of 250 miles away from that island. The Doctor suggested that it would be as well to assume that the other ships were right, and they wrong, and to take soundings. The captain seemed to be impressed with the wisdom of this suggestion, and ordered the mate to work the bearings of the ship for Sable Island; but the mate taking the data of the ship, came, of course, to the same conclusion as before, and thus the captain was lulled into what well nigh proved a fatal security. That same evening, the Doctor was reading in his state room, which was so placed that he could see the whole length of the vessel and the aspect of affairs on the water; and he was struck with the appearance of the sea which looked as though they were in shallow water. Seeing the second mate standing by the window, he called his attention to it, and told him he was satisfied if the ship continued on her present course, she would run ashore. The second mate ridiculed the remark, telling the Doctor he knew nothing at all about it, being only a landsman. The Doctor replied that he knew he was a landsman, but as one of the live stock on board, he had a common stock interest with all the rest in knowing whereabouts they

were. The Doctor retired to his state room, but again came out in a few minutes, being ill satisfied with the general aspect of things, and again warned the second mate who returned about the same reply. The Doctor again went into his quarters, and was in the act of taking off his coat for the purpose of turning into his berth when the ship scraped on the bottom and struck heavily, almost jerking him off his feet. The cry was instantly raised. "Breakers ahead!" The sailors ran about in carrying out the excited orders of the captain whose anxiety was to get the ship about with her head out to sea; and the passengers were frantic with terror in view of apparently unavertable destruction. Each succeeding wave lifted the ship from the bottom and let her down again with a heavy bump. The ship was expected to go to pieces every moment. Twelve times in succession did she bound along the bottom in the manner described, striking horror through her living freight with every concussion. One man over six feet, was lying near the Doctor, exclaiming with the pining terror of a child "We shall go to the bottom! we shall go to the bottom!" The Doctor remarked to him that they were already at the bottom, and could not get lower than they were. At the same time, he felt the prospect was pretty certain that they should be broken up and submerged in the waves. His own mind was powerfully acted on by the situation, and in fact received a bent which determined the track of his future career. Naturally hopeful, he could not persuade himself that he had come to the end of his existence: but the chances of escape being so slim, he felt uncomfortably pressed by the question as to what would become of him in the event of his being drowned. He had never given any thought to the subject of religion. He was far from being irreverent or irrel-

gious. He believed the Bible to be the Word of God, and extended a general, and so far as it went, a sincere recognition to religious claims and institutions: but, he had never made it a question of practical interest, nor given it sufficient ordinary attention to make himself familiar with even its theoretical application to the salvation of men. The consequence was that at such a trying moment as the one described, he felt in a cloud of uncertainty. He concluded that the best thing to do in the circumstances would be, as the waves were closing over him, to go down with the prayer upon his lips, "Lord have mercy upon me for Christ's sake," at the same time determining within himself that if ever he got on to *terra firma* again, he should never rest till he found out the truth of the matter, that he might no more be found in such an uncertain state of mind.

After the twelfth rebound, the captain's efforts to get the vessel's head round to sea, being aided by a change of wind, were successful, and ecstatic cries rose from every part of the ship "She rides! She rides!" The words, however were scarcely out of their mouths when the ship again struck the ground with a crash which made every plank tremble. This was her last and worst collision with the ground, and for the moment, destroyed all hope that they would be saved. She immediately rose on the waves; but it was every moment expected she would settle down and founder. The pumps were ordered into action; lights were called for, and the ship was examined when it was found that the stern post was started and that the water was rushing in at various points. Something was done to repair the damage, but the leakage could not be entirely stopped, and the pumps had to be kept at work constantly during the remainder of the voyage. At the end of ten days, during

which the weather continued more or less boisterous, the ship arrived safely in New York harbour, having occupied eight weeks in the passage. The event was the occasion of great joy to every soul on board except one, and that was the man Williams mentioned in the commencement of the narrative whose real name turned out to be Mott. It appeared he had decamped from England with £2000 of somebody's else's money, in the company of a woman who travelled with him as his wife, but who it was said was not married to him; and when the ship arrived in the harbour, she was boarded by an agent who had come over from England in pursuit of him. This agent had started some time after the departure of the *Marquis of Wellesley*, but had managed to arrive in New York before her. The man went from the ship to prison, and the Doctor never heard anything more of him.

(To be continued.)

### A Word of Information.

THE Psalms of David suffer much in prose and verse by a practice followed by translators of rendering the Hebrew future by the imperative mood. One or two instances will suffice to exemplify the false ideas thus created and fostered. In the 69th Psalm, the present version gives the 27th and 28th verses as follows: "Add iniquity unto their iniquity; and ~~let~~ them not come into thy righteousness. Let them be blotted out of the book of the living and not be written with the righteous." Now, these words are construed by the ignorant into expressions of vindictiveness; and certainly, as the words stand, there is an

apparent ground for the charge: but when the proper grammar is supplied, the difficulty is at once removed. The word "let" should in every instance be read "shall" or "will"; and the psalm is then converted into a song of warning from the Spirit to all who read in it of the unchangeable principles on which the Deity acts.

Verse 22. Let their table become a snare &c.

(ought to read,) Their table shall become a snare, &c.

Verse 23. Let their eyes be darkened &c.—  
Their eyes shall be darkened &c.

Verse 24. Pour out thine indignation &c.—  
Thou shalt pour &c.

Verse 25. Let their habitation be desolate,  
Their habitation shall be desolate.

EDINBURGH.

W. ELLIS.

### Intelligence.

**BIRMINGHAM.**—Brother G. Barnett and Sister Mary Ann Hollins were united in marriage towards the end of June.—A series of out door Sunday afternoon meetings has been commenced by brother Wallis, who has been provided by the church at his own request, with a white banner suspended horizontally from the top of a pole, bearing the words, in large letters, "THE COMING OF THE LORD TO REIGN UPON THE EARTH," followed by an announcement of the evening lectures. This he uses as a rallying signal, and for the purpose of distinguishing his outdoor efforts from the common outpourings of street preachers. A number of the brethren and sisters keep him company in his laudable endeavours to attract men and women to "the joyful sound."—It has also been resolved to suspend a painted board outside the meeting house on Sundays, as a permanent notification to the public of the existence and character of the meeting. The following is the wording of the board:—**MOSES AND THE PROPHETS, JESUS AND THE APOSTLES.** The one faith promulgated by these messengers of God, consisting of "the things concerning the kingdom of God and the name of Jesus Christ," (Acts viii. 12.) is expounded within every Sunday Morning and Evening, for the benefit of all who, finding no rest for the soles of their feet in the apostate religious systems of the time, are seeking for the pure and satisfying truth of God revealed in his word. Hours of meeting, 11 a.m., and 6 30 p.m.—"LOOKING FOR HIS APPEARING."

**DERBY.**—There is a probability of a revival of the truth in this town. Thomas Meakin and William Allen (one if not both of whom were aroused to an interest in the truth by Dr. Thomas's visit in 1848) have been immersed by the Liverpool brethren upon a confession of their faith in "the things concerning the kingdom of God and the name of Jesus Christ;" and having sought out two former adherents of the truth, they propose establishing a meeting for the district at Derby.

**DUNDEE.**—A few weeks ago, Brother Kidd of this place, immersed a man of the name of Colin Thompson and his wife, on their intelligent confession of faith in "the things concerning the Kingdom of God and the name of Jesus Christ." The man is a gardener, residing six miles from Blair Athole, and with his wife, became acquainted with the truth, through Brother Kidd, who stayed for some time in their neighbourhood, not long ago.

**DUNKELD.**—On Sunday, the 10th ult. Margaret Stray, of Perth, was united to Christ in baptism, on making a confession of the faith once delivered to the saints. In her searchings for the truth, she has realised the saying of Christ that the foes of such would be of their own household.

**JERSEY.**—Fruit from the good seed of the kingdom has unexpectedly shown itself in this far off island of the sea. Mrs. Hough, L'Esperance Villa, Bellozanne-road, St. Aubin's-road was a few weeks ago, inducted into Christ in the divinely appointed ceremony of immersion, by Brother Hayes. She had long been dissatisfied with orthodox teaching and in several points, had entertained correct views of divine truth: but it was not until she had read "Elpis Israel" (lent her by Brother Hayes) that she saw it in its completeness and essential importance. Brother Hayes and his wife and sister, have now left the island, so that Sister Hough is left alone in her profession of "the faith once for all delivered to the saints." However, the good seed thus planted may raise many trees of righteousness, and give her the refreshing company of fellow-pilgrims.

**LIVERPOOL.**—At a meeting of the brethren a few weeks ago, on the occasion of a visit from brother Gillies, of Scotland, it was resolved to draw up a requisition, to be handed round among the churches for signature, addressed to brother Thomas, of the United States, requesting him to settle in this country for the remainder of his sojourn in the flesh, and guaranteeing on behalf of all signing the requisition, that substantial sort of sympathy which takes the form of hard cash, with a view to enabling him while prosecuting his disinterested labours, to spend his later days in comfort and peace. A strong desire was expressed for the publication of the second volume of Eureka (which we understand is now so far advanced in the writing as to be nigh completion); and it was agreed that an offer to assist in its publication should be made part of the requisition. The brethren will probably hear more of this in course of time.

**LONDON.**—The infant ecclesia of this great city have had an interesting addition in the person of Mrs. Lamb, the lady mentioned in the Jersey notice of last month, as having recently been on the point of applying to Mr. Spurgeon for immersion. She was baptised on Saturday, the 23rd. inst. Brother Hayes of Jersey, and sister Hayes, (being on a visit) co-operating with brother Brown in the loving assistance necessary. Sister Lamb had previously given a satisfactory statement of her faith in the things revealed for salvation, concerning the kingdom and name, evincing a full appreciation of the institution of baptism, and the new relationship to which it has introduced her. She took upon her the saving Name on Saturday and united with the brethren in the symbolic celebration of its foundation facts on Sunday.

**NOTTINGHAM.**—On Sunday, the 3rd ult. the wife of Brother Woods was received into the fellowship of the church, after having confessed the glorious name in the divine ceremony of baptism.

# THE AMBASSADOR

## Of the Coming Age.

*“ A wicked Messenger falleth into mischief, but a faithful Ambassador is health.”*—PROV. xiii. 17.

No. 3.

SEPTEMBER, 1864.

Vol. I.

### A Great Event Approaching.

“ And he shall send Jesus Christ which before was preached unto you, whom the heavens must receive, until the times of the restitution of all things spoken of by the holy prophets.”—Acts iii. 20, 21.

THE future is pregnant with great events, even in the expectation of those who are ignorant of, or pay no regard to, prophetic revelations. The accumulation of forces, physical and intellectual, for which this age is remarkable, and the extreme development of international commerce, under the fragile conditions of human stability which have so often in time past given way before the evil passions of men politically manifested, are naturally regarded by sagacious minds with dread; while the embittered complication of numerous questions now beclouding the political empyrean, gives them cause to fear the outbreak which the high-wrought conditions of existing civilization cannot fail to render disastrous. So much for the apprehensive anticipations of the natural mind. But our allusion is to prophetic illumination which, as already shown, will lead all who are the subject of it, to expect the very events foreboded by unenlightened sagacity. Our object in this chapter is to single out for special consideration, the one

great event of events, around which all the other troublous developments of the future will revolve, an event which is at once awful and benignant; terrific and mild; big with the world's fate and simple in itself; destructive and beneficent; dismaying and gladdening; thoroughly revolutionary and truly conservative; terrible in its power and glorious in its meek and healing influences; clearly foreshown in the scriptures of truth and little expected by those who profess to believe in them. We refer to the manifestation of Christ upon the earth at his second advent “ in power and great glory.”

Speaking of the mass, Jesus Christ is only a memory of the past, a name on everybody's lips, but only as a lifeless and impracticable tradition. That he was on earth 1800 years ago is believed; but Jesus himself is only contemplated through the retrospective vista of ages that separate us from that time, and looked at in the unapproachable grandeur of a present distant and incomprehensible majesty. His image has faded into the dimness of the past, and his mission is associated with a state of existence unconnected with sublunary affairs and unknown to human experience. a state of existence which appeals not to any

human sympathy, but is only believed in as a dogma of the priesthood, and the deduction of a pagan philosophy. "THE MAN Christ Jesus" is forgotten; his connection with the earth is ignored or not understood; his approaching advent not expected and repudiated as an extravagant phantasy. The virgins have gone to sleep and are deep in the deadening slumbers of entire forgetfulness.

But though the world be unbelieving, the truth of God remaineth steadfast, and as sure as on the day it came from the lips of inspired prophets and apostles in ages gone by. There is no forgetfulness with God. The progress of historic ages, obliterating the traces of human achievements, and confounding the dicta of human wisdom, dims not the clearness of his forecast and weakens not the strength of his designings. While men are absorbed with feverish eagerness in the multifarious concerns of a vanishing existence, contemning the Bible which they would ride out of being in their race for mammon, and magnifying their petty bits of self-devised business into the importance of the universe, God looks down with the calmness of the evening star, and remembers his purposes with the inflexible tenacity and unerring certainty of the ordinances of heaven and earth, and waits with the unwearying patience of the sun, for the times he appoints and the opportunities he creates for their progressive development towards that glorious issue when his glory shall be voluntarily exalted to the heavens by a ransomed remnant of this perverse and grovelling race.

Eighteen hundred years ago, Jesus Christ—the manifestation of God in the flesh of human nature, for the purpose of rescuing it from its condemned and hopeless plight,—walked the earth as "a man of sorrows and

acquainted with grief;" and having in the loving surrender of his life, advanced his mission to an intended preliminary stage, he rose from the dead and ascended to the right hand of the Majesty on high, that unknown centre of manifested Deity where he now appears as the priestly representative of those who under the arrangement are constituted "sons of God." Is he for ever to remain in that high position? Will he always be shrouded in the impenetrable glory of which he said "whither I go, ye cannot come." (John viii. 21.) Will he always be absent from the earth which his Father has given him? Will he never finish the work which he commenced in this vale of tears? Will he never rise as the Sun of Righteousness to chase away the murky shadows of sin, misery, pain, and death? Will he never return to open the gates of death, which retain his prisoners of hope in the solitary caverns of the tomb? Will he never come to be "glorified in his saints, and to be admired in all them that believe?" Shall he never come to receive the homage of all peoples, nations, and languages, in the place where he was put to shame?

Thank God for a jubilant and unmistakable reply to these questions. If there is one point of christian belief more capable of demonstration than another, it is the declaration in our summary of the truth (*July number*)

"That for this purpose (of turning "the kingdoms of this world into the kingdoms of our Lord and his Christ") Jesus Christ will be manifested from heaven and appear again upon the earth."

The testimony on this point is voluminous, explicit, and invulnerably conclusive. Before he ascended, Jesus said "The days come that the bridegroom shall be taken away." Matt. ix. 15. But, said he on another occasion, "If I go away, I WILL COME

AGAIN and receive you to myself.' These two points of teaching, he frequently embodied in parable. "The kingdom of heaven is as a man *travelling into a far country* who called his own servants and delivered unto them his goods \* \* \* After a long time, the lord of those servants COMETH and reckoneth with them.' (Matt. xxv.) Again, "A certain nobleman *went into a far country*, to receive for himself a kingdom AND TO RETURN." (Luke xix. 12.) Again, "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 \* \* \* First must he suffer many things and be rejected of this generation." (Luke xvii. 22—25.) This was addressed to his contemporaries, and illustrated in the sequel. He did suffer many things and was rejected, and now prevail the days when of all things we desire to see one of the days of the Son of man, and cannot have our desire gratified. But his gracious words did not stop there. "If I go away, I WILL COME AGAIN." Accordingly, when he had gone away, two angels appeared to the disciples as they lingered wondering on the spot from which he had ascended and said "Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus whom ye have seen go into heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN.*" (Act 1. 11) This emphatic announcement is repeated by Peter in the words we have chosen as the motto of this article.

We cannot conceive of any mode of argument at all within the range of reasonableness or probability which can escape the assertion of these testimonies; for that which gives them their irrefragable point is the fact that they are affirmed in reference to the bodily *going* of our Saviour from earth.

If there had been no such suggestive antecedent, the play of spiritual fancy might at least have been tolerated in view of the fact that prophetically, the Lord is said to come in the instrumentality of his judgments, (Isai. xiii. 5, 6, 9; Ezek. xiii. 5; xxx. 3.) but when it is affirmed in relation to the person of an absent man (the man Christ Jesus), it is a violation of all rule to construe it into some mystical sense not suggested by the context, or necessitated by the character of the event predicted. To do this is to take a most unwarrantable liberty with the text of holy writ, and to shake the foundation on which all faith rests.

The frequency with which the event is alluded to in the epistles, is collaterally, an evidence of the most conclusive character that the return of Christ from heaven is a fact *bona fide* to be contemplated with hope on the part of those who are prepared, and with fear by those who are delinquent. A few examples of the allusion referred to will be in place:—

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodly and worldly lusts, we should live soberly, righteously, and godly in the present world, *looking for that blessed hope and the GLORIOUS APPEARING OF THE GREAT GOD AND SAVIOUR, JESUS CHRIST.*"—Titus ii. 11—13.

"For our conversation is in heaven, *from whence also we look for the Saviour the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.*"—Phil. iii. 20, 21.

"Christ was once offered to bear the sins of many; and unto them that look for him SHALL HE APPEAR THE SECOND TIME, without sin unto salvation."—Heb ix. 28.

"When Christ who is our life SHALL APPEAR, then shall ye also appear with him in glory."—Colos. iii. 4.

"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."—1 John iii. 2.

"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor; and glory AT THE APPEARING OF CHRIST. \* \* \* Wherefore gird up the loins of your minds; be sober, and hope to the end for the grace that is to be brought unto you AT THE REVELATION OF JESUS CHRIST."—1 Peter i. 7—13.

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ."—2 Thess. iii. 5.

"Keep this commandment without spot unrebukeable, until THE APPEARING of our Lord Jesus Christ."—1 Tim. vi. 14.

"The Lord Jesus Christ shall judge the quick and the dead at HIS APPEARING and his kingdom. \* \* \* Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me AT THAT DAY, and not to me only, but unto all them also that love his APPEARING."—2 Tim. iv. 1, 8.

The fact of the second advent being established, our next duty will be to show the connection of the event with the divine political revolution considered in the *Ambassador* of last month. A little is said on this subject in the article following this one; but it is capable of demonstration in another way.

A testimony in Isaiah xxiv is very much to the point.—verse 21—"And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high and the *Kings of the earth upon the earth*, and they shall be gathered together in the pit, and shall be shut up in the prison, and after many days shall they be found wanting. Then the moon shall be confounded and the sun ashamed when the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously." Here we have a parallel to the declaration, Rev. xi. 15—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ." The Lord

of Hosts reigning in Jerusalem in the person of Jesus, after making prisoners of the kings of the earth, is the full accomplishment of the apocalyptic triumph, and the highest illustration of the political character of Christ's work at his coming. "*Kings*" says Isaiah, "shall shut their mouths at him, for that which had not been told them shall they see, and that which they had not heard shall they consider" (chap. lii. 15). Again says David, in spirit, "The Lord at thy right hand shall strike through KINGS in the day of his wrath; he shall wound the heads over many countries." (Psalm cx. 5 6) It must be so, for if Christ is to be king of all the earth (and the testimony is "*The Lord shall be king OVER ALL THE EARTH*; in that day there shall be one Lord, and his name one"—Zech. xiv. 9,) the rulers of the present order of things must be put down. The emperors of France, Austria, and Russia, the kings of Prussia, Belgium, and Denmark, the presidents of transatlantic republicanism, the monarch of our own constitutional isle, in short every potentate throughout the world must give way before "*THE KING OF KINGS AND LORD OF LORDS*," who comes to break the image of human power, and establish the only legitimate government the world has ever known, the government of the heavens in the persons of Jesus and "those who are with him,"—"the called and chosen and faithful ones" whom he is to constitute kings and priests to reign with him on the earth. If the former do not retire willingly into the obscurity which properly belongs to them as children of the flesh, they will pay for their swinish obstinacy with their own heads; for in the coming days, gentle mercy will cease her unappreciated and insulted work, and red-handed judgment will mount the throne

and chasten this wicked world, politically and socially, into submission. "God hath appointed a day" says Paul "in which he will judge the world in righteousness by that man whom he hath ordained" (Acts xvii.) And that this judging may appear not to be a mere judicial arbitration of spiritual destinies such as is generally associated with the judgment day of popular expectations, but a political administration of the world's affairs, we have only to turn to Isaiah ii. 3, where this judgment is the subject of prediction "He shall judge *among the nations*, and shall rebuke many people and they shall beat their swords into ploughshares and their spears into pruninghooks. Nation shall not lift up sword against nation; neither shall they learn war any more."

Having indicated the testimony which the Scriptures contain on this subject, we ask if there is anything requiring apology in such a doctrine? Why should it be incredible with religious people who profess to believe the Bible, that Jesus will come again to earth in person, and establish a state of things so highly desirable? Shall we believe that he humbled himself to the privations of a mortal life, walked among men in poverty, houseless and homeless, submitted to the indignities of scornful men, and finally gave up his life in the most ignominious form that the Roman law could prescribe; and not believe that he will return to the spot which beheld his shame to establish his glory? If the latter is beneath his dignity, as some mistaken people contend, what shall we say of the former?

Thank God for the blessed hope that the cankering political and social diseases which afflict the world will be cured by the Great Physician whom he has raised up for the purpose. Thank him for the prospect of his coming to

"destroy them that destroy the earth," to redress the grievances of this misgoverned world, to satisfy the hungering wants of oppressed humanity. All praise to God that a ruler will arise whose power will be equal to the forcible repression of arrogance and despotism on every shore, whose wisdom will be sufficient for the exigencies of universal dominion, and whose sympathy will distil to the ends of the earth, healing every wound, drying every tear, and filling the earth with joy and gladness.

Hail to the brightness of Zion's glad morning!  
Joy to the lands that in darkness have lain;  
Hushed be the accents of sorrow and mourning,  
Zion in triumph begins her mild reign.

EDITOR

August 10, 1864.

## The Voice of God in the Psalms of David.—No. 2.

### PSALM II.

WHY do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled a little. Blessed are all they that put their trust in him.



THIS psalm differs from the first in being specifically prophetic. The other is prophetic, but relates more to general destinies: this refers to particular events. The psalm is very comprehensive. It embraces events which lie wide asunder in the order of development, bridging a long interval of time. A part of it has had a partial fulfilment. This is evident from the allusion in the prayer of the disciples at Jerusalem:—

“Who by the mouth of thy servant David hast said, why did the heathen rage, and the people imagine vain things? The kings of the earth stood up and the rulers were gathered together against the Lord and against his Christ. *For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together.*

But while this partial fulfilment must be admitted, it is obvious that the terms of the prediction require a larger and more extensive transaction before they can be fully realised. “The kings of the earth setting themselves, and the rulers taking counsel together” seems hardly to have had its adequate equivalent in the coalition of Herod, Pontius Pilate, and the Jews. We are compelled to seek a wider realization, in the prophetic picture presented in the apocalypse: “The kings of the earth and their armies gathered together to make war upon him that sat on the horse.” This extended view of the psalm is amply warranted in the sequel. “He that sitteth in the heavens shall laugh; the Lord shall have them in derision. THEN shall he speak to them in his wrath and vex them in his sore displeasure.” Now there was no manifestation of divine confounding displeasure at the crucifixion. True the rocks rent, the temple veil was torn, and preternatural darkness supervened; but these phe-

nomena are more to be regarded as the divine endorsement of the inscription on the cross, and the tokens of the divine acceptance of the sacrifice, than as the discomfiting derision of God towards the perpetrators of the cruel tragedy. The language of the psalm seems rather to point to that still future period referred to by David in Psalm cx. 2. “The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. *The Lord at thy right hand shall strike through kings* IN THE DAY OF HIS WRATH.”

This psalm, in fact, is an example of a style of prophecy which is frequent in the scriptures, in which the prediction has two appropriate applications, identical in kind but different in degree and time. There was a combination of kings to frustrate Jehovah’s counsel as propounded by Jesus in the days of his flesh; and there was a triumphing over their malicious scheming in the resurrection of Jesus; but as the same Jesus is to return to the same spot of earth again to announce the claims previously put forth, and to be again antagonised by confederate powers, there is nothing incongruous in the prediction of the one being couched in such terms as to admit of application to the other. Perhaps the proper view of the case is that the greater prediction includes the less,—that the allusion is primarily to the battle of the Great Day of God Almighty in which a grand final effort will be made by confederated kings to “break their bands asunder and cast away the cords of the Lord and his anointed;” while the facts connected with the preliminary stage of the quarrel 1800 years ago also found their prophetic counterpart in the same words in so far as they involved a leagued attempt on the part of men to frustrate the plans of

Jehovah. The complicity of "the people" (the Jews) in the plot is the only circumstance discrediting this view, and pointing to the rejection of Christ at his first appearing as the event contemplated. It is, however, of comparatively little moment to which epoch we apply to the first three verses, since in both, we can find a situation of affairs answering to the description employed. The real importance of the psalm arises from the light it throws on the nature of the controversy it depicts, and the result with which that controversy terminates.

It is a controversy of no abstract kind; it is a straightforward palpable issue of a political character in which the kings of the earth are arrayed on one side, and God and his anointed King on the other. The quarrel is broadly indicated in the 8th verse "*I will give thee (my son) the heathen for thine inheritance and the uttermost parts of the earth for thy possession.*" Here Christ is introduced as "the heir of all things," (Heb. i. 2) the rightful claimant of universal dominion (Dan. vii. 13); and it is easy to understand that the assertion of this character would bring him into instant collision with the whole fraternity of kings and rulers at present usurping his lawful possessions. As between Christ and the nations, this is the simple character of the issue raised; the profounder aspects of his mission do not enter into this quarrel. He comes as the only legitimate ruler of mankind, and finds the earth, which has been divinely bequeathed to him, appropriated by a race of pretenders who back their presumption with the strength of fleets and armies, and who of course are prepared to offer war to the knife to any such formidable disturber of their title. The controversy has advanced a stage. "He

came to his own, and his own received him not." He came upon the strength of his right, but was put down by a coalition between his own nation and the Romans, and crucified under an inscription which set forth the accusation upon which he was put to death: "**THIS IS THE KING OF THE JEWS.** (Luke xxiii. 38.) "If thou let this man go," said the Jews to Pilate, "thou art not Cæsar's friend; *whosoever maketh himself a king speaketh against Cæsar.*" (John xix. 12.)

It is evident from this that Christ set himself before his contemporaries in the character in which he is introduced in the psalm, viz;—as a king; and the literal verity of his character as such, as apprehended by those who heard him, is apparent in the jealousy his movements excited among those in power. Instance the barbarous attempt of Herod to kill him while an infant, (Matt. ii.) which followed the enquiry of the wise men (verse 1st) "Where is he that is born KING OF THE JEWS?" Instance, also, the apprehensiveness of the Pharisees who said in consultation, "If we let him thus alone, all men will believe on him; and the Romans will come and take away our nation." (John xi. 48.) "**THIS IS THE HEIR**" said they "come let us kill him and the inheritance shall be ours" (Matt. xxi. 38.). Again the people shouted in their acclamations, on the occasion of Christ's entry into Jerusalem, "**Blessed be THE KING that cometh in the name of the Lord**" (Luke xix. 38), and on another occasion, "*They wanted to take him by force and MAKE HIM A KING*" John vi. 16.

The origin of this popular view of the Messiah will be evident to any one who realizes the full import of the New Testament declaration, that he was the Christ. That declaration is misunderstood by the generality of readers. It is, in fact, a proposition

highly intelligible to the Jew, but carrying little meaning to the Gentile ignorant of the prophets where the idea it expresses originates. The word "Christ" is not a mere name, as supposed by the majority of religious people. It is an adjective expressive of Christ official standing. It means anointed, as also does the Hebrew word "Messiah." If then we would understand the proposition, we must comprehend the full compass and intention of the anointing. The anointing of any great personage is of no significance apart from the purpose or function for which he is anointed. Therefore to understand Jesus as the "Christ," we must understand his mission as delineated in the prophets who oracularized his approach.

Philip said to Nathaniel on apprizing him of the appearance of Jesus, "We have found him of whom Moses in the law *and the PROPHETS did write.*" Now a very striking feature of what the prophets wrote relates to the very aspect of his mission under consideration. Witness the testimony of Isaiah, chap. ix. 6; "Unto us a child is born: unto us a son is given, AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER \* \* \* of the increase of his government and peace there shall be no end; *upon the throne of David and his kingdom* to order it and to establish it with justice and judgment from henceforward even forever." Take again the statement in Jeremiah xxiii. 5; "I will raise unto David a righteous branch, and *a king shall reign and prosper, and shall execute justice and judgment in THE EARTH.*" And again the prophecy in Micah (chap. v. 2.); "And thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet *out of thee shall he come forth unto thee THAT IS TO BE RULER IN ISRAEL.*"

These prophetic announcements,

which might be multiplied almost indefinitely, clearly show that Christ's anointing included the kingly element; therefore, we need little wonder that when he presented himself to an undiscerning generation who had no apprehension of his sacrificial character, (to be preliminarily manifested for the sealing of the promises by the taking away of sin), they developed an instant and jealous antagonism, and leagued themselves to circumvent his royal pretensions.

That the death of Jesus had a deeper and more precious import than appeared upon the surface of things is one of the most glorious facts of the gospel; but this must not be taken into account in judging of the proximate controversy raised. The mission of Christ has many bearings, and each must be kept in its proper individual place. We are now dealing with the most external of all its aspects, viz.: its political bearing upon human affairs. The fact so far apparent, is, that in the initiation of the controversy between man and the Lord and his anointed, for the possession of the earth, the power of man prevailed in the death of Christ, and for the time, the kings of the earth seemed to frustrate God and cast away the cords of divine authority. It would have appeared so in the eyes of an unenlightened bystander, but we are privileged to know that the very failure which apparently befel the divine procedure was the infallible guarantee of its ultimate success; and that the very triumph of human malignity was instrumentally the very agency of God's ultimate glory and man's ultimate redemption. So true is it that "he maketh the wrath of man to praise him."

As a matter of history humanly considered, Christ's claims were successfully repudiated, and God's plan

to "judge the world in righteousness by that man whom he hath ordained," and to whom he has covenanted the utmost limits of the globe as his possession, effectually frustrated; but there is a history beyond, prophetically accessible, which apprizes us of a coming resumption of the controversy and tells us of the glorious triumph of "the Lord and his anointed." "He that sitteth in the heavens SHALL laugh. The Lord SHALL have them in derision. THEN SHALL HE SPEAK TO THEM IN HIS WRATH, AND VEX THEM IN HIS SORE DISPLEASURE." This tells of the coming trouble which has already been under consideration in the pages of the *Ambassador*, a trouble which is spoken of as "The day of the Lord's vengeance and the year of recompences for the controversy of Zion." (Isaiah xxxiv. 8.) The result of this vengeance is indicated in the 6th verse of the Psalm: "Yet have I set my King upon my holy hill of Zion." When this is accomplished, "the sore displeasure" will be past. He that sitteth in the Heavens shall have triumphed over the combination of the heathen, and closed the controversy by the complete vindication of Christ's royal claims to the throne of David.

It is customary to believe that Christ is now upon this throne, but the absurdity of this supposition will be at once apparent on a slight consideration of the bearings of the psalm. When has God vexed the heathen in sore displeasure? When has he spoken to them in his wrath? For it is after such an event that he is said to have set his king upon his holy hill of Zion. The answer is that no such manifestation has ever taken place. The controversy is pending; man has triumphed; God is waiting; and at the appointed time, will, in the words of Zechariah (iii. 8,) "assemble

the kingdoms to pour upon them his indignation even all his fierce anger." This is "the battle of the great day of God Almighty" spoken of in Rev. xvi. 14, which results in "the kingdoms of this world becoming the kingdoms of the Lord and his anointed." It is in view of this approaching crisis that the kings of the earth are exhorted in the Psalm to be wise and submissive when "the Son" is manifested as "the Lion of the tribe of Judah" to enforce with judgment the will of God upon a reprobate and refractory world. This exhortation is unheeded now, because it has not been officially proclaimed. This will not be done till Christ comes to judgment. Then the summons will go forth, "Fear God and give him glory for *the hour of his judgment is come*" (Rev. xiv. 7.) and well will it be for those rulers who understand the message, and meekly surrender to "the King of Kings and Lord and Lords;" but woe to those who in the ignorance of these "enlightened" times, mistake the Son of God for a fanatical impostor, and scorn a manifesto which is the voice of God, full of impending destruction for the corrupt systems of human wisdom and authority, but at the same time full of joyful tidings for a groaning world.

When his wrath begins to burn, blessed indeed will those be who have kissed and put their trust in him. They shall be followers of the Lamb whithersoever he goeth even in these times of tribulation.

EDITOR.

August 14th, 1864.

## The Bible Doctrine of Immortality considered in relation to Modern Theories.

IMMORTALITY, (or deathlessness, which is alleged by scholars to be a more exact rendering of the original word,) is affirmed to be the subject of especial revelation through Jesus Christ: "He hath brought immortality to light through the gospel." (2 Tim. i. 10.) In accordance with the fact thus stated, the righteous are represented as "SEEKING FOR glory, honour, and immortality," by "a patient continuance in well-doing." (Rom. ii. 8.) Now since the "*seeking*" is an act of the mind on the basis of understanding, it is important to have a correct comprehension of the thing to be sought, otherwise attainment, which in the first instance is contingent on knowledge, will be impossible.

Immortality is a word of very indefinite significance, as current in the present century. Originally relating to kind and duration of life, it has come to represent a *state of existence* entirely apart from the idea of life or death, and has thus been diverted from its simple and natural meaning, and invested with a fictitious theological import. Now to an anxious person, concerned about the exactitudes of divine truth, with a view to salvation, an examination of popular notions on the subject in the light of the scriptures, cannot fail to be acceptable, especially when supplemented by a demonstrative exposition of the Bible idea of the matter. To expose an error is easier than to point out the truth; and the one had better be left undone unless the other accompany it. To demonstrate a fallacy is of little service unless sound argument take its place. How true is this as applied to so important a subject as the fundamental truth on which salvation doctrinally rests.

The common belief is that immortality, or deathlessness of nature, is an inherent attribute of human nature; and the whole circle of theological tenets is influenced by this fundamental dogma, which bends and colours every collateral doctrine into conformity with itself. Hence the importance of

the enquiry whether or not this belief is well founded; whether in fact it is true or false, scriptural or pagan.

Through the industry of our brother W. D. Jardine, of Dublin, we shall be enabled to present our readers with a series of articles on this important subject. Of the quality of the articles, we shall venture nothing at present, except to say that our readers may safely anticipate satisfactory fare from a table which we know to be spread with good things. We have received a first instalment; but in accordance with the wishes of the writer, which are agreeable to sound judgment, we preface the series with the following synopsis of the matter to be presented.

Aug. 2, 1864.

EDITOR.

## THE BIBLE, A NATURAL LAW OF LIFE, AND THE LAW OF IMMORTALITY.

### SECTION I.—INTRODUCTORY.

Habits of thought; faith and its fruits; creed and its power; inflexibility of law; scripture and nature; science and theology; the antiquity, mortality, and immortality of man.

### SECTION II.—SPECIFIC.

*What the Scriptures teach concerning man.*

1. The prominence given to man in the particulars with which his creation is recorded over that of other objects; these particulars considered; man's probation, fall, and natural destiny; his spirit and life in relation to the same in brutes.
2. The meanings to which the word "spirit" is applied throughout scripture; the possession of evil spirits; devils; Christ casting them out, and their going into the swine, the meaning and lesson; the language of scripture as a mirror of the ideas of the time; witches, witchcraft, and the witch of Endor.
3. The meanings to which the word "soul" is applied throughout scripture in its relationship to the meanings to which "spirit," "breath," "life," "heart," "mind," "body," and the personal pro-

nouns, are applied. The use to which the word "soul" is applied by the clergy, and the testimonies of Job, David, Solomon, and Hezekiah, as destructive of this use of it. Solomon's testimony examined in relation to the opinions of Angus, in his "Bible Hand-book" concerning the book Ecclesiastes. The testimony of the four as related to *their* times and state of knowledge compared with the philosophers of the day and the present state of knowledge.

## SECTION III.—INCIDENTS IN SCRIPTURE.

*The oral teaching of Christ, and the testimonies of the Apostles.*

1. God's parting words with Daniel, counsel to Hezekiah, and farewell announcement to Josiah; the phrase "gathered to his fathers," Dwight's interpretation of it, and its reproduction by Killin in his "Our Companions in glory;" their arguments refuted; Christ's dispute with the Pharisees Killin's appeal to the authority of the celebrated Hebrew scholar Gesenius, rendered *impotent*, and his remarks on "I will go down to the grave to my son mourning," (Jacob) and I shall go to him but he shall not return to me" (David) *foolish*. The meaning of sheol; the everlasting state of torment of the wicked dead; Killin's arguments on both destroyed.
2. The parable of the rich man and Lazarus; the construction and object of a parable; Killin's question "why this narrative should be called or considered a parable, since it is not so styled in the New Testament?" replied to; what the parable *does* mean, and its complete overthrow of the clerical doctrine of immortality, hell torments and immediate bliss after death.
3. The reply of Christ to the thief on the cross; the thief's request as related to his character; the spirit of it, Christ's answer, its nature and meaning.
4. The transfiguration. The appearance of Moses and Elias.
5. John xi. The death and restoration of Lazarus; Christ's remarks; the sisters' faith and consolation, Christ the resurrection and the life; everlasting life as a promise, the hope of it the only present possession of it; the only possession of it in reality to take place at the resurrection *not* at death; Christ as the life of the believer in relation to the charge he gave his

disciples to fear not them which kill the body, but cannot kill the soul, but to fear God who can destroy both in hell. Matt. x. 28—37, compared with Luke xii. 22, 28; 2 Cor. i. 8—10. Hell the scripture teaching concerning it.

6. The testimony of Peter and Paul in Acts ii. 24—36; 2 Cor. v. 1—10; xii. 1, 4; Rom. viii. 18—24; 1 Cor. xv. 13—58; Phil. i. 20—30, &c.

## 7. Conclusion.

APPENDIX. The principal arguments (apart from scripture) of the most distinguished writers *against* the materiality and mortality of the soul, cited and replied to.

## Dr. Thomas and his Mission —No. 3.

Having cleared the ship, the Doctor went to a boarding house in the city, and his astonishment may be imagined when on the third day, his father presented himself at the door! He had lost patience after the Doctor's departure, and throwing up his situation, had resolved to commit himself and fortunes at once to the emigration scheme without waiting for the report of his son. He started three weeks after the Doctor, and arrived only three days behind him.

Having arrived on *terra firma*, the Doctor did not forget the resolution he had formed to seek for the truth: and having received a letter of introduction and recommendation from the Rev. Henry Foster Burder, D. D., to a divine of the Presbyterian order in New York, he thought he could not do better than begin his explorations by listening to the latter. He went and heard him the following Sunday, but at once came to the conclusion from what he heard that it was no use hearing him any more. He next through letters of introduction which his father had brought from home, to the Rev. Archibald Maclay, late president of the Baptist Bible Society, of New York, and the Rev. Mr. Foster, another Baptist preacher,

obtained another clerical introduction. Mr. Foster asked him where he was going? The Doctor replied that he was going to Cincinnati where he had a letter of introduction to a gentleman. Mr. Foster remarked that the western people were very hospitable but very much infected with "reformation." The Doctor was struck with the remark, not supposing that reformation was a drawback upon any community. He afterwards learnt however, that "reformation" as used by Mr. Foster, meant Campbellism. Adhering to his purpose of going to Cincinnati, Mr. Foster gave him a letter of introduction to a Rev. Mr. Lynd, a Baptist preacher there, and also to Dr. Stoughton, professor of surgery in the Ohio Medical College. His father resolved to accompany him, and set out with him in the month of September for his destination. There were no railroads at that time, and the route was rather tedious. They first went up the Hudson to Albany, then by the New York and Erie Canal to Buffalo, where they took ship on lake Erie for Cleveland, whence by the Ohio Canal, they went to Portsmouth, and thence on the river by steamboat to Cincinnati. Arrived at their destination, they went to the house of a man named Brown, director of one of the Cincinnati Banks, to whom they had a letter of introduction from his Brother Col. Brown, of London. This man was a Methodist. The day after their arrival, it became known to a gentleman living opposite named Major Daniel Ganow, Clerk of the supreme Court of the United States, that a Baptist minister and his family had arrived from England, and he took a considerable interest in them, and invited them to dinner. This Mr. Ganow was a gentleman, who, as the result of presiding at a debate between the Rev. Alexander Campbell and Mr. Owen embraced the views of the former with a sincerity illustrated by the fact that he in-

curred a fine of 500 dollars lying upon a horse which he had entered for the races at Lexington, Kentucky. On accepting Mr. Campbell's doctrines, he concluded that horse racing was not a legitimate proceeding, and withdrew the horse and paid the fine imposed in such cases. The Doctor had not been an hour in this gentleman's company when he called the Doctor's attention to the New Testament, and commenced talking with him about what he styled "the ancient gospel and order of things." The Doctor thought this a very strange as well as unfashionable proceeding, but supposed it was the custom of the country to talk about such things. This supposition he afterwards found to be a mistake. The Doctor out of respect to his entertainer paid due attention to his representations. Major Ganow quoted the 38th verse of the 2nd chapter of the Acts in the course of conversation and used the word "immerse" instead of "baptise." This aroused the suspicions of the Doctor who at once said that he had never heard of such a passage in the Bible before. Major Ganow replied that truly the word "immerse" was not in the verse as rendered in the English version, but that the Doctor must know that "immersion" and "baptism" meant the same thing. The Doctor responded with the remark that he never did think anything of infant sprinkling, but that as to immersion, he considered it a matter of very little moment. Major Ganow, while pleased to hear of his anti-pædo-baptist tendencies, was not specially gratified by his indifference to the importance of baptism, and gave him a pamphlet published by Mr. Alex. Campbell, on the remission of sins which he told him would inform him all about the subject. The Doctor out of respect, accepted the pamphlet, but on returning home, he determined in his own mind not to read it, lest he should become

biased in his independent search after the truth, and get astray. On parting, Major Ganow invited the Doctor to come and see him as often as he liked. The next time the Doctor called, the Major gave him another pamphlet (subject—"The Holy Spirit") written by the late Walter Scott, the original founder of what is commonly known as Campbellism. The Doctor accepted it in the same spirit as the other, and for the same reason, on his return home, he laid it with the other on the window sill.

On the following Sunday, Mr. Scott was to preach the funeral sermon of a person who had died of the cholera; and the Major invited the Doctor to go and hear him. The Doctor replied that he was searching after truth, and intended to hear all the preachers in Cincinnati, and would hear Mr. Scott in due time, and Mr. Challen, another preacher of Campbellism of Cincinnati. The Major replied that that was all very well, but he might as well begin with Mr. Scott, which out of respect, the Doctor consented to do. Accordingly, when Sunday arrived, they went, but the crowd was so great (the place being a private house,) that they could not get in. The Major therefore concluded that he would invite Mr. Scott to go home with them so that the Doctor might get the full benefit of the occasion. So, after the discourse, they all returned in a carriage together. A pleasant evening was spent at the Major's house. Mr. Scott introduced religious topics, addressing himself more particularly to the Doctor. He spoke of Daniel's four empires, which the Doctor only knew as much about as he had read in *Rollin's Ancient History*, and of which Mr. Scott, it struck the Doctor, knew no more. After a considerable amount of conversation, he remarked to the Doctor that they seemed to agree very well in the generals; "Now," says he, "suppose we talk somewhat of

the particulars. What hinders that you should be a christian?" The Doctor replied that he did not know but that he was as good a christian as anybody. "Well," said the Major, "have you been baptised?" The Doctor answered that the only baptism of which he had been the subject was the baptism administered when he was a baby. Mr. Scott was then at some pains to show that that baptism did not avail anything; that in fact it was no baptism at all, but only a conventional and valueless ceremony which had no foundation in Scripture. At the conclusion of his argument, he asked him if he believed in Jesus Christ. The Doctor answered that he could not tell the time when he did not believe in him, as he had been born and brought up in that belief. (The Doctor has since remarked that though professing this belief, he knew nothing about "Jesus is the Christ" being a proposition of definite and highly intelligible import, but regarded "Jesus Christ" as the designation—the mere individual appellation—of a great personage raised up of God to save, though he knew not how.) On the Doctor saying that he believed in Jesus Christ, Mr. Scott asked what hindered that he should be baptised? O, said the Doctor, that was a different thing. He thought it was all very well for preachers to be immersed who had to baptise others, but he did not see any necessity for any body else being immersed, "an answer which" says the Doctor, "developed my ignorance." But he told Mr. Scott that he was seeking for the truth, and if he could show him a case from the scriptures in which a man was baptised as soon as he believed, he should give up his opposition. The Doctor in his ignorance thought himself well entrenched in that position. Mr. Scott at once accepted the issue and directed his attention to the case of the eunuch. "There," he remarked,



“you see that as soon as he believed, they went down into the water, and the eunuch was immersed. Now,” said he, “I would suggest that you do likewise.” The Doctor, a little taken back at the suddenness and strength of the issue, said that to be candid, he must admit that he had established his point, but as to being baptised, he had not come that evening to be immersed, nor was he prepared as to change of raiment and so on. “O,” said Mr. Scott, “that will be no obstacle in the way. Here is our friend, Major Ganow, (who was present during the conversation along with other persons) who will furnish us with every thing requisite in that respect.” The Major chimed in very promptly with the assurance that he should be happy to facilitate the operation to the fullest extent of his power. There was no escape. The necessary arrangements being made, a move was made towards Miami Canal which passed the front of the house on the opposite side of the road, and there the Doctor was immersed by Mr. Walter Scott “for the remission of sins” in the presence of a number of witnesses, at ten o’clock at night, by the light of the moon. This was the Doctor’s introduction to Campbellism,—the inauguration of the career which by slow and certain steps terminated in the repudiation of every form of orthodox teaching, and the adoption of “The Truth” as set forth in the writings of “Moses, the prophets, and apostles.” He was, however, himself unaware that he was being baptised into any denomination; for he had studiously avoided, as he thought, uniting himself with any sect or party, having when he left England washed his hands of such, ecclesiastical and political: but on going to the meeting with Major Ganow, the first time after his immersion, he was greeted on all hands as “Brother Thomas.” The meeting he found were “Campbellites,” and thus

inadvertently, he was introduced into Campbellism.

After his immersion, Major Ganow invited the Doctor to make his house his home, and the Doctor, availing himself of the invitation, resided with him during the ensuing seven months. Previous to this, his father had accepted the call of a Baptist congregation in Cincinnati, and was at the time engaged as their preacher. On hearing next day, of the Doctor’s baptism, he was full of wrath and indignation, considering it a reflection upon his own ministerialism, and a lamentable act of folly in the Doctor to be immersed by people who were regarded as heretics. His anger was very hot. It was something he could not forgive, and from that day to his father’s death, (which occurred in April of the present year,) the *entente cordiale* was never perfectly restored.

During the seven months the Doctor resided in Cincinnati, Mr. Walter Scott made many efforts to get the Doctor out to preach. The first was a pressing invitation to go with him to a village named Carthage where a meeting was going to be held. He said he would break the ice and then call upon the Doctor to speak. The Doctor told him the proposition was absurd, that he was but a novice, and that for him to talk upon such matters to old believers, would be teaching those who were better able to teach him. Mr. Scott told him not to presume that those who ought to know did know. However, the Doctor was immovable. He would not hear of such a proposal; and during the seven months that he lived in these parts, he could not be prevailed upon to speak.

At the end of that time, he concluded to leave the West, and return to the Eastern States. On leaving, Major Ganow gave him a letter of introduction to Dr. Richardson, of Wellsburgh, Virginia, and one to Alex-

ander Campbell, of Bethany. One of the Doctor's brothers was a compositor in Mr. Campbell's printing office, and this was an inducement to the Doctor to go to Mr. Campbell's place. The Doctor in due course left Cincinnati, and arrived at Wellsburgh. On landing at Wellsburgh, he was welcomed by Dr. Richardson, who informed him that Alexander Campbell was in the town, and would shortly be at his house. Dr. Richardson had been an Episcopalian, but was converted to "the Reformation" as it was called, and immersed for the remission of sins. From subsequent developments, however, it was apparent that baptism was the only point in which he differed from his former Episcopalian self, which he always remained at heart. Latterly he is said to have become a Spiritualist.

About an hour after the Doctor's arrival Mr. Campbell was seen coming up the street, and Dr. Richardson called the Doctor to the door and pointed him out to him as he approached. The Doctor was very much surprised at the appearance of the man. The ideas he had formed of a parson or preacher were of course derived from his

acquaintance with the "profession" in this country where broad cloth, silk and fine linen are badges of the craft. What was his surprise therefore on seeing a shabbily dressed farm-labourer looking man, in an old drab coat and slouching white hat.

(To be continued.)

### "Twelve Lectures on the Religious Errors of the Times, &c."

BY R. ROBERTS.

THE Second Edition of these Lectures (numbering 1000 copies) is now completely sold out, and a Third Edition is called for from several quarters. Orders are on hand for upwards of 100 copies of the new edition; but this of course, is not sufficient to protect the author against the liability connected with the undertaking, a protection which, as a matter of business, he is compelled to require before embarking in the work, as he has no banker's margin for investment. Orders to be forwarded to the Editor. When the order list has reached 400, a start will be made.

## Intelligence.

AN OPPORTUNITY OF "SOWING."—"In due season, ye shall reap, if ye faint not," says Paul (Gal. vi. 9.) The "reaping" will be proportionate to the sowing—bountiful or sparing according to the application of the hand in this sowing time. Those who appreciate the opportunity are solicited on behalf of a deserving brother in need—a schoolmaster whose worldly prospects have been interfered with to a serious extent by his belief and obedience of the truth. Thrown out of the national establishment (for which he was trained) in consequence of his abandonment of orthodoxy, he is doing his utmost with a private school which is but very slenderly supported; and a crisis has arrived in his affairs, which, if he is not assisted, will result in the closing of his doors and the loss of his present scanty means of subsistence. A little timely help will keep him on his legs, and perhaps enable him to vanquish the difficulties of

the position. Contributions, however small, will be received by the Editor, who vouches for the merit of the case, and only suppresses name and address out of respect for the feelings of the brother concerned. These will be disclosed where required for satisfaction.—EDITOR.

AUCHINLECH (CUMNOCK).—The community of the faithful in this neighbourhood have had three additions during the month, namely, Mr. and Mrs. James Murdoch, of Ochiltree, and John Smith, of Hapland, by Auchinlech, who were baptised into Christ on the 13th ult. after making an intelligent confession of the faith once delivered to the saints. The truth had occupied their attention for some time.

BIRMINGHAM.—Brother Wallis's out door efforts are found to be serviceable in bringing strangers to the evening lectures. Every Sunday evening, from nine to a dozen are present as the result of his afternoon labours, which is a considerable addition to an already comfortable attendance.

This is the best answer to all questions as to the utility of out door preaching. During the month, Birmingham has been favoured with two highly interesting visits—one from brother W. Ellis, of Edinburgh, who has been on a tour among the brethren, and the other from brother S. G. Hayes, his wife, and his sister, who are also on a round of visitation among the churches. Their company and exhortations have been highly acceptable, as in the cases of all such who are discriminatively intelligent in the truth, and animated by the love thereof and full of its fruits. The brethren have added to their means of instruction, a meeting on Wednesday evening for conversational investigation of the Scriptures. On the 29th ult. (that is, on Sunday last) there were two additions to the meeting by immersion. The persons were, Mrs. Stevens, wife of brother Stevens, the elder; and Mrs. Perkins, a hard working washerwoman. The former has long been acquainted with the truth, but held back from a fear that she was not ready. Latterly, she came forward of her own accord, and expressed her anxiety to unite herself to the Lord in baptism. Her faith being found equal to the apostolic measure—"the things concerning the Kingdom of God and the name of Jesus Christ,"—she was willingly assisted to the great initiatory act of obedience. The latter affords a signal illustration of the occasional power of a wayside word. Her interest in the truth was created by the passing remark of a brother, to the effect that the world would not always be in its present groaning state, but would one day enjoy the blessings foretold by the prophets. This awakened her curiosity, and led to enquiry and study, which developed conviction.

**HALIFAX.**—"During the past month we have been greatly refreshed by visits from brother Roberts of Birmingham, and brother Ellis of Edinburgh,—not soon shall we forget the heart-stirring words with which they pressed home the glorious truths of the sacred writings. It has been truly a feast of fat things, full of marrow, and withal well refined. Amongst the many subjects discoursed upon may be mentioned the following: "The New Birth," "The basis of fellowship, or the things concerning the Kingdom of God and the name of Jesus Christ," "The Spirit's Testimony to the Christ in Psalms cii. and cxviii." "Apostolic teachings, or the examination of Jude's letter to the separated of God." "How to read the Bible, or Isaiah liv. in the light of Paul's Epistle to the Galatians." We have received an addition to our number in the person of brother Flisher from Newark, who has come to reside here. The meetings of the Church are as follows: Sunday Morning, 10 30, exposition of the Testimony; Afternoon, 2 30, public lectures, out door proclamations, in the surrounding villages, or social gatherings for fraternal intercourse; Evening, 6 30 for the breaking of bread. On Wednesday Evenings at Eight o'clock, instruction in righteousness."—**F. R. SHUTTLEWORTH.**

**HUDDESFIELD.**—On Sunday the 7th inst. Hannah Elizabeth Stanley, a young woman formerly in the service of one of the brethren, was added to the ecclesia in this place, by baptism which was administered by brother Roberts, of Birmingham, who happened to be in the neighbourhood. A few of the Halifax brethren and sisters were present on the occasion. The immersion took place in the forenoon at Lockwood Baths; breaking of bread was attended to in the afternoon; and in the evening, the word was expounded for the benefit of strangers. A pleasant day was spent. Our new sister became interested in the truth through hearing it conversed about. Before her immersion, she gave satisfactory evidence of her comprehension of "the things concerning the Kingdom of God, and the name of Jesus Christ."

**NOTTINGHAM.**—The meeting assembling here have received another addition in the person of Mrs. Hancock, of Park street, Nottingham, who was baptised into Christ on the 16th ult. and received into fellowship on the same day. She was formerly connected with one of the Independent chapels of the town, but latterly has been in regular attendance at the meeting of the brethren along with her husband.

**SHEFFIELD.**—The friends of the truth in this town though only numbering two, are exerting themselves to find out good ground for the deposit of the incorruptible seed of the word, lest haply it may germinate to eternal life. They have several times taken advantage of the out-door operations of an English church curate who preaches in the street; engaging in conversation with his attendants who distribute tracts among the crowd, and furnishing them with other tracts in exchange. As yet they have shown themselves shy of these approaches.

**SWANSEA.**—The little church in this place has been robbed by death of one of its members, namely, John Davies, aged 19, who fell asleep on the 6th ult. in full confidence of rising from the dead to eternal life at the appearing of Christ.

**TURRIFF.**—The truth is making considerable progress in this neighbourhood through the efforts of brother James Robertson, who makes frequent evangelistic tours through adjacent localities. Writing on the 17th August, he reports that on the 23rd of July, he visited Balfaton, and on the following day immersed Mr. and Mrs. Alexander Querie, and T. Millhill, of Crimond; Mr. and Mrs. J. Clarke, and Arthur Hall, of Balfaton, who, having put on "the only name given under heaven whereby men must be saved," were constituted an ecclesia for the commemoration of the absent head, for the mutual building up of its members, and for the collective testifying of the truth which has called them out of their Gentile darkness into the marvellous light of the gospel. On the 26th, he immersed Mrs. Arthur Hall, thus making up the number of the new-born Crimond ecclesia to the perfect number—SEVEN. Subsequently, brother Robertson visited Peterangus, and in the course of several conversations, ascertained that several in that place were enquiring after the truth, and progressing in its acquisition. On the 31st, he went to Mintlaw, and there baptised Mr. and Mrs. Mitchell, of Baluss; Margaret Wilson, of Mintlaw, and John Clarke, jun., of Balfaton. These were baptised in a local river, by the side of which brother Robertson delivered a lecture on the occasion. The immersions took place in the morning, and in the afternoon he lectured to a large audience under an innkeeper's tent on Market Hill, the tent being lent for the occasion. "The parable of the vineyard" was chosen for the subject, brother Robertson taking occasion to show that the kingdom of Israel having been taken from the rulers who held it unworthily in the days of Jesus, would in due time be given to the fruit-bearing nation under preparation since the ascension of Jesus. During his week's tour, he lectured five times addressed the brethren twice, and spent a great deal of time in conversation. He expects to return to these localities soon.

#### HORRIBLE IF TRUE.

Dr. Thomas, of New Jersey, U.S., is said to have been murdered by the Republicans of his neighbourhood, on account of his Southern sympathies, his house sacked and burned, and his wife and daughter thrown upon the world. We earnestly hope that this dreadful report, which is said to have appeared in a Liverpool paper, may turn out as groundless as a previous one, four years ago. The truth will shortly be known.

# THE AMBASSADOR

## Of the Coming Age.

“ *A wicked Messenger falleth into mischief, but a faithful Ambassador is health.*”—PROV. xiii. 17.

No. 4.

OCTOBER, 1864.

Vol. I.

### Restoration of the Ancient Kingdom of Israel.

“ And I will restore thy judges as at first, and thy counsellors as at the beginning. Afterwards, thou shalt be called, the city of Righteousness, the faithful city.” Isaiah i. 26.

MANY believe in the doctrine contended for in our last article: viz., that Christ will come to reign on the earth,—without perceiving what it involves in relation to that ancient kingdom of God which was established under Moses, perpetuated in the hands of divinely appointed kings for many centuries, and finally scattered to the winds because of iniquity. We shall best see the connection of the two things by considering what is said of Jesus in reference to “the throne of David.” Peter, on the day of Pentecost, says, “David being a prophet, knew that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne.” (Acts ii. 30.) If we turn to the record of this oath, (Psalm cxxxii.) we find words almost parallel to Peter’s: “The Lord hath sworn in truth unto David; he will not turn from it; *of the fruit of thy body* WILL I SET UPON THY THRONE.” The application of this to Jesus is placed

beyond a doubt by Peter’s statement, and by the message of the angel to Mary, prior to his birth: “THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID,” (Luke i. 23.) the meaning of which is illustrated in the words of Isaiah: “*The government shall be upon his shoulder* \* \* \* UPON THE THRONE OF DAVID AND HIS KINGDOM.” (chap. ix. 6, 7.)

We deem it unnecessary to argue upon the literality of these statements, for the simple reason that there is nothing in them to suggest or justify, or even admit of figurative interpretation. There once existed a literal throne of David, and Jesus was descended from David’s literal family by Mary. This being so, a plain promise with reference to the two things must obviously be accepted in the same plain and literal way. Under the circumstances, it would be taking a most unwarrantable liberty, and doing violence to the most ordinary rules observed in the understanding of language, to explain it away in a mystical sense. To make the words mean anything else than they plainly express, must appear to every thoughtful mind a most arbitrary and unsatisfactory way of dealing with the Scriptures, opening the way for unlimited fancy and exposing the Bible

to the charge so frequently brought against it, that it can be made to prove anything—a charge which is false in itself, but which only derives too much countenance from a system of interpretation which ignores its plain statements and makes them mean anything that it may be thought they should mean, or which a lively imagination may suggest.

It is impossible for the subtlest ingenuity to get over the simple point established by the testimonies adduced, viz. that the throne of David is bequeathed as an inheritance to Jesus of Nazareth. What this proposition may mean is a point of the greatest importance; for upon the understanding of it, depends our apprehension of the declared purpose in the case. It is to be noted, then, that "the throne of David" is a definite individual subject of discourse. It is no general phrase devoid of local point or application. It is an historic appellation, pointing to a political constitution existing in the past, so that no doubt may be entertained as to its character, and no difficulty experienced in understanding the meaning of the promise concerning it

The throne of a nation is not the gilded chair on which the king sits; it is *the position, the royal office* of the nation's ruler, of which the throne becomes but THE SYMBOL. The throne of David, therefore, is not "a wooden seat" as some have called it by way of contempt, but the position David occupied as the king of Israel. No candid mind will dissent from this proposition, in view of the current use of the word "throne." "The throne of England," "the throne of France," "the throne of Russia," are well understood figures of speech representing the royalties of these respective states entirely apart from the mechanical accessories, which are, in every

case, matters of individual taste. Why, then, should some novel sense be attached to the same phrase as applied to David in the Scriptures? The evidence that it should be understood in the same way is abundantly furnished in the Bible itself. We select one or two instances. Jer. xxii. 2: "Hear the word of the Lord, O king of Judah, THAT SITTEST UPON THE THRONE OF DAVID." These words were addressed to Zedekiah who reigned over the kingdom of Judah upwards of 400 years after David and when therefore the literal seat occupied by David must have long passed into disuse. Zedekiah was a wicked king, and it was not therefore from any spiritual resemblance that he was said to sit on David's throne, but simply and purely because, as a matter of political fact, he occupied the royal position established by God in the person of David his royal ancestor. It is said of Solomon, (1 Kings ii. 12.) "Then sat Solomon ON THE THRONE OF DAVID HIS FATHER," while it is afterwards stated that he made a new throne of ivory and overlaid it with gold. (1 Kings x. 18.), so that as regards the actual chair of state used by David, Solomon appears to have dispensed with it, and yet in the sense in which the Scriptures use the phrase, he sat "on the throne of David."

The throne of David being the kingly office or position, let us for the better understanding of the matter as affecting Jesus, consider what that position was. It was unlike the position of ordinary kings whose ancestors have at one time or other gratuitously assumed the mastership by the right of conquest or accidental might, and transmitted a title to their posterity valid only by usage, and not by original derivation. David was divinely selected and commissioned. He was a contented shepherd boy when

Samuel, by guidance of the Spirit, poured the anointing oil upon his head, in typification of the qualification by Spirit-anointing of which "the root and offspring of David"—the real anointed or Christ,—was to be the subject. He was elected to the position by God, and held it of "Divine right" in the most absolute sense. He was not king from fancy, from liking, from natural masterhood, but by appointment; neither was he king for his own purposes. His office was a representative one. He was God's vicegerent. He ruled as "*King for God*," as was said of Solomon after him (2 Chron. ix. 8). God was originally the king of Israel, communicating with the nation through the testimony in the tabernacle. That this is the light in which God regarded himself is evident from what he said to Samuel when the people desired to have a king, to go in and out among them like other nations. (1 Sam. viii. 7.) "They have not rejected thee, but they have rejected ME that I should reign over them," and still more so in the declaration of Samuel, when delivering God's message to them; "Ye said unto me, Nay, but a king shall reign over us *when the Lord God was your King*." (1 Sam. xii. 12.) The people, however, were unable to appreciate the privileged government they were under, and were weak enough to wish to be like other nations around them in having a human head. God yielded to their wishes in the matter, but did not surrender his prerogative as the nation's ruler; he gave them a king, but only as a deputy. He was to rule—not for his own magnification, but "for God." Hence he was said to be but "captain over God's people," and the throne he occupied was styled "the throne of the Lord," (1 Chron. xxix. 23.) This was David's position, this

the primary and distinguishing character of "the throne of David," a *God-constituted and God-representative royalty, occupied vicegerently for God.*

The nation over whom this exalted jurisdiction was exercised demands consideration as the next important element of "the throne of David." Historically, it presents a contrast to every other nation on earth. It does not owe its existence like other peoples, to the chances of war or migration, but had a distinct selective origin with an individual man; and the peculiarity of the origin is that that man—Abraham—had nothing to do with it. He was a dweller in Mesopotamia, following the occupation and conforming himself to the quiet policy of his fathers, and left to himself, would probably have lived and died among his kindred, unnoted and unknown; but God commanded him to leave his father's house, and go into a strange country which should be shown him, telling him he would there become a great nation. He obeyed the commandment, "not knowing whither he went," and came into the land of Canaan. The rest of the story is too familiar to the Scripture reader, to require recapitulation. From Abraham—an old man—past the time of life, sprang there even of one, (and that a "child of promise," begotten of divine energy, when nature's power had waned, viz. : Isaac,) as many as the stars of the sky for multitude" (Heb. xi. 12.) The result was, the children of Israel,—a nation of God's creation, and of God's rearing; Who forgets the fostering care with which its infancy was watched, the corn of Egypt, the raising up of Joseph, the mission of Moses, the plagues of Pharaoh, the deliverance from bondage, the triumph of the Red Sea, the provision of the wilderness, the destruction of the Canaan-

ish nations, and the settlement in the land of promise? God through the prophets repeatedly reminded them of these things, and speaks of them as his vineyard which he tended (Isaiah v. 7), his "children" whom he brought up, (Isaiah i. 2), his wife whom he espoused in early youth (Jer. ii. 2). He claims them as his own; "Israel is my firstborn;" "Thou art an holy people unto the Lord thy God; the Lord thy God *hath chosen thee to be a PECULIAR PEOPLE UNTO HIMSELF above all people that are on the face of the earth.*" (Deut. xiv. 1.) "*You only have I known of all the nations of the earth, therefore will I punish you for your iniquity.* (Amos iii. 2.)

Then if we consider the laws by which this nation was governed, and which David as king for God was called upon to enforce, we find the same divine specialty of feature. They were not the product of human legislation; they were not devised in human wisdom; they were the direct prescriptions of God, communicated by the hand of Moses, amid the visible terrors of Sinai. They were not open to human amendment; they were to be preserved with scrupulous sanctity, as the unalterable dictates of the Almighty: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." (Deut. iv. 2.) The king was to study and observe them; "*He shall write him a copy of this law in a book out of that which is before the priests, the Levites; and it shall be with him, and he shall read therein all the days of his life that he may learn to fear the Lord his God to keep all the words of this law, and these statutes, to do them.*" (Deut. xvii. 18, 19.)

The divine character of the kingdom as a body politic, is further evident in

the selection of the territory it occupied. This was not capriciously chosen by the leaders of the nation, nor accidentally acquired in the chances of war, but was covenanted to Abraham, about 500 years before the nation existed; and the subsequent allusions to it evince the speciality of it; "The land is mine" (Lev. xxv. 23.) "My mountains," (Ezek. xxxviii. 21.) The land of Palestine, as the fundamental element of the kingdom of David, is of God's selection and allotment. "A land" said Moses, "that the Lord thy God careth for. The eyes of the Lord are always upon it from the beginning of the year, even unto the end of the year." (Deut. xi. 12.)

Thus the throne of David when analysed turns out to be a *divinely appointed jurisdiction over a divinely constituted arrangement of things political.* The throne of David was in fact the throne of the Lord, and the kingdom of David the kingdom of God. How comes it to have no existence now? Because of the wickedness of the people who were related to it. It was an arrangement based upon and hedged in by contingencies. It was founded upon the law of Moses, and the condition of stability under that law was, perfect obedience to its requirements. Disobedience was threatened from the beginning with national retributions. (Deut. xxviii. 15-68.) The national existence depended upon conformity to the national constitution; and when this national constitution was violated beyond all hope of amendment, the national organization was broken up, the royal family abolished, the people scattered in dispersion, and the land given to the enemy. This result was predicted by the prophets with the greatest reiteration and emphasis; and we see the warranty of their words in the present prostrat-

ed condition of the kingdom of David. Where is it? The land exists, but in a state of hopeless sterility and indence, infested with "the worst of the heathen." (Ezek. vii. 24.) The people exists, but in a state of universal degradation and powerlessness. The royal family is extinct, its only living representative being Jesus Christ at the right hand of the majesty in the heavens; the Mosaic constitution is abolished both by force of irrepresible events and the decree of its divine framer. The kingdom of David in the emphatic metaphor of the spirit is "in the dust." "Thou hast cut off and abhorred; thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: *thou hast profaned his crown by casting it to the ground.* THOU HAST MADE HIS GLORY TO CEASE, AND CAST HIS THRONE DOWN TO THE GROUND." (Ps. lxxxix. 38, 39, 44.) So the words of Ezekiel have been verified: "I will *overturn, overturn, overturn it*, and it shall be no more *until he comes whose right it is, and I will give it him.*" (chap. xxi. 27.) The kingdom *has been overturned and is no more.* The Jews have fallen by the edge of the sword and been led captive among nations, and Jerusalem is trodden under feet of the Gentiles. (Luke xxi. 24.) This is as far as events have sustained the prophetic forecast. The question powerfully presses itself—what next? "*He comes whose right it is.*" "*The time of the Gentiles be fulfilled.*" These are the two divinely indicated limits of the present prostration. This is incontestably evident from the use of the word "until;" "It shall be no more UNTIL he come;" "Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled." What is this but saying, that WHEN "he comes whose right it is," and WHEN "the

times of the Gentiles have expired," the non-existing and the down treading of the kingdom of David shall come to an end? This is in exact accordance with Hosea's prophesy (chap. ix. 11), quoted by James (Acts xv. 16). "After this I WILL RETURN and build again the tabernacle of David that is fallen down, and I will build again the ruins thereof." And this connects us with the starting point: "*The Lord God shall give unto Jesus the throne of his father David.*" If Jesus is to receive a throne which has not existed for more than twenty centuries, obviously something must occur to bring it into existence. This "something" it is evident, is the second advent of the Christ, to do the work of re-organization, to build again the fallen tabernacle, to "restore the kingdom again to Israel" in accordance with the request of the Apostles after his resurrection (Acts i 6). In doing this, he will reclaim his country—the land of promise—from the desolation which now reigns over it, and gather to it the scattered Jews from the countries of their dispersion, rebuild Jerusalem, re-enact the laws, and generally restore the ancient kingdom of Israel, "upon the throne of David, and his kingdom to order it, and establish it with justice and judgment, from henceforth even for ever. *The zeal of the Lord of Hosts, will perform this.*" (Isaiah ix. 7.)

But the more systematic demonstration of these propositions, must be reserved till next month. Meanwhile we briefly summarise the conclusions to which every honest mind must arrive in view of the evidence adduced:—

1. *The throne of David was a GOD-CONSTITUTED ROYALTY erected as a delegated administration of his authority in a nation formed by himself, and*



settled in a land of his own choosing (Palestine).

2. *This throne does not now exist, but*

3. *It will be re-erected in the same country at the coming of Jesus the Christ and occupied by him when he reigns "over all the earth" as "King of kings and Lord of lords."*

EDITOR.

Sept. 11, 1864.

### The Voice of God in the Psalms of David.—No. 3.

#### PSALM III.

LORD how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people that have set themselves against me, round about. Arise, O Lord; save me, O my God; for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation unto the Lord; thy blessing upon thy people.

THIS Psalm was no doubt written at a troublous crisis in David's life. The head note, (which though by no means an infallible guide, being supplied by Jewish compilers, and not by the Psalmist, is entitled to more respect than the italic analysis of the "divines,") ascribes it to the flight of David from Jerusalem, during Absalom's rebellion. This may have been the occasion of its utterance, and would account for the peculiar sentiment it breathes as a lamentation of present calamity, and exultation in God in view of deliverance; but remembering that the Spirit made use of

David's individual emotions to pour-tray things concerning the Christ of which he was but the type, we must seek for a more extended application of the words than we find in David's history. Jesus, with greater reason than David, could lament the increase of those who troubled him, rising up against him, and denying his refuge in the Almighty. David was but a man, exalted by favour to a position of distinction and privilege to which he had no claim, and therefore could not murmur with much grace at any reversal of circumstances which might occur in God's providential developments. This is precisely the view that he expresses on the very occasion when this psalm is supposed to have been written. When Shimei, the Benjamite cursed and threw stones at him as he walked barefooted and weeping from Jerusalem, he said in answer to Abishai's request to be allowed to slay him, "*Let him alone; let him curse; for the Lord hath bidden him.*" It may be the Lord will look upon mine affliction &c." (2 Sam. xvi. 11.) Again on his return to Jerusalem in triumph to a restored kingdom, he refused to sanction the death of any who had aided the rebellion. David, though exalted, knew his equality with fellowmen, and appreciated the humility becoming such an one. In this, he presented a contrast to "the mighty" of this and other ages, who swell to large dimensions in the conceit of their own importance, foolishly forgetting the vanity of their existence as they strut superciliously upon the brief stage of a dependent and inferior (even an earthy) life.

Jesus was no mere earth-born invested with a temporary and adventitious importance. He was the Son of God, the manifestation of God by Spirit in or through flesh, one whose

essential connection with Deity gave him a standing and an authority and a value of existence which no son of Adamic mortality could ever lay claim to. For such an one therefore, who temporarily surrendered the privileges pertaining to his derivation (for our sakes becoming poor) and condescended to offer life-giving mercy to a worthless race, actually humbling himself to provide by death the means of carrying his offer into effect,—for such an one under these circumstances to be treated with slight and traducement, and malicious opposition, might well warrant the lament of the Psalm.

At first, Christ was unopposed. The people were in general expectancy of the Messiah: "All men mused in their hearts whether John were the Messiah;" and when Jesus appeared, the fame of his miracles rapidly procured for him general consideration. This was a natural result, and we should have expected that in due time it would have progressed till the whole heart of the nation had been captivated by the unparalleled and unmistakeable manifestation of divine power, allied as it was to the choicest goodness and sternest purity ever exhibited to mortals. But collision with jealous and self-righteous rulers called influences into play which speedily checked and turned the current of popular feeling; repudiated by Christ on account of their unrighteousness, the Chief Priests, Scribes and Pharisees, who no doubt in the first instance would have gladly patronised him if he had been a little more courtly and polite in his deportment, became his bitter enemies, and circulated slanders about him. They called him an impostor: they attributed his miracles, which they could not deny, to the power of the heathen deity, Baalzebub, (Lord of the fly); they represented him as the antagonist of Moses, and the reviler of the God of Israel;

and the Scribes and Pharisees having great influence among the people, just as their modern representatives, the clergy, have now, the people believed the slanders and turned against him. In the words of the psalm, they who troubled him increased, and many rose up against him saying "There was no help for him in God." They denied his connection with the Almighty, and rejected him as a mere pretender, ascribing his wonders to necromancy. This was a sore trial to one who could say, "Glorify thou me with the glory which I had with thee before the world was"—a sorer trial than we with our blunt apprehensions of Deity, can realize. Jesus was inhabited by a constant, all-pervading sense of the Father. Originally begotten of the Holy Spirit, the fullness of the Spirit coming upon him at the Jordan, and resting upon him without measure, made him the incarnated manifestation of the Highest, with whom his individuality was completely blended. We can therefore to some extent understand the keenness of the wound inflicted upon him by the popular repudiation of his divine sonship. To know that he was of the Father, and had come to carry out the most beneficent of the Father's purposes, must have made it specially grievous to endure the slight and contumely to which he was daily subject at the hands of a self-righteous, hypocritical flesh-proud generation. We, the "dust and ashes" of the earth, find it hard to put up with disparagement, even when justly due. How, then, must the Son of God have suffered, to know his own greatness and importance, and receive the contemptuous jibes of worthless and mortal contemporaries. But he fell back upon the facts of the case for his consolation. Away from the fevered life and contentious rancour of the city,

alone upon the mountain top, in the calmness of the night, withdrawn from the irritating contact of prosperous wickedness, he could forget "the contradiction of sinners," and "in prayer all night to God," draw deep comforts from the realization that despite the unbelief and repudiation of men, God was really his strength, his shield, his glory, his defence, the lifter up of his head. This was the exercise of his faith. He was driven upon the resources of faith as much as we. He fellowshipped the infirmities of our nature, and would therefore be similarly affected to sadness by the outward and apparently stable triumph of his enemies. The possession of place, power, riches, and repute, by the selfish, and the arrogant, and the ungodly, would equally tax his patience with ours, and necessitate an equal exercise of trust in God for the promised development of his glory. "He was in all points tempted like as we are." But he endured unto the end, "enduring the cross, and despising the shame, for the joy that was set before him."

In this he left us an example that we should tread in his steps. We require the strength of such an example. We are weak and faltering; we are apt to be overwhelmed by the pressure of present circumstances, and to give way under the influence of present events; but let us take courage. We, who wait wearily for the morning, lamenting the exaltation of ungodliness in all the walks of life and the present prosperity of wickedness, individual and collective, social and political, and wounded in spirit by a universal disregard to God and his truth, let us think of the Son of Man in the days of his flesh, tried by the same endurance, overborne by the same pressure. Our patient submission to the defame of the world, composed of

of many bitter ingredients—the jeers of the unbeliever, the contempt of the charitable, the pity of the learned, will not be in vain. Our devout conformity to God's institutions and God's precepts of life, though yielding no profit now, though bearing no promise to the eye of sense of the life to come, though esteemed foolishness by those who walk by the wisdom of this world, will bear pleasant fruit, when amid the glories of a dawning immortality at the appearing of Christ, the difference will be discerned between them that serve God and those that serve him not. (Mal. iii. 18.)

Christ's faith and patience were rewarded. He cried at the great crisis of his trouble and God heard him. He laid him down and slept a short sweet sleep in the grave. On the third day, he awoke, for God sustained him. But for this, his body would have gone to corruption. Even three days in that eastern climate were sufficient for decomposition to reach an advanced stage, but it had been written "Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." Therefore, the process of corruption was arrested; and enswathed in a divine embalming, he awaited the glad morning of liberation when angels descended from heaven, rolled away the great stone from the door, and set the captive free. "Having tasted death for every man," he then tasted of the glorious liberty awaiting all the sons of God, and rejoiced. His task was over. Awakening in the strength of a resurrected body, and recovered from the griefs and fatigues of his toilsome sojourn in the flesh, he had an immediate and uninterrupted prospect of the glory to which, at the end of forty days, he was to be "highly exalted," and could sing in the triumphant emphasis of

the psalm, "*I will not be afraid of ten thousands of people that have set themselves against me round about.*" Taking a wider range in the sweep of his vision, and looking beyond to his consummated mission in the salvation of all his people and the suppression of "all enemies under his feet,"—contemplating the unlimited prospect of glory stretched before his clearer and stronger vision—he could call upon God to complete the work of his hand: "*Arise, O Lord, save me O my God, for thou hast smitten all mine enemies upon the cheek-bone.*" This smiting is not yet accomplished, though guaranteed in Christ's resurrection; when it is, the appointed sequel introduced in the last verse of the psalm will be developed gloriously, even at the time when God's glory will cover the earth like the spreading of the sea; namely "*Salvation unto the Lord; THY BLESSING UPON THY PEOPLE.*"

There is a parallel to all these things in the experience of "those that are Christ's." If they are faithful in the profession of their faith and in the exhibition of the true christian character, they will have to lament the increase of those that trouble them and the rising up of many against them, denying that they have any refuge in God. They will feel constrained in spirit, and cry in the oppression of their hearts, "*Arise O Lord and save me, O my God.*" In due time their cry will be heard. They may have to lay their heads in the dust, but their lives will be in God's keeping. The memory of them will not fade from his eternal mind: and at the appointed time, he will again call them forth upon the stage of existence, not this time to fret out a brief mortality, but to join the fore-runner in the endless glories of the rest "prepared for the people of God."

But the future depends upon the present; faith and patience and steadfastness, are the essential conditions of ultimate exaltation.

EDITOR.

Sept. 17, 1864.

## The Bible as a Law of Life and Immortality.

### INTRODUCTORY.

THAT which we have been accustomed to is too often regarded as that which we ought to accustom ourselves to. The story we have regarded every day of our lives as true without questioning it, becomes by the force of habit almost necessarily true, since to think otherwise is to come like to a "dead set" with the long course and consequent forcible current of our habits of thought. This strong current argues a strong bias in favor of an opinion—right or wrong. The reader must needs consider this. He has to choose between truth and error, between superstition and a right mind, and should he get himself fixed between, what differs he from the ass, that between two bundles of provender, knew not which to take and stood there? or, should he have a disposition to breast the current on which he floats, what differs he from a cork on the water if he does not breast it? He must have decision—a will.

In affairs pertaining to this age, we see a spirit manifested deserving of attention. In business for example, we are presented with an exhibition of a faith and its fruits—of a creed and knowledge indispensable to the faith, of a labor necessary for the fruits. The hope of a fortune—the belief in a future *within* the expected period of natural life is the creed and motive power. And in the soundness of this creed and in the ratio of the faith in it, we have the measure of a man's might or weakness, progress or retrogression, success or ruin, in the work which his expectations and hopes have imposed on him. His creed is the spring of all his deliberate actions; the character of his actions take their hue from it; his rewards and crosses rise out of the nature of it. This is true in science, art, politics, and likewise in religion. Every man in every phase of life proceeds from certain principles involved in

his creed, call this by what he may, or deny he has a creed at all if he pleases—the fact remains untouched; the certain principles, though he may be unable to point them out, are the articles of his faith and the rule of his conduct notwithstanding. Given—a man believes a certain dogma—the result; he will pursue a line of conduct in harmony therewith, and this he may do unknown to himself. His creed governs him though he may deny it does, and affects him too at a distant point in spite of himself. With the natural products of the thing he believes, he may be displeased, and therefore reject them as not being to his mind the natural consequences of his creed; but this rejection of his does not disturb the connection nor cut him off from participating in the results. A man recoiling from the result of his own conduct is no uncommon occurrence. It does not follow because one does not see all the links which form the chain of events proceeding from his own conduct, he is not responsible for their issue. The politician fond in the hope of realizing to his fellow men a new order of things, calculated in his esteem to impart a happiness to the race, has often set amoving a current of events which has swamped himself and ruined his people. And this all from first principles as part and parcel of the creed he and his party believed. And on the other hand, nations have been saved. The greatest revolutions in their instructive aspect are but so many proofs of the power of creed, of how faith in certain principles gave birth to mighty resolutions, and of how these resolutions as irresistible barriers stemmed the current rendered powerful by its age and ascendancy of a long and wide spread stream of hackneyed thought, and in the abundance or paucity of their fruits, examples too, of the ratio of the faith and the soundness of the principles by which they were accomplished.

The truth will prevail, but man can only prevail with it as he believes it. This is proved alike by the punishment the lie inflicts and by the reward the truth brings with it. No man can believe a lie without entailing himself to a punishment inseparable from the issue. Earnestness in the belief of it as no lie, and his intentions as proceeding from a love of truth, will not save him. Nay, rather, the more serious, the greater mishap. There is the seducer, the seduced. And this in business as well as in love. The counterfeit must be like the coin, and the dupe must have an eye for the genuine. In business, men are serious, and business is carried on more by faith than it may seem.

The credit system is a system of faith, and in its soundness a mine of wealth to both debtor and creditor. It is faith given, faith taken, and this based on certain principles of trust. But if a man of business chooses to entrust his means in the hands of men he believes honest, and finds them dishonest, or engages in a scheme full of promise which afterwards proves a bubble, he has to blame his faith. Why inquired he not into the articles of his creed which led to the transaction he deplures. Why examined he not the grounds of his belief? Men of business in general do this; they think before they act; they are cautious; they look before they leap. And in the enterprise they have succeeded the most, we perceive that the success they have achieved has arisen from their exercising a larger amount of faith in the principles of trade, from a more intimate knowledge of them—a deeper insight; a searching examination of the foundations on which commerce is established, and on which their faith can lay hold. And their faith thus distinguished is made manifest in their new modes of action and independent line of conduct from those who knowing less, believe less, and are therefore afraid to risk their capital or do aught different from what they have been accustomed to do. What retards free trade but ignorance of certain principles necessary to the progress of commerce. What gave Cobden so much confidence and boldness in the enunciation of these principles but his intimate knowledge of them, and faith in them. These were, and are his creed, the rule of his political conduct, and in the work he has done, and is doing; in the mountains he has removed and is removing, we have the nature of it and the measure of his faith in it.

In matters of religion—in affairs pertaining to an age future, beyond the boundaries of the current age, there are presented the same features. The things understood and believed are the rule and guide of action, and the nature of the creed is manifested in the actions it gives rise to. The North American Indians believe in a future redolent of the chase and never failing in sport. This necessitates on their part no course of action different from their ordinary in the present state of life. The Moslems believe in a future paradise of sensuality. This subjects them to no alteration of their conduct in their present state. And the prevailing idea in christendom presents no reason for a different line of conduct than is observed to obtain in the current state of things. It is true we often listen to a given thing preached, and as often perceive a line of

conduct at variance with it adopted by those who assent thereto, but there is no escape from the conclusion that the prevailing idea, no matter what is preached of a future life beyond the confines of time is either one does not know what, or in no wise different from what a future is within the limits of ordinary life, otherwise we should see a different line of action more generally adopted. The intensity with which pleasure, wealth, and fashion is pursued implies a belief there will be pleasure, wealth, and fashion, in the world to come, or there is no world to come. And if no world to come, the creed must be "Let us eat and drink for to-morrow we die" whether the pursuers are inclined to confess it not. This is the creed, and the nature of it is manifested in the intensity with which the objects of ease are pursued; deny this who may. "Let us eat, drink, and hoard, and take our ease, and be merry, for to-morrow we die," are the articles of their faith, the rule of their conduct, and the nature out of which the character of their actions spring. The religion they profess, or that which obtains with them is but a talk of hackneyed phrases, peculiar to their conversation. It is not a faith, but a simple acquiescence in things which have become stale as standing water. Anything else in like circumstances would answer the same purpose. Their devotion is little else than a feeling excited by "good words" pleasantly associated in song and sermon, a cant that flows from assent, not speech out and up from the depths of a faith, a worship voluntary enough because it is easy, and for the most part pleasant enough because it would be the less pleasant to disregard it. To labor in the matter, to study, to think, to inquire into, and examine the foundation of their belief, is too difficult a thing. To read and search the scriptures as they do a book of travel, of history, of science, of philosophy, is too much. Their "world to come" is apparently to be had by patronage or by purchase, and hence impotent to excite a thought or create a care. The story in childhood is still their story in manhood, less the effect. It is a something the child cannot grasp, yet makes him good, and a something still the man cannot grasp, but he is indifferent. Their traditions are the support of their faith, and the measure of it we find in the habit of their thoughts, the habit of their customs, and the habit of their clergy. What has done for their fathers should do for themselves they think. Their fathers believed so and so, thought so and so, acted so and so, and why should they not do the same.

This sort of reasoning is very good did they but act their whole life as consistently. But no; in business, in science, in art, they strive as never did their fathers strive and the principles of their actions they have gathered not from the lumber of antiquity but from the researches of a green philosophy, and were their faith in "a world to come" and in a something to get there, as potent as their faith is in a term of life they seek to reach and enjoy here before they "go the way of all the earth." their traditionary theology would as readily cease to be regarded, and their conduct manifest it self in similar modes of individual action.

The steam engine and electric telegraph are not due to tradition. The force of steam was as strong in a past age as it is now had the people but had the knowledge to apply it, and it is the same electric fluid that fleets along the wires as would have fled in days gone by had our glorified ancestors been as intimate with science as their adoring progeny. In these matters the "wisdom of our ancestors" has been set at nought and the "experience of past ages" driven to the winds, and why not in theology? Our ancestors had the same "nature" to investigate and explore, and shall we not say they had the same scriptures and treated them as they did nature with the same superstitious and pious regard? The laws of nature have not changed and as little can the scriptures change, but the mind or understanding of man has changed as regards the former, and if the scriptures are a book like as nature is a book, containing "depths in which an elephant may swim" and fields in which discoveries may be made—and it is such a book—where are the discoveries that have been made, and the soundings of the depths? What account have we of them to interest a man, or give him one fresh idea to stimulate his enquiries and excite him to strive to enter the kingdom of God? Do not his habits of thought in a state theology stand as obstacles in his way? On the one hand, is he not bound by confessions of faith, "which must not change," and on the other by fears, to look within the dark deep cave, lest a ghost frighten him; or dive below the surface, lest some monster of the deep swallow him up? In the ignorance of science men halted; in the knowledge of it, they progressed; their civilization advanced apace while nature remained stedfast; its countenance, and speech the same. And so with the scriptures; they will remain unchanged, but men's ideas relating to them must give way. And men must halt and christianity must stand as it were until this is done.

The mere possession of the book and the simple reading of it, do not fulfil its purposes; it must be studied and understood. The Pharisees possessed both the law and the prophets; yet they understood them not, and were in consequence the bitterest enemies of the Lord. The Sadducees professed to believe Moses; yet they denied the doctrine of the resurrection which Moses taught. The Scribes made copies of the law and expounded it; yet they were of those of whom Christ taught his disciples to beware. They all set aside the truth by their traditions, and prided themselves on the "wisdom of their ancestors." And when Christ came, he came not to destroy the law and the prophets, but to fulfil them. He came not to change the teachings of Moses, or give a different idea of himself from what had been written of him by the prophets, but to change the ideas of men in relation to the Scriptures, that were then read, and expounded by those who understood not the things they talked about. And there is good reason for believing that this age is of like character with that. The people are in darkness, because their teachers keep them so, and the people themselves are too low in their own esteem to think themselves capable of studying the matter for themselves, too ignorant of their own powers to presume to exercise a function, which, in their habit of thought, belongs to those only "who are in holy orders," too regardless and thoughtless of the honor, power, and glory, to which God himself has called them, in the gift they have received in their possession of the Scriptures. To such as they, God affirmed "I have said ye are gods." And said he this to destroy self esteem, to give the men a false estimate of themselves? Said he it not to uplift their careless minds from off the frivolities of life, to the consideration of things becoming the position God appointed them to? Said he it to sink ambition? Nay, but to create it, to inspire them with thoughts of righteousness, of judgment, and of power. This was the position in which God would have set those to whom he had given his Word, the honour with which he would have encircled their brow, and the value which he set upon them himself, in an age long gone by, had they but regarded it; and it is the same still. Men who possess the Scriptures now, are gods as those were—gods in the privileges they enjoy, gods in the gift of his word they possess, gods in the faculties with which they are endowed, gods in their knowledge of good and evil, gods in there being no tree forbidden them to eat, no well, however

deep, into which they may not dig, no height of truth, however great, unto which they may not attain, and in their destiny (should they use the means to secure it) gods immortal—God in them, and them in God, but presently "they know not, neither will they understand; they walk in darkness" and remaining, so "shall" as was said of those whom God at the first addressed, "die like men."

W.D.J.

(To be continued.)

#### Dr. Thomas and his Mission.—No. 4.

But though Mr. Campbell presented a rough exterior, the Doctor afterwards found him to be a very pleasant and agreeable companion. On the arrival of Mr. Campbell at the house, Dr. Richardson introduced the Doctor to him, and the Doctor also presented the letter of introduction which he had received from Major Ganow. This was the commencement of the Doctor's acquaintance with Mr. Campbell, and proved an important link in the chain of circumstances which developed his theological career. In the course of their interview, Mr. Campbell invited the Doctor to go home with him and spend a little time at his establishment. The Doctor consented, and a second horse having been provided, the two set out together for Bethany. Mr. Campbell at that time was the owner of 2,000 acres of rich Virginia soil, on which there grazed 1,000 head of sheep. The hills in his estate were full of coal, for which it was only necessary to dig horizontally for a few yards to get to a bed. His establishment comprised a post office, a printing office, a store, a mill, and a stone meeting house, besides his residence. But notwithstanding the opulence of his circumstances, Mr. Campbell lived in a very plain unostentatious style.

On a certain Sunday, shortly after the Doctor's arrival at Bethany, he went with

Mr. Campbell to Wellsburgh, where the latter had a preaching appointment. On the way to the meeting in the afternoon, Mr. Campbell (who had spoken in the morning) said to the Doctor that he should call upon him to speak that afternoon. The Doctor told him that he must not by any means do so, as he had never spoken in public on religious matters in his life, and should have nothing to say if he did get up. Mr. Campbell replied that that did not matter; he should certainly call upon him, for he liked to see what sort of metal a man was made of. This was said with so decided an air that the Doctor saw there was no escape and remarked to Mr. Campbell that if he did intend to call upon him, he (Mr. Campbell) must occupy the time as long as he could so as to give him a little chance of preparation. Having arrived at the meeting house, the Doctor took up his bible while sitting in his seat, and began to turn it over in search of something as a foundation for remark. He went from one end to the other without being able to fix upon anything, when at last it occurred to him that he knew more about Daniel's four empires than the generality of people (knowing only Rollin's interpretation), and that the 2nd chap. which treats of them, being a long one, the reading of it would give him time to accustom himself (before commencing to speak) to standing head and shoulders above the people. The doctor was called upon in due course, and proceeded with the reading of the chapter. Having got through it, he fixed his eyes upon the doorpost, and delivered himself of all he knew upon the subject without venturing to look his audience in the face. Having occupied about half an hour, in which time he completely emptied himself, he concluded by a sudden stop and sat down. He was astonished to hear after-

wards that the people were taken with his discourse.

On the following Sunday, as he was walking with Mr. Campbell to Mr. Campbell's own meeting house in the morning, Mr. Campbell remarked to him that he should call upon him to speak again in the afternoon. The Doctor did not much object this time as he had the prospect of a much longer time to think over the matter than before. He was, however, again taken by surprise: for Mr. Campbell occupied from half-past ten till two, and then concluded the meeting with the remark that they would have a recess for a quarter of an hour, after which Dr. Thomas would speak to them. The Doctor had calculated upon a considerable interval between the morning and afternoon meeting, and was taken aback at finding he had only a quarter of an hour to prepare. He had considerable difficulty in fixing his mind upon anything to say, but at last decided to speak on the apostacy of which he had read something. He occupied the afternoon with this subject, speaking as afterwards transpired, to the satisfaction of those who heard. The meeting over, the Doctor determined with himself that this sort of business must stop. He felt that he was being entangled in a work for which he was utterly unqualified, and concluded that he had better get out of the way as fast as possible. He therefore decided to evacuate the premises at once, and proceed to Baltimore, by way of Washington, in Pennsylvania. Communicating his intention to Mr. Campbell, the latter arranged to send him on as far as Washington, Penn., and gave him a letter of introduction to Mr. Postlethwaite, Somerset house, Pennsylvania, and another to Mr. Carman, of Baltimore. In due time, he bade farewell to Bethany, after spending an agreeable month in Mr. Campbell's company. The next time they



met, a great change had taken place in the Doctor's sentiments, and a great change therefore in the relations between the two men.

After a ride of considerable length, during which his eyes were inflamed by the glare of the sunlight from the macadamized road, the Doctor arrived at Somerset Courthouse just as the friends of Mr. Campbell were about to hold a meeting. Having heard of him, they expressed themselves very glad to see him and assumed as a matter of course that he would speak to them that evening. He told them that this was impossible from the state of his eyes. His apology was accepted, but they insisted on making arrangements for him to speak in the Courthouse on the following Sunday. This was the result of Campbell's letter of introduction. The Doctor gave way to the friendly importunities of the occasion, and allowed himself to be posted for a special public discourse which he had never attempted on any previous instance. Sunday arrived, and a large audience assembled in the Court-house, and the Doctor gave his discourse which occupied two hours. But for the pressure put upon him, he would not have considered himself equal to this achievement, but once accomplished, the friends into whose hands he had got would not let him rest. During the 16 days he remained among them, they had him ten times upon his legs. The pressure, in fact, "brought him out," compelling him as a matter of necessity to study the Scriptures so as to find matter for discourse. Before he left, the friends at Somerset Court-house requested him to settle among them as their preacher. This proposition, the Doctor of course did not for a moment entertain. His object was not to become a preacher but to get into medical practice. He told them so, and made up his mind to carry out his

object by at once pushing on to Baltimore where he was informed the most intelligent congregation of the Reformationists was situated, and where therefore he presumed they would be able to do all the speaking for themselves, and leave him to quietly attend to his medical duties. He arrived there on Sunday evening, and to his dismay, (his approach having been signified by the Pennsylvania friends) he was at once solicited to address the congregation. He wished to decline the engagement, but they would take no denial: and he spoke. Having heard him, nothing would satisfy them short of taking the public hall (Scottis' Hall) and calling the public together to hear the new preacher. The hall was engaged for a week, and every night in the week, the Doctor addressed the public on "The ancient faith," which he considered the faith promulgated by Mr. Campbell to be. At the end of his appointments, the Doctor determined if possible to break away from the preaching career which was being forced upon him and told his Baltimore friends he must be off to see Philadelphia before going on to Richmond, which was his ultimate destination. "Well," said brother Carman "I will give you a letter of introduction to brother Hazlett who is deacon in the congregation in Philadelphia over which brother Ballantyne presides." The Doctor accepted the letter (though not without some misgiving as to the consequences,) as he thought it would be better to have friends to go to than to arrive in Philadelphia a complete stranger.

At parting, Mr. Carman said, "Dr. Thomas, you are a young man as I have been; and I know what it is to be short of means. Now, if ever you want any help, let me know and you shall have it, for I want you to be as independent of others as possible in your movements." The Doctor

told him he was not in want, but if ever he was straightened, he would not forget his kindness or to avail himself of it. On arriving at Philadelphia, he found Deacon Hazlett who expressed great satisfaction at his having come, saying that they wanted some one to speak to them and to relieve the tediousness of their meetings, as brother Ballantyne, who presided was "very old and very dry." This was by no means a welcome intimation to the Doctor whose desire was to leave the field of theological labour and retire into the quietness and privacy of individual study. His way was hedged in by Providence, however; he was the guest of brother Hazlett, and he felt he could do nothing less, as a sort of return for their hospitality, than yield to their request and speak to them. This he did for three weeks. At the end of that time, they proposed that he should remain among

them altogether, promising that they would do their best to get him practice, and expecting of course in return that he should do his best to build them up in Campbellism. The proposal was not exactly couched in these terms, but this was the effect of it. The Doctor knowing nothing else than Campbellism, supposing it to be the truth, felt inclined to fall in with the suggestion, subject to the approval of brother Carman of Baltimore. He accordingly wrote to the latter informing him of the proposal and his disposition towards it provided he could be guaranteed against getting into debt at Philadelphia should he fail in getting practice. Brother Carman immediately replied to the effect that the Doctor should have whatever he wanted, but must not allow himself to be influenced one way or offer by him. The Doctor finally concluded to stay.

(To be continued.)

## Intelligence.

**THE REPORTED MURDER OF DR. THOMAS.**—We are happy to inform our readers that the sanguinary report published last month, turns out to be unfounded as regards our highly valued brother, Dr. John Thomas, of West Hoboken, New Jersey. U. S. The victim is a Dr. Thomas, of Platte City, Missouri, who actively sympathized with the rebels during the progress of hostilities in the neighbourhood, and is said to have been shot by the infuriated Union soldiery. The account is as follows:—

"The *St. Joseph Herald*, of July 10th, gives some fearful descriptions of the sacking of Platte City by the Union troops. Not over half the houses were left standing. The town was a nest-hole of treason—not over half-a-dozen Union families residing there. Desolation and destruction have swept over it, and if the report brought us be true the work has been thoroughly performed. The 2nd Colorado, 15th Kansas, &c., under Colonel Ford, soon put Thornton's force to flight, and once in possession of the town, a sad scene of destruction and pillage commenced, such as we hope never again to witness. Houses were burnt and pillaged, and the heavens for miles around were lighted with flames. The fine residence of Dr. Thomas, living at the edge of the town, was a smouldered heap of ashes as we passed in the morning, and it was reported that the Doctor had been taken out and shot. He was an old man, here a good character, but it was reported that he had visited a sick guerilla; and hence his fate."

This was seen by a recently interested reader of the Doctor's writings, who, only knowing the Doctor as "of the United States," without knowing his precise locality, supposed it must relate to the author of *Elpis Israel*. He circulated his impression, and in this way, the horrible rumour originated. It is now with feelings of grateful relief, and inexpressible satisfaction, which we doubt not our readers will fully share, that we make known its unfoundedness.—EDITOR.

**A BROTHER'S TOUR.**—Brother W. Ellis, of Edinburgh, finding himself in possession of four or five vacation weeks, started from Edinburgh on the 26th of July last, on a tour through various parts in the interest of the truth. His first place of call was the great metropolis, where the voice of the holy oracles is almost drowned amid the clang of worldly strife. Here he spent six days with the brethren, a small and feeble company, meeting weekly in the house of one of the brethren, but permeated with an intense desire for their own progress in divine knowledge and assimilation, and for the enlightenment of those to whom they have access. He next proceeded to Birmingham, where he found a goodly number earnest and devoted, in all stages of growth—babes, young men, and fathers, acting as one family with a slight and temporary exception, which has since disappeared. He spent several days with them, with profitable result to all. From Birmingham he went to Nottingham, but only saw one or two of the brethren there. He left after a single night's stay.

and went to Leeds, where after spending a pleasant evening with the brethren in one place assembled, talking over the deep things of God, he went to Halifax. Here he was refreshed by the sight of a goodly number striving in unison, after recent revolutions, for the faith and obedience required by God in the message through Jesus, the prophets, and apostles. After spending a few very happy days among them, he visited Heckmondwike and Huddersfield in the neighbourhood. In these places, the truth has few friends, but those few are earnestly devoted to the truth of which they are all more or less intelligently appreciative. Brother Ellis next went to Liverpool, where he spent one night in the company of brethren Lind and Glover, from whom he received the same cordiality everywhere evinced in the course of his journey. The Liverpool *ecclesia* is small, but well united in love and knowledge. They are unspotted by the traditions which have elsewhere marred the work of the gospel. They purpose making a systematic effort during the winter months, to bring the truth before the public. From Liverpool bro. Ellis went to Whitehaven, a sea-port some 40 or 50 miles north of Liverpool, where through the zealous arrangements of brother Mitchell of that place and brother Hodgson (formerly of Whitehaven), he delivered two public discourses in answer to the question, "What is the Truth?" The attendance was considerable on each occasion. Some were interested. Some Campbellites were awakened, some others to opposition, and others to enquiry. Next day he visited a sister near Carlisle, exchanging words of comfort and instruction, and then went to Cumnock, Scotland. Here he found a faithful band, heartily enamoured of the truth, and all who love it. Having spent a Sunday with them, he visited Sanquhar, and spent a day with sister Janet Henderson, and a few she has succeeded in bringing to the truth. In all his travels, he found none more earnestly hungering and thirsting after the milk of the word than this company. Subsequently, he spent part of a day with brother and sister Haining, of Auchinleck, and part of a day with brother Gillies, of Beith, and a night in Glasgow, where he only saw a few of the brethren. The rest of his vacation, he spent in Dunkeld, where a small, but active and earnest company of brethren maintain their faithfulness in the midst of surrounding sterility. Brother Ellis remarks upon his tour, that those who hold the truth, are truly "a little flock," and those who hold on to the end, smaller still. This is true, but need not discourage, since acceptable righteousness has in all ages of the world, been confined to the unfashionable "few." The truth is strong, not in the number or influence of its adherents, but in the clearness of its testimony, and in the obviousness of its adaptability to the wants of man, individual, social, and political.

**BERMINGHAM.**—The sudden death on the 12th ult. of Ann Flint, in her twenty-fifth year, daughter of brother and sister J. Flint, has excited much sympathy for the latter, and created a wholesome impression generally, by enabling all to realise the superior importance of those things pertaining to the life beyond the resurrection.

**EDINBURGH.**—Death has made a calamitous inroad upon the community assembling in Calton convening rooms, in the removal of one who was truly felt to be "a mother in Israel." We refer to the death of Mrs. Robert Norrie, which occurred on Wednesday, the 11th ult. The event was preceded by an acute illness of several months duration, which was pronounced fatal from the commencement, the malady (tumour in the stomach) being beyond

remedy. The visitation is severely felt by a large circle of friends and relatives who have to deplore a loss almost irremediable. Mrs. Norrie was a woman of strong religious nature, and singular disinterestedness of disposition. She was full of good works. She realized to the letter, the apostolic injunction "Do good unto all men, specially to those of the household of faith," and this not in any ostentatious way, but with genuineness and modesty which prompted her to conceal her acts of benevolence and underrate the merit of her deeds. Nor do we say this because it is the custom to speak well of the dead, but because it is simply and literally true. She went down to the grave like a ripe shock of wheat bowing under the plenteousness of a fruitful life. She was brought up a strict Calvinist, and continued in the Presbyterian connection till 1846, when, with her husband, she became a convert to Morisonianism, and joined Brighton Street Chapel, Edinburgh. Shortly after this, she was infected with the spirit of religious enquiry, awakened by the visit of Dr. Thomas to this country, in 1848-9; and finally, discarding her early religious ideas, embraced the doctrines of man's mortality, Christ's sacrifice as a means of resurrection, and the coming of the Lord to re-establish the ancient kingdom of Israel on earth. She was followed to Rose Bank Cemetery, on Sunday, the 15th ult., by a numerous band of mourners, who laid her in her last resting place in the hope of meeting her again when Jesus shall have returned to give to every one according to his works.

**LEEDS.**—On Sunday, the 18th ult., brethren from Huddersfield and Heckmondwike united with the brethren in this place, in the observance of the great memorial institution, and in the profitable interchange of those doctrines and sentiments pertaining to their high calling. What gave the gathering unusual interest was the presence of an individual from a neighbouring town, who, as had only transpired within a few weeks previously, through accidental contact with one of the brethren has, unknown to the church, entertained for many years, similar ideas to themselves, and who, with their assistance, having candour of mind, bids fair to become acquainted with "the way of God more perfectly," even to the walking therein with obedience.

**NOTTINGHAM.**—The brethren here have made a change for the better, as to the locality of their meeting place. Formerly they met in a small dingy room in a dwelling house, in Toll Street, to which it was difficult to attract strangers, and which was getting uncomfortably small for their increasing numbers. Repeated efforts to procure a more commodious room, have at last resulted in the securing of Room, No. 1, Mechanic's Hall, where the meeting will have more scope for the expansiveness it has lately manifested in the matter of numerical increase and where the truth will be more publicly proclaimed.

**TURRIFF.**—We have received from bro. Robertson an interesting account of more evangelistic doings in the north of Scotland, but the pre-occupation of space compels us to confine our notice to the announcement of two immersions—that of Margaret Clark, at Mintlaw, (daughter of brother Clark, of Balfaton), on the 7th ult., and of Alexander Harvey, at Turriff, on the 18th ult. The latter had been in the fellowship of the Baptists of Fraserburgh and Mintlaw, for some time. There is a large and ripening field in the north, which bro. Robertson seems to be tilling to the best advantage. He appeals for assistance on the part of all who can spare a visit.

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

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Vol. I.

### God's Purpose with the Jews.

GOD has not yet done with the Jews. They are his nation, though dyed in iniquity and scattered among the Gentiles in disgrace. "God hath not cast away his people whom he foreknew (or knew beforetime) "This is Paul's testimony, (Rom. xi. 1) which is but a re-echo of the divine declaration placed on record ages before: "Though I make a full end of all nations whither I have scattered you, yet will I not make a full end of you, but will correct thee in measure." (Jer. xxx. 11.) Their prolonged national adversity, therefore, is no token of divine abandonment, but the very reverse, on the principle supplied in Amos (chap. iii. 2.) "You only have I known of all the families of the earth, THEREFORE will I punish you for all your iniquities." The national tribulation, rightly interpreted, is a guarantee of the national election, and a pledge of national restitution under the promises made through the prophets, which we shall presently consider.

There be many which look upon the Jews as an abandoned race, finally and for ever dissevered from special divine regard and degraded to the level of the uncovenanted and accursed

Gentiles among whom they are dispersed. Many do this from a sincere but perverted conscience, created within them as the result of partial information and indiscriminating contemplation of certain apostolic statements. Ignorant of those future national movements and national blessings which come within the scope of God's purposes prophetically and apostolically declared, they cannot see but that the abrogation of "the middle wall of partition" between Jew and Gentile in the matter of *individual salvation*, involves the divine repudiation of the national relationship which he established in former days between himself and the Jews: and equally unacquainted with the fact that "salvation is of the Jews," (John iv. 22.) and is to the very end to be developed like a kernel from their midst, they naturally feel the doctrine of Jewish restoration to be a spiritual anomaly which they reject altogether. How ill advised they are, we shall presently see.

It is evident from the proposition demonstrated in our last article concerning Christ's future occupancy of David's throne, that the restoration of the ancient kingdom of Israel is necessitated as a logical sequence thereto. We mean that if there were no

other testimony in the whole of the Bible, the restoration of the Jews could be deduced from the simple statement that Jesus is to ascend the throne of his father David, since that throne comprises the Jews as its fundamental element. But the grounds of the belief are not restricted to this inferential kind of evidence. The Bible is luminous from beginning to end with the glory of a purpose which involves the blessing of universal man. The glory commences to glow in the promises made to Abraham, wherein is covenanted the blessing of all nations IN Abraham and IN his seed at a time when Abraham occupies the promised land with a seed numerous as the stars of the sky. But the specific and indisputable testimony may be said to commence with the declaration of Moses. "*The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me*; UNTO HIM YE SHALL HEARKEN" (Deut. xviii. 15.) This statement was addressed to Israel after the flesh; this will not be disputed. It was an intimation concerning themselves; this will not be disputed in view of the emphasis on the pronoun "THEE" as applied to those whom he was addressing. It concerned them *as a nation*, and not as scattered individuals. This is evident from several considerations. It was not fulfilled to the generation who heard the words; therefore it was not addressed to them as individuals but as constituents of the national "THEE" which has survived the vicissitudes of all ages since then, and lives in its scattered modern representatives. The prophet was to be "like unto Moses." Moses was a national lawgiver, and not an individual moral preceptor; therefore the second Moses must bear a like relationship to the nation addressed in

the pronoun "THEE." Who is this "prophet like unto Moses?" No New Testament reader will hesitate to answer. The point is set authoritatively at rest in the following quotation from a discourse by Peter to the Jews shortly after Pentecost.

"GOD SHALL SEND JESUS CHRIST who before was preached unto you whom the heavens must receive UNTIL *the times of restitution of all things*, which God hath spoken to all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts iii. 20-22.)

Jesus, then, is "the prophet like unto Moses." This is an important conclusion as throwing light on the future of Israel; because the statement is that Israel shall "HEAR HIM" in his capacity as a national leader like Moses,—that as a nation, they will one day put themselves submissively under his direction. It is superfluous to say that this has never come to pass. "Jesus came to his own, but his own received him not." (John i. 11.) He came to look after the lost sheep of the house of Israel (Matt. x.), but they knew him not, and in ignorance that he was indeed "that prophet," they put him to death; and he departed, leaving them with the words "*Ye shall not see me henceforth UNTIL THE TIME COME THAT YE SHALL SAY, BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.*" (Matt. xxiii. 39.) Ever since, during a long period of eighteen centuries, in the midst of the bitterest adversity, the Jews have been the malignant rejectors of Jesus, and at the present time, show no signs of relaxing the asperity of their opposition. With the blindness of the undestroyed veil which Moses symbolically assumed on coming down from the mount, they cling to

a system which though divinely originated, was but representative and provisional; and with an almost incomprehensible infatuation, reject that of which their first dispensation was but the shadowy typification. Obviously then, in no sense has the prediction of Moses been fulfilled. Nationally, Israel continues to follow Moses, and boast in him, and continues to be unbelieving in the prophet like unto him. But God's purpose will be carried out. The time will come when they shall say "Blessed is he that cometh in the name of the Lord." The prophecy under consideration not only predicts the national acceptance of Jesus as lawgiver and king, but indicates the inexorable stringency of his *regime* when established. "It shall come to pass that that soul which shall not hear that prophet *shall be cut off from the people.*" There is no such individual adjudication now and never has been. The hard-hearted Jew blasphemes the name of Jesus and goes scot free, and instead of being "cut off from the people," he continues prosperously connected with the unbelieving and corrupt mass of the nation. Most obviously, the time contemplated in the prediction of Moses is yet future, when the nation recognising Jesus, will be established in their land under his judicial administration, and subjected to a discipline which with more unyielding severity than the law of Moses itself, will infallibly destroy every rebel and extirpate every germ of disaffection.

Peter connects the inauguration of this, with the coming again of Jesus at "the times of restitution spoken by all the holy prophets." His words are "He shall send Jesus Christ unto you \* \* \* For Moses truly said unto the fathers, a prophet &c." He makes the second coming of Christ to the Jews *the fulfilment of what*

*Moses said about the prophet like unto himself.* This is strictly in harmony with the obvious facts of the case; for the words of Moses have not yet had their fulfilment; and if they are to be fulfilled at all, it must be in connection with a future manifestation of the Prophet; and when more appropriate than at the times of restitution of all things spoken by the prophets? whereof we shall see a little more by and bye. That this is the time when the Jews are to receive the Messiah and submit to him is further evident from the words of Zechariah (chap. xii. 10) where it is said, "They shall look upon me whom they have pierced, and mourn for him as one mourneth for his firstborn."

Taking a step forward in the progress of the specific evidence of God's purpose with the Jews, we come to the prediction of the present national ruin recorded in Leviticus xxvi. 31.

"I will make your cities waste and bring your sanctuaries into desolation And I will not smell the savour of your sweet odours; and I will bring your land into desolation and your enemies that dwell therein shall be astonished at it. And I will scatter you among the heathen, and I will draw out a sword after you, and your land shall be desolate and your cities waste \* \* \* and they that are left of you shall pine away in their iniquity in your enemies' land.

This gloomy picture is relieved by the prospect of ultimate restitution put in the form of a hypothesis, and afterwards prophetically foretold

"If they confess their iniquity and the iniquity of their fathers with their trespass which they have trespassed against me; if their uncircumcised hearts be humbled and they then accept the punishment of their iniquity, then will I remember my covenant with Jacob, and my covenant with Isaac, and my covenant with Abraham will I remember, and I will remember the land."

That this remembrance of covenant obligations results in the execution of them, is more evident from a further prediction by Moses, recorded in Deut. xxx. 3, 9.

*“The Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee \* \* \* The Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body and in the fruit of thy cattle, and in the fruit of thy land for good, for the Lord thy God will again rejoice over thee for good as he rejoiced over thy fathers, if that thou shalt hearken unto the voice of the Lord thy God,”* &c.

It may be objected that these predictions of national restoration are contingent upon national repentance and reformation; and prove nothing apart from the likelihood of reformation or otherwise. This is true, and the objection would be a fatal one if we were without testimony as to the fate of the contingency, that is, if we were left without information as to whether or not the nation would reform; but we are not without information. We do not require to go out of Moses to get the point conclusively settled. In the very same chapter from which the above quotation is made, we read (verse 6,) *“and the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live.”* The prophets who succeeded Moses threw great light on this point. They tell us with great clearness and amplitude of expression that one of the most notable features of God’s purpose with the Jews is to reclaim them from their present state of perversity and unbelief, and beget in them nationally that state of mind which is becoming and essential in a people holding such a close relationship to God. Listen, for instance, to

the declaration by the hand of the prophet Ezekiel:—

*“I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean from all your filthiness and all your idols will I cleanse you, and a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them, and ye shall dwell in the land that I gave unto your fathers, and ye shall be my people and I will be your God.”* (chap. xxxvi.)

The result of this divinely induced change is indicated in the following testimony from the same chapter:—

*“Then shall ye remember your own evil ways, and your doings that were not good, and ye shall loath yourselves in your own sight for your own iniquities and your abominations.”*

But while the restoration of the Jews to their own land is accompanied by the most thorough national renovation, yet it is obvious that the one is not the result of the other. That is, God will not restore Israel in consideration of Israel’s righteousness. This is obvious from the twice repeated statement of the Almighty through Ezekiel, *“Not for your sakes do I this,”* saith the Lord God. Be it known unto you. *Be ashamed and confounded for your own ways, O house of Israel.”* The consideration which prompts Jehovah to the work of restoration is set forth in the following words:—

*“I do not this for your sakes, O house of Israel, but for mine own holy name’s sake which ye have profaned among the heathen whither ye went. And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them. And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.”* (Ezek. xxxvi. 22, 23.)

The strength of this motive on

the part of God is apparent in the prophetic song of Moses in which the destinies of the nation were portrayed for the national remembrance :

“I will heap mischief upon them. I will spend mine arrows upon them. They shall be burnt with hunger and devoured with burning heat, and with bitter destruction \* \* I said I would scatter them into corners ; *I would make the remembrance of them to cease from among men* WERE IT NOT THAT I FEARED THE WRATH OF THE ENEMY, *lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.*” (Deut. xxxii. 23—27.)

To prevent this triumph of boasting, judgement is to fall upon the enemy and salvation to come to Israel.

“To me belongeth vengeance and recompence; their (the enemy’s) foot shall slide in due time, for the day of their calamity is at hand, and all things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, *when he seeth that their power is gone* and that there is none shut up or left \* \* Rejoice O ye nations with his people, *for he will avenge the blood of his servants, and will render vengeance to his adversaries* AND WILL BE MERCIFUL UNTO HIS LAND AND TO HIS PEOPLE.” (verses 35, 36, 43.)

God cannot brook the triumph of the heathen, which involves his own defame and the insensate boast of the ignorant and the foolish. Therefore he proposes the reclamation of his ancient people that through their national restitution by the hands of Christ whom he has raised up for the purpose (Isaiah xlix. 6.), his name in the full plenitude of its multifarious significance may become known and revered over all the earth. There may appear to be a little contradiction between this view and the aspect of the case put forward in the earlier quotations from Moses, in which the recovery of Israel from judicial disaster is made to depend upon their recognition of God’s justice in punishing them, and their full resolution to amend their ways. In reality : how-

ever, there is none. The restoration is a foregone conclusion in the divine mind for reasons already indicated ; but the restoration will not be carried out in violation of God’s righteous laws. He does all things in righteousness, order, and peace, and will not restore a nation in wickedness to prosperity. Hence in the second instance, the execution of the purpose will be strictly subjected to the conditions indicated in the first announcement. No reborn Jew will enter the land of promise to participate in the blessings of Messiah’s reign. The whole nation will be subjected to an ordeal of discipline which will effectuate the work of purification, and realize the statement by Isaiah “Thy people shall be all righteous.” But more of this in our next.

EDITOR.

Oct. 17th, 1864.

### The Truth Reviled—Campbellism in a Rage.

WE have received by post from Nottingham, the October number of the *British Millennial Harbinger*, the organ of Campbellism published at Nottingham ; and we perceive from an article headed “Thomasism” that Mr. David King, editor of the periodical, and agent of the party in Birmingham, takes occasion to relieve his envenomed soul by attacking a faith, which notwithstanding the numerical feebleness of its adherents and the constitutional decline which Mr. King loudly professes to believe is everywhere preying upon its vitals, seems strangely, thorn-like, to prick his sides, and disturb the equanimity of his spirit. We could have afforded to let the unholy lucubration—unrelieved as it is by a single gleam of christian courtesy or a single touch of that dignity and moral earnestness which pertain to the vocation to which Mr. King professes to belong—find its way unnoticed and unknown, to the literary abyss where piles of previous tidingsless *Harbingers* have found their merited oblivion : but as silence



is justly interpreted to mean consent, we cannot allow its misstatements and cunning misrepresentations to pass unnoticed and uncorrected.

We do not quarrel with Mr. 'King for speaking of the truth as "Thomasism." We take it that he honestly supposes in his ignorance that the truth of God is the unauthorised and self-evolved sentiments of a man who happens to be called Dr. Thomas. We make allowance for his conscience on the supposition that he believes Campbellism to be the truth and the truth to be Thomasism; but the allowance we make for his conscience is fatal to our estimate of his judgment. We pity the spiritual incapacity exhibited in such a lamentable confusion of ideas. The man who sets himself up as a guide of the blind, and a teacher of the ignorant, ought himself to be sure that he possesses the enlightenment necessary for the one and the competence necessary for the other. Jesus has warned us of the consequence of blind leading. No amount of sincerity will save the blind from the ditch; both the imperious high-looking leader, and the humble deluded lambs of the fleece will fall together. Mr. King may think he has settled this point; but the evidence before us conclusively proves the contrary, showing him to be a wandering star, a rapid cloud, a man in deepest ignorance wherein he thinks himself wise; scouting the teachings of the Word of God, under the derisive designation of "Thomasism."

No doubt, in this he sins ignorantly seeing he has not the remotest conception of the truth he reviles; and did he confine himself to his spiritual blasphemy, we could let him alone, remembering the caution which Jesus has given in reference to the porcine class of which he shows himself to be the representative; but when he misrepresents contemporary facts, we feel called upon even at the risk of being rent, to step out of the usual *incoq.* which we observe with reference to personal questions, and call him to order.

Supposing he has made a discovery, he pounces upon the apocalyptic name "Antipas" as representatively used in a recent small publication of Dr. Thomas's, and exultingly holding it over his head, would have his readers believe that Dr. Thomas has invented the word, and gravely propounded it as a denominational appellative for those who have had the privilege to be enlightened in the truth through his means. Blind with the natural stupidity of the carnal mind, he cannot discern the spiritual import of Apocalyptic significations, but supposes Dr. Thomas,—a man standing too high for his

dwarfed cognition and dwelling too-deep in the word of God for his superficial apprehension, to be altogether such an ambitious aspirant after ecclesiastical distinction as himself. We remember, just in time to relieve him from a little of the onus of this assinity, that he is indebted for his mistake to the cavillings of a class of men who, though wearing the external garb of the truth, are but a little way removed from himself in the dulness of their spiritual apprehensions. With this class, Mr. King wittingly confounds us, and unscrupulously uses their statements as indicating our professions and position. We therefore cannot pardon him much, but are nevertheless disposed to make a little allowance.

Letting that pass, we remind the reader that the word "Antipas" instead of being "a name of human devising" as Mr. King affirms, wherein he displays the ignorance we have referred to, occurs in the book of John's Revelations. It is a name applied in a representative sense. In order to apprehend this, it is necessary to remember that the apocalypse is essentially the wisdom of God in a mystery. The facts of past, present, and future—political and ecclesiastical—are therein shown or imported by SIGN, as indicated by the word *semaino* (to shew by a sign, to signify) in the first verse of the first chapter, and as amply illustrated in the book itself. One feature and proof of the SIGN-ography of the book, is to be found in the fact that SEVEN out of many churches existing at the time, are chosen as the repositories of the last message of God to man, SEVEN being the numerical symbol of completeness and perfection, and therefore indicating that the messages were for ALL who profess the name of Christ. The signography extends to the messages themselves. Thus we find "candlestick" used to represent the position of each church as a vessel of the light of truth and the illumination of the spirit miraculously shed upon them. "I will remove thy candlestick out of his place" is therefore the synonym of a threatened suppression of the individual church's existence. The enemies of the truth are styled "The synagogue of Satan," after the style of figure which represents the saints in the aggregate as a "spiritual house." Eternal life is spoken of as "hidden manna," and "the tree of life;" acquittal, as the gift of a white stone; incorporation with the resurrected righteous in the future, as being constituted a pillar of God's temple; inclusion in the glorified municipality of the metropolis of the future

age, as having the name of the new Jerusalem written upon them—and so on. In accordance with this beautiful system of figure, we find a martyr at Sardis named "Antipas" just as the opponents and oppressors of the truth are designated "Jezebel," "Satan," &c. Now what is the significance of "Antipas."? The word is composed of two Greek words, *anti*, against, and *pas*, all. Hence, the word means "against all," and as a symbolical designation, is literally descriptive of "a faithful witness" which Antipas was said to be. Now, why should the spirit apply this symbolical name to an individual martyr if it was not to intimate the character of the class to which he belonged? Are not all Christ's servants—at least those who please God—faithful witnesses? and does not their faithfulness place them in a position of antagonism to ALL? The world is radically the enemy of God, whether politically, ecclesiastically or socially considered; and friendship with God involves a sworn enmity to it in all its ramifications. Hence the wisdom of a representative name (applied first to an individual) so highly significant as *Antipas* which indicates the spiritual relationship of the class so designated. Mr. King says this name is "of human devising!" We leave the reader to judge whether the bumptious assertor or the man he so virulently assails is the more entitled to confidence and credence.

Mr. King seems to find special delight in dilating upon the smallness of Antipas's number. True, the Antipas relatively are not numerous, but in this, they only resemble the Antipas of all recorded times. No doubt, there were many bold fronted defiant scoffers to twit Noah as he hammered away in single and unpopular faith, for 120 years, at the end of which the Antipas only numbered eight persons out of a world's population; but though the time was long, the scoffers were at last destroyed by the flood they derided, and the Antipas were justified and saved. Even so, the break up of the existing order of things with judgment, and the subsequent establishment of David's throne in Jerusalem, will ere long justify the Antipas and put to silence the ignorance of wicked men, who speak evil of the things they know not.

The way of life has always been "narrow" and unpopular: and only a few—courageous enough, and conscientious enough, to take the position of Antipas,—have been found treading its rugged path. The other "way" can always rejoice in

plenty of company. Its attractions are palatable to the carnal mind. A wide entrance facilitates access to the enticing display within; and the solicitations of a thousand plausible gate-keepers—some in lawn and surplice, others with holy neckerchief and differing name, and others still in the plainer evangelistic garb—make the temptation irresistible; and once in, it is very difficult to get out again. The people are crowding in, and the man who once passes the seductive portals is apt to be carried with the throng which streams down the picturesque promenade with song and triumph to death, and to find himself at last in the gulf in which the flowery incline terminates.

We can afford to let Mr. King have all the joy of numbers, and can bear with good grace the numerical inferiority on which he jibes "the Antipas." It is an easy thing to make Campbellites. They are ready made to hand. They are manufactured in teeming thousands in the spiritual factories of the old mother and her daughters, which abound in all the cities of Britain. They only require the Campbellite trade mark. Let them say they believe in Jesus Christ as the Saviour, (and who is there in the legion denominations that would not make this confession?) they may believe anything else they like; they may expect to go to heaven when they die, or they may expect to lie in the grave till the resurrection; they may believe man has an immortal soul, or they may believe man has no pre-eminence above a beast; they may believe Christ will come to sit on the throne of David in Palestine, and enforce the Abrahamic covenant of blessing for all nations, or they may expect him to come and plunge the globe in annihilating judgment fires and take his redeemed to celestial glory; all they require is an aqueous dip, and they come forth in all the distinctive glory of full-fledged Campbellism, duly qualified to sit down and participate in the felicities of brotherly unity in the one faith, the one hope, and the one baptism!

If the Antipas is few in number, it is only because it is difficult to communicate the truth to a generation who read everything but the Bible, and who are almost hopelessly obfuscated with the hoary doctrines of the Romish church though they think themselves "free" in being Protestants. The wonder is that Antipas is so numerous. Yet they are not so feeble as Mr. King would have his readers believe. *The Herald of the Kingdom* was not suspended, because they were "not numerous enough to support it," but for the simple reason that the southern rebellion in Ameri-

ca cut off so large a body of subscribers from postal communication as to make its suspension necessary. We presume the *British Millennial Harbinger* itself would not be unaffected by a similar occurrence to any considerable number of its supporters.

Mr. King professes to be shocked with the doctrine of "Antipas" that eternal salvation will consist in the manifestation of God through a multitude. If the man were of a humble and sincere type of mind, we could pity the extraordinary ignorance thus displayed in one professing to be a spiritual enlightener of his contemporaries: but knowing him, from our epistolary intercourse with him, to be of an entirely different stamp, we feel rather inclined, we confess, to resent the insult he dares to offer to the sublimest teaching of the Word of God, viz. that God purposes to manifest himself in many sons as he has done in one, and thereby, to develop the collective name which has been his prophetic memorial since the establishment of the Mosaic dispensation. For the benefit of Mr. King and all others concerned, we summarise the evidence of this proposition. It will not be disputed that Christ is the glorified manifestation of God, *the fullness of the God-head bodily incorporated*. In view of this, let the fact be noted that at the resurrection, the saints in the aggregate are to be united to him in *physical assimilation*. This union is called a "marriage" because the parties to it are to become ONE. The saints are now "the body of Christ," but only in the legal sense. The present connection is limited, and derives its entire significance from the consummated union to which it is prospectively related. It is called a state of espousal (2 Cor. xi. 2.) the nuptials are reserved for "the day of his appearing" when the bride, being numerically complete, will have made herself ready and will be physically assimilated to her glorious head. When this is accomplished will the saints not be identical in nature with Christ? And if identical in nature, will they not be God-manifestations? As they have borne the image of the earthy, will they not also bear the image of the heavenly? Shall Christ *not change their vile bodies and FASHION THEM LIKE UNTO HIS OWN GLORIOUS BODY?* (Phil. ii. 20.) Shall they not "BE LIKE HIM when they see him as he is?" (1 John iii. 1.) What will have been done to realize these glorious conditions? The answer will throw light on the point disputed by Mr. King: "*He shall quicken your mortal bodies BY HIS SPIRIT which dwelleth in you.*" What is the result of this spiritual quickening of a mortal body? Jesus

answers: "That which is born of the flesh is flesh, *that which is born of the Spirit is SPIRIT.*" Paul answers: "It is sown a natural body, it is raised a SPIRITUAL BODY." Thus when the saints are "born of the spirit," they cease to be flesh and blood (which Paul says cannot inherit the kingdom of God), and become "spirit" which is the incorruptible spirit of the Almighty corporalized under the fiat of his will through Christ. They are then said to be "equal unto the angels" (Matt.) of whom it is said "He maketh his angels SPIRITS"; and also "like Christ," who is called "the Lord, the SPIRIT," with whom, they will necessarily (by means of him) constitute manifestations of God "who is SPIRIT." Then will God be "ALL in ALL," and thus will be consummated the prayer of Christ "That they (whom thou hast given me) may be ONE \* \* I in them, and thou in me, *that they may be made perfect IN ONE.*"

Mr. King may call this "blasphemy" if he like. We believe the word of God, and incline to think that the blasphemy is to be found in his opinion; but the onus of this we leave with himself.

In view of the above teaching, he accuses us of "exalting man to the place of God." This is a new charge in our experience; we are generally accused of lowering man "to the level of the beasts." Both charges arise from our endorsement of the scripture testimony which, on the one hand, disproves that man is the mortal demi-God of Mr. King's belief, and on the other hand, informs us that God has been pleased to devise a scheme for the exaltation of a portion of Adam's worthless race, to the "place and dignity" of being his sons and daughters, and of fellowshiping his nature in the epoch when He shall dwell richly in them by His spirit—when they shall have ceased to be flesh and blood, and therefore ceased to be generic man whose etymological characteristic is to be found in the phrase "of the earth earthy." Man is of the dust, and as man, can never attain to the exaltation of which we speak. Men and women, to mount that altitude, have to become part of "The Lord from Heaven"—legally now; physically afterwards, if the legal relationship be worthily sustained. In attaining this "place and dignity," they change from flesh to spirit, from man to God, thus becoming "partakers of the divine nature." (2 Peter i. 4.)

As to the remarks with which Mr. King has favoured Birmingham, they may very briefly be dismissed. Antipas is not so small as he would have his readers believe.

Twelve have grown to forty, and several immersions are pending. Has Mr. King no recollection of a time when Campbellism in Birmingham was weaker than this? But we don't expect to progress like Campbellism. Campbellism sails with a popular wind blowing on all sides: Antipas goes in the teeth of the breeze and is surprised when he makes an inch by the log.

After a contemptuous allusion to ourselves, for which we can forgive him in view of the color of his glasses, Mr. King says we challenged him to discussion "in order to gain a little notoriety." We can pardon him for this too, when we reflect that it is the most natural interpretation for a man of his ambitious instincts to put upon the conduct of others. A man naturally construes the actions of his neighbours in the light of his own motives. On this principle, we express no surprise at his verdict upon our procedure, but we cannot so well overlook his dishonesty in withholding from his readers the actual occasion of the challenge. We supply his omission by appending the following letter in which the challenge was communicated:—

February 26th, 1864.

Mr. David King,

Dear Sir,

As the author of the accompanying lectures,\* (now resident in Birmingham,) permit me to take the liberty of addressing you. Last night, I came in contact with a member of the church in Temple Street, of which you are the Pastor—I think his name was Mason; and something transpired between us which is the occasion of this note. The meeting took place in the house of Mr. Flint, also a member of your congregation; and there ensued between us a discussion of considerable length on the Kingdom of God—he maintaining its present existence, and I alleging that it was not yet set up. At the close of our conversation, he said he wished Mr. David King were present. I said I wished so too, as I should like to meet him on the question. He asked if I really meant so; I replied in the affirmative, adding that I should in fact be glad of the opportunity of discussing such an important question with a competent representative of what I conceived to be the wrong side of the question. He said he should tell Mr. King so. I told him I had no objections and that if he liked, he might convey my remarks to Mr. King as a challenge to debate.

Since reflecting upon what occurred, I have come to the conclusion that it would be more orderly in me, and more respectful to yourself, if I

\* Twelve Lectures on the Religious Errors of the times, &c., Price 1s. G. & J. Brook, 15, Westgate, Huddersfield; or of the Author.

were to make a personal communication on the subject. I have therefore taken the liberty of addressing this note to you, as a formal offer to publicly discuss the great and important issue lying between the community you represent, and those I am connected with in Ann Street, on the subject of the Kingdom of God. I shall be prepared to join issue on the affirmative proposition maintained by our friend Mason,—you affirming the present existence of the Kingdom of God—I denying it.

Should you be disposed to accept this proposition, I shall be glad to be apprized of your willingness, that the necessary arrangements may be made.

Yours faithfully in true respect for the Holy Scriptures,

Robert Roberts.

From this it will be seen that the offer to debate really originated in a virtual challenge from the other side, and not from any ulterior object so unworthy in itself as that which Mr. King imputes to us. He thinks we lack the opportunity of submitting our convictions to the public except in a collision with his influential self! If this were not too small to deserve notice, we might invite him to Ann Street, Birmingham, any Sunday evening, to behold the fallacy of his arrogant suppositions. The truth is not popular enough to draw a large "house," nor will it ever be, seeing its ecclesiastical accessories afford no scope for the display of purple and fine linen, and no opportunity for the gratification of the flesh in the thousand fashionable ways that make a chapel attractive to even the giddy tastes of frivolity and youth. But, thank God, there are some who relish the plain truth as prophetically and apostolically delivered; and among these, we assure Mr. King, we find as much scope for labour as our secular avocations will permit us to avail ourselves of, without having recourse to the adventitious excitement of a discussion. But we do not shrink from discussion where the enemy is audacious and self-confident, and flings his boasted strength, as in the case referred to above, into the arena in default of argument. We are willing in such cases to take up the sword, even against a King who has defied the hosts of clergydom, and to fight for the unpopular interests of the truth, against the assaults of a system which with much pretension of Reformation, is as vapid and powerless as the apostate faiths of which it pretends to be an emendation, but of which it is really a sister growth. Mr. King, however, refused the encounter provoked by one of his own admirers, and skulked behind his entrenchments under

pretence that we were too insignificant a foe for his steel. We commend the prudence of his tactics, but cannot admire the principle displayed. He can revile "Thomasism" while secure behind his editorial breastworks, and make large boast of his powers among his household, who are so credulous of his valour: but when challenged to an open canvass of the faith he so sedulously villifies in private, he refuses the opportunity on the inconsistent plea that we are not numerous enough—not numerous enough to be worth his while trying to save us by shewing us our error! Considering the ecclesiastical character of his aims, we do not wonder at this; only we would have it known that the challenge he refused was a challenge originating in the boastful confidence of his own party, and not from the paltry motive to which he naturally imputes it.

One or two corrections on matters of fact, and we have done. Our assertion that Antipas has trebled its numbers since we joined it which Mr. King characterises as "a bare-faced falsehood," is strictly correct referring as it does to the last ten years, within which, the adherents of the truth have multiplied in all parts of the kingdom, particularly at certain points. Mr. King italicizes the words which indicate the date of our asserted increase, evidently for the malicious purpose of creating the impression that we suppose the increase is owing to our own doings. We were so innocent as not at first to see the import of the contrivance. This torture of a plain statement of fact is an illustration of the color of his mind through which everything in an opposite appears in a sinister light, on the principle affirmed by Paul "Unto them that are defiled and unbelieving, nothing is pure." (Titus i. 15.) Mr. King tells his readers that we omitted the last letter from the published correspondence; he does not inform them that we at least had the candour to insert the following acknowledgement of it with an indication of its character:—"An answer has been received to the last letter, but too late to find space in this paper which was in type several days before it came to hand. It consists of an endeavour to justify Mr. King's allusion to 'the quality of some of them.'" Nor does he tell them that the unpublished letter was written after he had received intimation that the whole was to be published, and that he took care with characteristic craft to make it of an unpublishable character in the hope that we should be deterred from a purpose so damaging to his reputation for valour. We therefore fill

in the blanks of his one-sided information, and leave the reader to decide on which side the *suppressio veri* was practised.

Mr. King boasts that "Thomasism" has not contaminated his pages for three years. Poor man! If he only knew the significance of this admission, he would make a bonfire of his back numbers, and "turn over a new leaf," that is if he were as honest as the Ephesians who burnt their books of "curious arts" on getting to know the truth they once despised. But there is little hope of this. He almost vows the exclusion of the truth for three years more, and ventures a speculative prediction that perchance the truth may have so dwindled from sight as to escape the detection of microscopic search. "Peradventure" is a very plastic word, and may be employed on the other side of the picture. The flight of three years may reveal more convincing things than arguments, more telling things than recorded testimony, more stirring things than a gospel of mercy. Mr. King may waken some morning to find "Thomasism" invincibly rampant in the person of a returned and wrath-pouring Jesus, before whose awful prowess, Royalty, Craft, Generalship and Churchdom-universal, including Campbellism itself, will quail in irrecoverable consternation, and fall to rise no more.

EDITOR.

Oct. 14, 1864.

### Dr. Thomas and his Mission.—No. 5.

HIS friends in Philadelphia fulfilled their part of the contract, and he endeavoured to fulfil his. In course of time, he got fairly into preaching practice, which was exceedingly distasteful to him. It however necessitated the constant and close study of the scriptures, and thus equipped him for the career of scriptural discovery on which he afterwards entered.

On the first of January, 1834, the Doctor, to use his own words, which must to some extent be regarded as ironical,

“committed the great foolishness of getting married.” This was during his eleven months stay in Philadelphia. About the same time, his father, who had returned to England after the Doctor left Cincinnati, joined him in Philadelphia, and settled with a Baptist congregation for whom he preached. In the same year, the Doctor commenced his editorial career, in this wise:—A member of the congregation, named Brindley who had been a shipbuilder in England, but was then an agent for Morrison’s pills, conceiving the idea of making Campbellism subservient to a more extended circulation of his nostrums, went to Mr. Ballantyne, the pastor, and suggested that a paper should be started to advocate the principles of the Reformation, intending, as afterwards transpired, to have an advertisement of his pills on the back of every number. After seeing Ballantyne, he called on the Doctor in reference to the same project, but did not acquaint him with the fact that he had been to Ballantyne. He talked the matter over as if it had not been suggested to any one else, and asked him to devise a name, and write out a prospectus. The Doctor knowing nothing of the quackery part of the project, which Brindley was careful to conceal from him, approved of the suggestion, and drew out a prospectus of the proposed publication, calling it *The Apostolic Advocate*. Brindley took the prospectus with him and invited him to dinner. After dinner, Mr. Ballantyne came in with a lowering and indignant countenance. Mr. Brindley asked him to have a glass of ale, but he declined in a very surly manner. The Doctor saw there was something brewing, and speedily witnessed the full vent of the storm. He learnt for the first time that the old gentleman had been applied to by Brindley about the periodical, and was highly offended at Brindley for having requested the Doctor’s

co-operation in the scheme. He said he would not edit a periodical in conjunction with Alexander Campbell himself! The Doctor told him he had no occasion to be annoyed as he (the Doctor) had no wish to take any part in the editing, and would gladly leave the field to himself. This did not conciliate the old gentlemen, whose natural moroseness of temper and countenance had been aggravated by an attack of the jaundice. He railed at the Doctor for having written the prospectus, and departed in great anger. By the following Sunday, the old man’s temper had cooled considerably, and his better judgment had come to the surface. Meeting the Doctor, he handed him the prospectus with the remark that he had come to the conclusion that he was too old to enter upon the enterprise, and that he (the Doctor) had better take it in hand and go ahead. This took the Doctor a little by surprise after the strong feeling previously manifested, but he readily consented in view of the amicable turn things had taken, to proceed with the undertaking. By this time he had discovered Brindley’s motive in stirring the matter, and discarding him from further consideration, he proceeded with his arrangements. The prospectus was published by Mr. Campbell in his *Harbinger*, accompanied with favourable remarks, in which he commended the work to his readers. This was a “long lift” towards the success of the experiment. Subscriptions came in much faster than the Doctor anticipated, and altogether, the Doctor was much encouraged to proceed. The first number appeared in May; 1000 copies were printed and entirely disposed of. The members of the meeting in Philadelphia did not support it much. A decided coolness prevailed among them, and the Doctor began to speculate on the propriety of a removal to a more genial latitude in the

South. His cogitations on the subject resulted in a determination to carry out his original project of going to Richmond. When the members found that his intentions were running in that channel, they nearly all withdrew their subscriptions to the magazine. This only strengthened the Doctor's determination to go; and he accordingly left them before the next issue, and took up his stay for a few weeks in Baltimore, where the next number was published. In six weeks more, he arrived in Richmond, where he had long been expected,—Mr. Campbell having twelve months before sent them word that he was on his way. The meeting in Richmond had no preacher, and the Doctor was called upon to occupy the pulpit, which there was no escape from in the circumstances. They offered him a salary, but he refused, remarking that he would rather live on bread and cheese, and maintain his independence of thought and action, than subject himself to the power of committees and trustees. He commenced the practice of medicine in Richmond, for his own support, while at the same time carrying on the *Apostolic Advocate*. During the first year, his receipts afforded a comfortable livelihood: but in the second, year, they fell off greatly in consequence of the frequency of his absence in various parts of the country to which he was invited to speak. This led to results which will appear in the sequel.

The Doctor's troubles began not long after his arrival in Richmond. In the 5th number of the *Apostolic Advocate*, he affirmed that no immersion was a valid baptism which was not predicated upon the true faith. This gave great offence to the leaders of Campbellism in Virginia who were all condemned by the proposition, inasmuch as they had been Baptist preachers, opposed to what they then believed to be the ancient

gospel, and were introduced to Campbellism without re-immersion. The principle was assailed from all quarters. "But," remarks the Doctor, "it was nevertheless true. Yet if any one had asked me what the true faith was, upon which the validity of baptism depended, I could not have defined it. I thought I could, but I now perceive that I was totally ignorant of it." Mr. Campbell was written to and stirred up against him. The result appeared in a series of articles in the *Millennial Harbinger* against the agitation of the questions, and finally against the agitator. Mr. Campbell wrote privately to the Doctor, saying that there was really no difference between them on the subject of re-immersion, and that he had re-immersed many on their own application; "but," said he, "you know how prejudicial to the truth in all ages has been the cry of Ana-baptism." He counselled the dropping of the question on the score of the inexpediency of its agitation. The Doctor replied by letter that it was expedient to maintain the truth, and that there was no real charity in leaving their friends in the dark when they knew they were pursuing a course that would finally be prejudicial to their best interests.

Soon after this, the Doctor in writing to his father in England, submitted to him about 36 scriptural questions with the request that he should write upon the subjects referred to for the pages of the *Apostolic Advocate*. The questions were founded upon various difficulties which had suggested themselves to the Doctor in the course of his scriptural studies, having reference among other things to the immortality of the soul, the salvation of infants, idiots, and pagans, the destiny of the wicked, &c. They affirmed nothing, but put the points suggestively, such as asking how man could be said to have immortality when he was exhorted by Paul to seek for it; how infants

and idiots could be saved in view of the saying of Christ, "He that believeth and is baptised shall be saved, and he that believeth not shall be condemned;" how those could justly be subject to condemnation to eternal torments who, in the providence of God, had been so placed as to be cut off from knowledge? After despatching the letter to his father, he bethought himself that some of the readers of the *Advocate* might be prepared with solutions to some of those difficulties, and he accordingly published the whole 36 questions under the heading of "Information Wanted" inviting replies. On the appearance of the questions, a great outcry was raised. It was declared that they were a new creed invented by the Doctor for the purpose of raising a new sect; and letters of a decidedly abusive complexion came from all parts of the country, the writers assuming that the Doctor's mind was made up on the questions. These communications caused him to examine the subject for himself, and after prolonged and close application, he came to the conclusion that man had no hereditary immortality, and that consequently, the doctrine of the immortality of the soul was a fiction;—that the punishment of the wicked is not eternal torment,—that infants and idiots do not go to heaven—that the dead of all classes are unconscious till the resurrection,—that the heathen are not subject to the same condemnation as those to whom knowledge is given nor admitted to the same salvation, &c. Once convinced on these points, the Doctor openly advocated his newly formed views, making, as may be supposed, more enemies than friends, not only in Richmond, but throughout the country. A circumstance involving a question of discipline, in which the Doctor took his stand on the side of purity of character, against a major in the Richmond artillery who was an elder in

the church, and who brought reproach on the church by his intemperance, contributed with other things to make the Doctor obnoxious in Richmond, and his residence there anything but agreeable. At the same time, his professional practice had become so diminished through his attention to theological matters, that it became necessary to decide definitely upon his future course of action, either to give up editing and preaching or abandon the practice of physic. He found it impossible to carry on the two together. He gave the matter a thorough consideration. If he gave up editing and preaching, he reasoned with himself that he would be abandoning the path of duty which he felt pressed upon him by the peculiar circumstances of his position. He was convinced his contemporaries were entirely astray on the subject of religion, and saw there was no one to promote their enlightenment. He therefore felt called upon to do what he could towards that end himself. Finally concluding this was his proper course, he decided to purchase a farm 40 miles out of Richmond, and extract his living from the soil while carrying on *The Apostolic Advocate*.

(To be continued.)

## The Bible as a Law of Life and Immortality.

IGNORANCE presents no excuse, earnestness no substitute for the true religion. Sincerity, solemnity, devotion, associated with error, present no plea for God's mercy; otherwise the man who immolates himself upon the altar of his God, merits the highest praise. We see one man sacrificing human life to his idol, another torturing himself to propitiate his god, a third, imploring the intercession of friends supposed by him to have



gone to heaven, a fourth, kneeling with profound adoration before the image of a Mary, a fifth, counting his beads with complacent anticipation of a good result, a sixth, taking religious consolation from what is but the fancy of his brain—all of them equally serious, solemn, and devout. Yet what is it all worth? Vanity is stamped upon the whole of it.

In "nature," ignorance of a law does not screen the transgressor from the punishment involved in the transgression. This is obvious enough—it is simply cause and effect. The punishment may not be felt, but its measure may be found in the absence of good, and consequent decrease in the amount of happiness which the observance of a law insures, and in the worship of God His will is such a law, and the punishment annexed is often such a punishment. God undoubtedly is merciful, but his will is inflexible. The law of worship he has given, is to remedy defect in man, and this is his mercy; but negligence of this law, be it from ignorance or what else, does no more to set aside its operations than does deliberate violation of it, and this is his inflexibility. It is but natural law in a higher sense re-asserted. What is believed, denied, or unknown, in the worship of God, is the merit or demerit in approaching him. Man can no more dictate to himself a plan of salvation, than he can with profit substitute artifice to perform the functions of his nature. Every deviation from the natural law of life is a sustained loss. God has accordingly appointed his own plan which cannot be displaced by any invention of man. He has given him a revelation of his will, and by that will only can he approach him, and thereby secure the means of attaining the chief end of his being—the perfection of his character, and the destiny attached. The fact of the Bible implies this. Worship to be right must have its rule, otherwise all sorts of worship are right, and all unequal things equal. For man therefore to worship God aright, he must believe God aright. He must perfect his creed to secure his conduct—he must understand God. He must read and study the Bible for himself—read and study it as he does a science or a profession.

Some are of opinion that is enough for man to study science—that which points out the laws of nature, which are the laws of God; and from a knowledge of these laws, to work out an observance of them, which in the end will it is thought accomplish all the Bible aims to do. They shut out the Bible as it were unnecessary, or give it but a

secondary place in their esteem. But they do this let it be remarked, in contradiction to their principles. They forget that language is a law in nature as much as any law is in physiology, or the like. It is a law of life. Man lives as truly by what he speaks, and hears, and reads, as by what he eats. The friction of mind upon mind, is as necessary an element in vitality as heat, light, electricity, and magnetism. Literature is this law made manifest, and presents in its character, the use and abuse of the law. In it, we have grossness and refinement, what tends to elevate and develop the character of man and what tends to debase and ruin him. That which tends to elevate him must be truthful, the contrary must be error. The law observed is truth spoken and believed, the law violated is falsehood uttered and received. A man must speak the truth, or tell a falsehood, and receive or reject that which is delivered to his ears, just as he partakes or avoids that which is offered him to eat. He may swallow poison, he may believe a lie. He may offer for food a fish, or a serpent. Both equally concern the laws of nature which are the laws of God and the laws of life.

To shut out the Bible then from a paramount share of attention, is to divorce nature from her sublimest aim, in her relation to man. If the Bible is a lie, it is the Almighty's lie, for no devil could have made so great a one; but it is not a lie, otherwise its fruits, though it has been but partially appreciated, would not have made our literature as it is, nor blended so much happiness with the present estate of man. And to believe at all, we must believe what its Author himself has said of it. "Man," says He, "shall not live by bread alone, but by every word that proceedeth out of his mouth." God speaks this as related to the Bible as well as to any other word he may utter, and puts it therefore in the same category of the necessities of life as the bread man eats, and the air he inhales. Man lives by them alone; and hence the laws which assimilate the food to the constitution, are not a whit more necessary to be observed for the sake of life, than the commands of the Bible. Daily we see man infringe the laws of truth—and this as often from ignorance as any thing else—and yet they live. But to observe as they are seen to be cut down before their time; to live of a kind, but yet to suffer; to grow old in youth, and go down to the grave with broken and shrivelled constitution.

Similarly, the non-recognition of the Bible as a law of life and the law of immor-

ality, is no reason to presume it is unnecessary, nor no protection of those ignorant of it from suffering the punishment its absence as a power of good incurs, nor show cause why the rejector of it should not suffer the punishment it threatens him with in the future. The natural religionist to be consistent as a searcher after in the field of nature, to observe that which God requires of him, must of necessity recognize the Bible as a revelation of laws as explanatory of his own constitution and growth, and as prophetic of his own destiny, and therefore as natural as any physical law is. He cannot reject it, and, at the same time profess to observe the laws of his being, or walk unscathed. The union between him and the Bible is of so fixed a kind, that he cannot separate himself from it though he wills to do so or think he does. His destiny and tending thereto are sealed by it though he thinks not so, and this as truly as one walks, and runs, and leaps, and lies down, and is ignorant he does so, by the law of gravitation. To this law it matter not whether a man be a prince, or a peasant; drunk or sober; with good or bad intentions; in a state of somnambulism, or wide awake; by mistake or no mistake; descend to the ground from a precipice with a leap, or by a stairs:—the circumstance which prompts the descent is not taken into account, and the result is alike to all. By the one way it is certain destruction, by the other safety; and so is it with the Bible. It is as constantly an acting force, as inflexible in its operations, and as regardless in its distinction of person and intention. It insures life on certain conditions and inflicts its punishments in violating of these conditions. Life and immortality are conferred only as the condition it reveals are complied with, and whether a man be ignorant of these, regardless of them, a stately man or lowly man, a worthy man or otherwise, this Bible-law changes not. To those who comply, it is a savour of life unto life, to all other a savour of death unto death. And the limits to which the knowledge of the Bible is confined do not effect this conclusion. Its influence is as wide in its extent as that which is called nature's. It shines unseen as the sun shines while one half of nature is unshrouded in darkness and a people and nation fast asleep. To argue that it hath no influence where it is not perceived and understood. The light that spreads over the beast and the savage is the same that gives the photographer his picture. If while a Lot was in Sodom, five righteous had been, then the city would have been

saved. This illustrates Bible influence. "Ye are the salt of the earth," said Christ to his disciples. This announces the fact. And in these days what hinders the destination of the world—not the globe—but the few righteous that are in it? And what shall take place when the last judgment comes?—they shall be the first to be snatched from their graves, and the earth; to participate in the pouring out of the vengeance foretold. Now, these faithful preserve it, but "when the Son of man cometh" to avenge "shall he find faith on the earth?" The earth will then be without its salt, the people without their preservers, the faithful removed, the influence of the Bible laws suspended, and whether man understands this or not, the state of his understanding will not alter the fact. That which is set down in the history of the world as the cause of war, the origin of dynasties, the progress and ruin of nations, the setting up of kingdoms and the downfall of them, are found in scripture to have other causes due to occult influences set in motion for special purposes in the designs of the Deity, impenetrable to the mere political observer. These hidden influences and designs converge in scripture, and are revealed there only as it is studied and understood. And what more can be said of nature, or so much? She too hides her secrets from the superficial observer, however devout he may be in his worship of her. The road that leads "from nature up to nature's God," is broken, rugged, and uncertain. With scripture it is otherwise, but plain as the one is, and difficult and indefinite as the other is, in comparison they may be both so trod as to find God in neither. It is not what we look at in the one, or wonder at, or read in the other and worship, that enables us to find him, but what we understand in both, that draws the veil which hides his countenance from us.

In what is called "nature" there is much that is useful to know. She is full of moral lessons, but sadly defective in anything satisfactory as to the worship of God. We have to worship Him not only in spirit, but *in truth*. All men, earnest and devout, manifest so much of the spirit, but if they have not the bible, or reject it, or misinterpret it, they cannot worship in truth, and as the truth the scripture reveals is not to be found by a search of nature, the searchings of scripture is the most important, and the right understanding of it, the greatest consequence. By tradition, by preconceived notions, by hackneyed thoughts, we may misinterpret it, and so misconceive the truth; treat it as a song, and so make it void. But from

what we have learnt from the results of the investigations of science, we should take encouragement. Nature has been explored after a certain manner, and the achievements have been great. Why should the Bible not be studied after the same manner? The difficulties in the way appear much like what have appeared, and been cast out of the way, in the onward march of science; and nature is none the less her own interpreter than is the Bible. Nature even in her most apparent aspect has often been misinterpreted and is so still, and this by false impressions, which through the me-

dium of external sense are conveyed to the mind. These appearances are nature's truly, but not nature's cheat. The ball which appears as a disc in the heavens, cannot appear in another shape at so great a distance, and it is for man to correct his ideas, not his senses. His senses do not cheat him either. His sense of sight cannot alter the appearance, though he may have discovered the cause. It is knowledge that is deficient; reason that hath no instrument to guide him, that cheats him, not his senses, nor nature's features. Rightly studied, nature speaks the truth.

(To be continued.)

### Intelligence.

ABERDEEN.—Two recent additions are reported from this place. The first is the case of James McPherson, (husband of Sister McPherson) who was immersed on the 25th, of Sept. on confessing the faith of apostolic promulgation. Formerly he was indifferent to religion, but his wife's immersion a few months ago, arrested his attention and led him to look into the scriptures which has resulted in the faith and obedience recorded, and in an entire amendment of "life and conversation" according to the testimony of those who know him. The case is illustrative of 1 Cor. vii. 14. The second case is that of George Davidson, immersed on the 23rd ult.—a man of scriptural intelligence who has never been connected with any of the sects and who is therefore free from the vagaries.—One or two other immersions are expected soon. Bro. Gill writing from Aberdeen on the 20th ult. says—"I have had a letter from bro. McDonald, Newark, New Jersey, U. S. He says that for the Doctor to be murdered in N. J. for southern sympathies is about as unlikely a thing as possible, even although he was more out spoken than he is, as the democratic party are there very strong. There has only been one arrest there since the war began. At the time he wrote, the Doctor was on a visiting tour commencing at Philadelphia and round by Wisconsin and Illinois to Canada. By this time he has returned home."

BIRMINGHAM.—There have been three additions during the month—two by immersion and one from Canada. The persons immersed were Henry Flint, a promising young man, son of bro. Flint; and Mrs. Bannister, wife of bro. Bannister, both of whom, before going into the water, gave evidence of their apprehension of "the faith once delivered to the saints." They were baptized on Sunday the 23rd ult. The other addition referred to is owing to the arrival in Birmingham of Bro. Allridge, from Toronto, Canada, an elderly gentleman who resided in Birmingham years ago, but was then unacquainted with the truth which he learnt on going out to the American Colonies. Having presented his credentials of brotherhood, he has been cordially received by the church.—The events of the month include the double visitation of death in a poor bro's. family, and the resignation of Mr. and Mrs. Hadfield.

CRUMOCK. (Scotland).—On the the 9th ult., Thomas Lendrum was added to the ecclesia in this place, after confessing the faith, and putting on the Lord Jesus by immersion.

LONDON.—Bro. Brown writes,—"I have again been called upon in the grace of God to immerse into the glorious and fearful name of Yahweh Elohim, a confessor of the truth as it is in Jesus (A. Aspin, Weybridge, Surrey,) in the full assurance of understanding of the things concerning the Kingdom of God, and the name of Jesus Christ. He is a young and earnest disciple [the fourth of a family of brothers now in the faith,—EDITOR] possessed of remarkable intelligence and natural abilities which he has successfully applied to the investigation of the scriptures. I venture to hope that he has embraced the truth in such wise that he will be settled and grounded in the faith and never moved away from the hope of the gospel."

NOTTINGHAM.—On the 4th ult., after making the good confession, Mrs. Gresham, wife of brother Gresham, of Sheffield, was immersed into the name of the Lord Jesus Christ. The brethren here have resolved on sharing with the public the benefit arising from their removal to a larger place of assembly. The first of a course of lectures, publicly announced, was delivered, on Sunday the 23rd ult., by brother Edward Turney, to an audience of encouraging dimensions.

SCARBOROUGH.—Brother S. G. Hayes, surgeon, of Jersey, writing from this place on the 19th ult., says—"On Sunday last, I broke bread with brethren Walker and Atkinson. In the evening I addressed between 20 and 30 persons in the same room on the new birth. I have promised to speak next Sunday on "the Kingdom of God." A good deal of interest was excited as well as a good deal of opposition. I am privately informed that my arguments are to be entirely demolished on the next occasion."—Brother Hayes also makes the following statement which we extract for the information of the reader:—"Last week, I had the pleasure to receive a letter from Mrs. Thomas who wrote in the Doctor's absence in answer to a letter of mine addressed to him. She informs me that the Doctor was away on a tour in Illinois, Kentucky, Wisconsin and perhaps Canada. Eureka Vol. II, is expected to be published in the spring, and that out of hand. He also proposes to revise *Elpis Israel* with a view to a third edition."

WISHAW. (Scotland).—The brethren in this neighbourhood have during the month, had a refreshing visit from bro. W. Ellis, of Edinburgh who delivered three public lectures on "the great Salvation" as follows:—Saturday evening 15th ult. "Death;" Sunday morning, 16th "Life;" Sunday evening, "Who shall enter the Kingdom of God?"

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

No. 6

DECEMBER, 1864.

Vcl. I.

### God's Purpose with the Jews.

#### SECOND ARTICLE.

THIS purpose is so very important, and constitutes so prominent a feature of the plan of mercy by which God is to recover our hapless race from the dilemma in which it is involved, —nay, we would say it forms such an essential element of the truth of the gospel which men must know to be saved, that we wish to supplement what has already been advanced, for the purpose of showing that "the restoration of the Kingdom again to Israel" is no far-fetched inference from doubtful data, but the emphatically enunciated and voluminously attested purpose of Jehovah which no one with the Bible in his hand can be ignorant of, and be acceptable in his presence.

An acquaintance with Israelitish history is necessary to a comprehension of this subject. We do not refer to the superficial information acquired in juvenile days, but to that intimate familiarity with Jewish antecedents, Jewish institutions, and Jewish relationships which is only to be obtained by the constant application of the maturer faculties to the study of the Scriptures, and this not to any one department, but to the whole Bible

from beginning to end, for the whole Bible relates to the Jews, to whom all God's past transactions have referred and in whom all future purposes centre. We would, however, for present purposes, limit the observation to the past as developed in the historical writings, and may lay it down as an invulnerable proposition that a minute and comprehensive knowledge of Bible history, is absolutely necessary to an understanding both of Old Testament prophecy and New Testament revelations. The reason of this appears on reflection; God's dealings with the earth have been but the progressive unfolding of one harmonious plan from the beginning. Every successive act has been but the consistent sequel of what has gone before. Nothing has been done of caprice, nothing without deliberate plan. Later dispensations are but continuations of the scheme which commenced with the promise to the mother of all living, and will end in the perfection of the ages to come. Hence no one part can be comprehended by itself. A knowledge of the whole is necessary to the understanding of any part. A distinct knowledge of the past is necessary to a correct and satisfactory faith in the future. Ignorance of the history of the Jews as comprehensive-

ly delineated in the sacred writings involves inability to appreciate the arguments arising from prophetic announcement. On this principle, the man anxious to be "wise unto salvation" will strive to master the historical part of the word of God, and in doing this, he will not confine himself to the nominally historical books of the Bible, but will extend his researches to the prophetic records in which is to be found the inner history of Israel, the unveiling of God's mind in reference to the transactions of the nation, and their position as affected thereby. Here, to read what God thought of them, and intends with them, is to ascend as it were from the arena of human strife to the cool and elevated pinnacle of God's Almighty scan: to step in fact out of the finite and the fallible, and lay hold of God's unerring and all-compassing discernment. This altitude is so much above the natural grasp of the human mind that we have to go often there to become accustomed to it. At first the height makes a man mentally dizzy, but in time he feels at home and enjoys the extended survey. Away from that height, we see not with God's eyes, but regard things from a carnal point of view—that is, with the views formed by the unassisted mind of the flesh on subjects which, apart from dogmatic revelation, i. e. divine instruction, it is unable to apprehend. An occasional visit to the exalted summit of which we speak is not adequate to our spiritual wants. The natural tendency of the mind is so entirely contrary to that which is divine, that the corrective must be constantly applied. The knowledge of God must be constantly kept streaming through the mind. The study of the word of God must be incessant. An acquaintance with the history of God's

doings in the past is not to be acquired like profane history, as a mere educational accomplishment, to be once mastered, and then neglected and allowed to decay under secular engrossments. It is too important and too easily forgotten to be thus lightly dealt with. It must be constantly renewed like our daily bread. Only thus is the mind so thoroughly affinitized to the divine purpose as to be able instinctively to apprehend it accurately in all its remote and immediate bearings, and eschew those quagmires of error which the sincere are constantly falling into from partial information.

The Mosaic argument in favour of the future restoration of Israel presented in our last article must be admitted to be conclusive; but the doctrine does not rest on grounds so limited. The evidence takes a wider range. It is more abundant than the ordinary reader may imagine. In fact, it is so extensive, so multiform in its character, so complex in its ramifications so inwoven with the very structure of prophetic writing that the attempt to systematise it or to present anything like a comprehensive view of it is bewildering. This task, however, we shall essay under a full and solemn conviction that no one who is ignorant or unbelieving of the doctrine of Jewish restoration can have any comprehension of the gospel promulgated by Jesus and his apostles. This conviction we hope to justify in the course of these articles.

A convenient starting point in the consideration of the subject is obtained by reflecting on the national position of the Jewish nation, which was slightly dwelt upon in a previous article. The essential character of that position is *divine election*; THE JEWS ARE GOD'S NATION. They are

not necessarily God's *children*; but they are his NATION. They are his because he chose them. Their election was a sovereign act prompted by ulterior considerations having reference to His purposes, and not to their moral qualifications. If one doubts this, he has only to remember the mission of Moses, which was delegated to him in these words: "Come now therefore, and I will send thee unto Pharaoh that thou mayest bring forth MY PEOPLE Israel out of Egypt." (Exodus iii. 10.) When these words were addressed to him, Israel was a nation of untutored idolatrous slaves, among whom the God of their fathers had degenerated to a dim tradition, and whose national hopes had vanished under the severe discipline of the Egyptian taskmaster. They were not a nation of God's knowing—of God-fearing, God hoping men, such as God would naturally (speaking humanly) be drawn to in plans of favor, but a nation of ignorant and brutish servants, content with the flesh-pots, and only regretting the task-rod of their masters. What then is the explanation of the apparent violation of moral law in God's proceeding towards them? The answer is to be found in Exodus ii. 23-24; "And God heard their groaning, AND GOD REMEMBERED HIS COVENANT WITH ABRAHAM, WITH ISAAC, AND WITH JACOB." If God's interposition on their behalf had depended upon their fitness to receive divine favor, that interposition would never have taken place; but this was not the case. God had formed a purpose of election irrespective of the nation's deserts. This election we shall see in its final causes to have been in strict harmony with the eternal laws of the moral universe; but this we reserve to the proper occasion; Israel's unconditional election as God's nation is all we are

meanwhile concerned to establish; and we submit the message of Moses to Pharaoh as a further proof of it: "Thus saith the Lord, Israel is MY SON, even MY FIRST-BORN, and I say unto thee, Let MY SON go that he may serve me." (Ex. iv. 22, 23.) "Let MY PEOPLE go that they may serve me." (Ex. v. 1.)

Why are they said to be "HIS" people? Simply because they *are* his: and if it be asked on what principle they became his, the answer is, because he chose them. He set them nationally apart for himself as part of a plan which is to ultimate in the redemption of the world. His choice was not regulated by the merits of the nation, but determined upon with sovereign regard to his own schemes. It may be thought to be a contradiction of this that he always punished them for their transgression; but it is the very reverse. Chastisement is evidence of paternity. It is only the fatherless child that does as it likes without interference. This is the position of the Gentile nations. As Gentiles, they are beyond the pale of God's regards. They are the unredeemed descendants of the first Adam, and are left to do as they like, and to perish under the unrepealed law of Eden which sends them to the dust, except in so far as individually, they may separate themselves from Gentile stock and place themselves under the bond of the Israelitish covenant in Christ. It is very different with Israel. God has made them his own. Moses tells them (Deut. vii. 6,) "THE LORD THY GOD HATH CHOSEN THEE TO BE A SPECIAL PEOPLE UNTO HIMSELF ABOVE ALL PEOPLE THAT ARE UPON THE FACE OF THE EARTH." David adds to the testimony in the following words:—"What one nation in the earth is like thy people, even like Israel, whom God went to redeem

for a people unto himself? \* \* \* For thou hast confirmed unto thyself thy people Israel to be a people unto thee for ever." (2 Sam. vii. 23, 24.) God's property in the national Israel is therefore a foregone conclusion. It is a settled point that God is their God and that they are his whether they behave themselves or not. It is a question that cannot be affected by their misbehaviour. They are under law to the Almighty and cannot shake off the divine yoke by any amount of rebellion. This is the explanation of their long and bitter history since the rejection of Jesus. "*You only have I known of all the families of the earth; THEREFORE will I punish you for all your iniquities.*" (Amos iii. 2.)

It is a principle in the divine economy that "the gifts and calling of God are without repentance." Applying this principle to the proposition before us, the question may be raised, how it is that while enjoying the privilege of a national election, Israel have been so long in a state of national alienation and adversity. We cannot better answer the question than by quoting the following testimony:—"Who gave Jacob for a spoil, and Israel to the robbers? *Did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law. Therefore he hath poured upon him the fury of his anger and the strength of battle &c.*" (Isaiah xlii. 24.) Israel is now and often has been under the rod. Their election did not mean unconditional blessing, but simply *divine national relationship which can never be abrogated.* Blessing is a question of obedience. Ages ago, Moses called heaven and earth to witness that curses would descend upon them if they were disobedient, and history has verified his words.

Times without number has Israel been the prey of the robber and the butt of reproaches, and never more so than now when the enemy has had their land in possession and their persons in servitude for a long unbroken night of eighteen centuries. But there is to be an end to this changeful chapter of events. The history of God's nation is not always to be a monotonous alternation of prosperity and catastrophe. There is a consummation which God has in his eye, and has had in view all along—a glorious ending in which God's supremacy will be placed on the secure basis of the nation's glad-some allegiance, and the nation's weal on the sure foundation of the nation's God developed righteousness. But to the mind unfamiliar with the word of God, it is hard to believe this. It is contrary to the present appearance of things, Israel is in weakness, exile, and disgrace. The Gentile star is in the ascendant. On sea and land, the sword of Gentile power is gleaming. The hand of Gentile dominion is lifted high and secure. The daughter of Zion is prostrate and lifeless under the heel of the great giant of Nebuchadnezzar's vision, and it seems as if the times would never change—as if the vision of the ancient seers would always remain dumb—as if the enemy would always triumph. But there is consolation if there is also trial in waiting: "The vision is yet for an appointed time. *At the end it shall speak. Though it tarry wait for it, BECAUSE IT WILL SURELY COME, IT WILL NOT (always) TARRY.*"—(Hab. ii. 3.)

God has declared "*This people have I formed for myself; THEY SHALL SHOW FORTH ALL MY PRAISE*" (Isa. xliii. 21). Here is a guarantee of Israel's restoration; they have never shown forth his praise yet but rather

on the contrary, have, in the words of Ezekiel, profaned his name among the heathen wherever they have gone. (chap. xxxvi. 21.) But some may say that this statement does not refer to Israel after the flesh. Struck with the apparent incongruity of making a people so mean and sinister and grovelling, (as the Jews appear as a whole to be in their present state,) instrumental in developing the praise of Jehovah in the earth, they come to the conclusion that it is applicable to some sort of spiritual antitype in whom they conceive God's original intention with Israel will be realized. The reasoning is plausible, but the mistake is evident. The context conclusively shows that it is the national Jew that is spoken of. "But thou hast not called upon me O Jacob; thou hast been weary of me O Israel. Thou hast not brought me the small cattle of thy burnt offerings, neither hast thou honoured me with thy sacrifices. \* \* \* Thou hast made me to serve with thy sins. Thou hast wearied me with thine iniquities." (Isaiah xliii. 22-24). It is the people against whom these complaints are made, that are ultimately to "show forth all Jehovah's praise." Could such things be said of a spiritually perfect antitype? But the argument is clinched and closed beyond all dispute by the statement with which the chapter closes: "Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse and Israel to reproaches."

How then is Israel to show forth all Jehovah's praise? The reply, which we shall give in the words of scripture, is an unanswerable demonstration of the future restoration of the Jews:—

"Moreover the word of the LORD came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they

defiled it by their own way, and by their own doings; their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it; and I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. *And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD saith the Lord GOD, WHEN I SHALL BE SANCTIFIED IN YOU BEFORE THEIR EYES.* For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."—Ezek. xxxvi. 18-24.

The answer then is, *the Jews are to show forth the praise of God by being restored.* This is the proposition of the testimony quoted, and cannot be gainsayed if the word of God is true; but lest a single testimony should be considered a doubtful settlement of the point, we shall make a few other quotations:—

"And say unto them, Thus saith the Lord God; Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And Da-



vid my servant shall be king over them ; and then all shall have one shepherd ; they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they, and their children, and their children's children for ever ; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them ; it shall be an everlasting covenant with them ; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them ; yea, I will be their God and they shall be my people. *And the heathen shall know that I the LORD do sanctify Israel,* when my sanctuary shall be in the midst of them for evermore." Ezek. xxxvii. 21-28.

"So the house of Israel shall know that I am the Lord their God from that day and forward. *And the heathen shall know that the house of Israel went into captivity for their iniquity* : because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies ; so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord God ; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel and will be jealous for my holy name ; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. *When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations ;* then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen : but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them : for I have poured out my spirit upon the house of Israel, saith the Lord God." (Ezek. xxxix. 22-29.)

Let the following testimonies be read in connection with the foregoing :—

"The word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the

mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, *Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob ;* and he will teach us of his ways, and we will walk in his paths ; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into ploughshares, and their spears into pruninghooks : nation shall not lift up sword against nation neither shall they learn war any more." (Isaiah ii. 1-4.)

"Thus saith the LORD of hosts ; It shall yet come to pass, that there shall come people, and the inhabitants of many cities : and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts : I will go also. *Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the Lord.* Thus saith the LORD of hosts ; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, *We will go with you ; for we have heard that God is with you.*"—Zech. viii. 20-23.

"In that day it shall be said to Jerusalem, Fear thou not ; and to Zion, Let not thine hands be slack, the LORD thy God in the midst of thee is mighty ; he will save, he will rejoice over thee with joy ; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the approach of it was a burden. Behold at that time I will undo all that afflict thee : and I will save her that halteth, and gather that was driven out and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you : for *I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes saith the LORD.*"—Zeph. iii. 16-20.

It is scarcely necessary to say, after the reading of these testimonies, that God will make himself known among the nations by interfering among them for the recovery of his people the Jews, and by afterwards settling them in righteousness in their own

ancient land, under Christ, as a great nation and as the instructors and illuminators of all the earth. A few other features of the subject will be considered in future articles.

EDITOR.

Nov. 21st, 1864.

### Tour in the United States and Canada.—Letter from Dr. Thomas.

We have much pleasure in publishing the following letter from Dr. Thomas which was received a few days since by brother Andrew Tait, station master, at Portobello railway station, near Edinburgh. It contains a narrative of evangelistic journeyings on the American Continent, which will be read with great interest by all lovers of the truth. It is written with the native snap and vigour which in past times delighted the readers of the *Herald of the Kingdom and Age to Come*, and abounds in those masterly snatches of scripture exposition which have always made the least important of the Doctor's writings valuable from their instructiveness; while at the same time, there is no lack of that fearless and plain-spoken comment for which the Doctor stands prominent and which is always wholesome, if not so savoury to those who are prone to smoother things. What he says has the merit of being strictly true, though sometimes brusquely said. But we will not detain our readers from the treat in store for them, but will at once introduce them to it with the single remark that we are not only glad to open our columns to such a communication, but feel honoured by the request to publish it. The following is the letter which will be concluded in our next:—

West Hoboken, Hudson Co., N. J.,

October 22, 1864.

Dear Bro. Tait,

My long delay in writing to you and other highly esteemed brethren who have written to me in this Wilderness will be duly accounted for by my absence from home over two months. I have recently returned from a tour of more than 3,000 miles in Pennsylvania, Kentucky, Illinois, Wisconsin, and Canada, in which are scattered here and there, widely apart, some who are brethren indeed and truth, with many on every side who profess to believe "the Gospel of the Kingdom and Name," but with the *profession*, make it void by the speculations and crotchety twaddle with which, after the type of the patron saint of Surgeon Square, it is unprofitably and nullifyingly commingled. For example, a preacher who is the incarnation of the foolishness of three or four congregations of "Kingdom Believers" in Ogle Co., Illinois, came to swamp me with the outpouring of his traditions. He is very indignant that our faithful brethren there will not fellowship him as a christian. But they tell him that he and his fellows believe too much—they believe the gospel and something more which makes it of none effect. Among other things, he proclaims the resurrection of every man, woman, infant and suckling of Adam's race, in order to give them a chance of hearing and obeying the gospel of the kingdom for salvation. This is necessary, he says, to vindicate the character of God; otherwise he would be unjust and partial. But, said I, where is your testimony for this, for it is written, "to the law and the testimony if they speak not according to this word, it is because there is no light in them?" Did not Christ, said he, die for all mankind, and if for all, unless all the dead are raised and hear the gospel preached, what benefit would his death be to them? But his premises are false and therefore his conclusion, Christ did not die for all mankind. He died for all who believe the promises covenanted to the fathers—"he is the propitiation for our sins," saith John, "and not for ours only, but also for the whole world"—for that "whole world"—of believers destined to be "blessed with faithful Abraham"—Gal. iii. 8, 9: "for without faith it is impossible to please God;" and to raise all the impenitent unbelieving, and ignorant from whatever cause, would be to nullify the oracles of God which in certain places plainly declare they shall not rise—Isaiah xxvi. 14; xliii.

17; Amos viii. 14. Upon this basis of universal propitiation, he preaches the dead infants of sinners to heaven, and thus maintains for himself a certain popularity with those in whom that propensity of the flesh styled by phrenologists "philoprogenitiveness," is large; and which demands a heaven for the idols of its den; for, saith this propensity, if my precious jewels are not in heaven, such a blissful state would be no bliss for me. To entertain such a groundless tradition as this shows that "the truth as it is in Jesus" is not understood and cannot therefore be scripturally believed. This Ogle County "divine" would be quite an acquisition to Surgeon Square. He would be quite an efficient auxiliary in the work of "discussing everything and settling nothing," as bro. Steel happily defined "mutual exhortation for edification and comfort" in its practical development there. And then he would not trouble them with the necessity of first understanding and affectionately believing the truth ere it can be obeyed; for said Doctor J——'s immersion dates back to times when he was a preacher of Scotto-Campbellism, and consequently knew no more of the Gospel of the Kingdom and name than do the Zulu proselytes of the infidel bishop of Natal. He is a Campbellite stock with branches of divers other growths set in a mithrite graft, an Adventist graft, &c.; in all these, root, stem, and twigs, there is a coloring of verity, which soon fades into the pallidity of death, when shined upon by the truth unmixt and unspoiled by the traditions of men.

I have been thus particular in noting some of the peculiarities of this far off pretender to gospel verity, not because of the importance of his views, but because he is a specimen of a class widely spread throughout this waste howling wilderness. It is the worst Satan the truth has to encounter in Federal America and the British Provinces. It is the counterpart of Surgeon-Squarism in Britain. They acknowledge so much of the truth as to give currency to the thinking of their unenlightened brains with the ignorant and weak. What they acknowledge is the gilding of the baser metal of their currency; from which the genuine ring of fine gold cannot be struck out. For over thirty years, I have been engaged in ferreting out the truth, to the obedience of which I was brought by "the testimony of God" some fifteen years ago. In those days, the current periodicals were as destitute of allusion to the Gospel of the Kingdom and the Name as though such things had not been

revealed in the word. Now, however, the phrases are in the mouths and articles of a multitude of talkers and scribblers. This shows that the subject commands attention; and in this I rejoice. But when I perceive that these "heavenly things" are made only a vehicle for "earthly things" of the most "sensual and demoniac" description, I am both chagrined and mortified. Had I the authority and power I would very soon suppress, without one warning much less three, such twaddling sheets as the Messenger, with you, and the Banner, Harbinger, World's Crisis, Voice of the West, &c., with us. The public head is crazed enough with nonsense without putting more into it than is already there. If their publishers understood the truth and were loyal to it they would pursue a different course. They need to be taught the first principles of the oracles of God—to learn, instead of to teach for which they have neither knowledge, faith, nor aptitude. But I have neither authority nor power, and therefore the evil which is rampant will have to grow till the Lord's apocalypse "who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God"—every man, of course, who has earned it by faithfulness in the truth.

In my meetings with the brethren and people without, I hope some good was effected, the fruit of which will be found to appear before the great white throne. Four persons were immersed—two, formerly baptists; one of them for eight years a student of the word; the other, his wife, who has been enlightened by his aid and that of the brethren around. I immersed them in a pond in their own woods, much to the gratification of all the brethren who had known them for years. This occurred in Henderson Co., Kentucky. *The brethren in Christ* there are an intelligent society, unspoiled by Sabbatarianism, Millerism, Adventism, Storrism, Campbellism, Teotalism, Antiporkism, Antitobaccoism, Antisaltism, Napoleo-antichristism, Rebuilding-of-Babylonism, Prophecy-all-in-the-futurism, Literal-Apocalypseism, Spiritualism, Jesus-the-son-of-Josephism, Carnal-Warfarism, and a host of other isms which grow out of, or are allied to these. Only imagine a professedly christian man engaged in "investigating" these systems of tradition, and a weak believer at that, how much time and energy would remain to him for to satisfy the claims of the word upon him. Yet these are the paltry speculations which like noxious weeds choke the word in this rank

wilderness of human folly and barbarism. As yet, the thirty odd brethren in Henderson are unspoiled by them. They care only to know the testimony and to reason out its true signification; and whatever does not come to them endorsed by "thus it is written" and the true sense thereof elaborated by a logical comparison of scripture with scripture, they have no ear for. I would that this disposition were general on both sides of the Atlantic, within as well as without the cities of Edinburgh and New York.

While I was in Henderson, which by the Federal authorities is regarded as "within the Rebel lines," Col. Adam Johnson, the Confederate Military Commander, issued a proclamation that all citizens within the ages of 17 and 45, should report themselves at his headquarters at Morganfield, Union Co., on or before Aug. 15th, to show cause why they should not be conscripted into the army of the Confederacy. The proclamation very much disturbed the minds of the brethren, for there were 10 of them liable to conscription. I told them that I thought they might get clear, and that if they would authorize me to go to the rebel headquarters, and depute one of their number to accompany me, I did not doubt, if there were any regard for law and scripture, that the evil might be averted. The Confederate law exempts all "Ministers of the Gospel" from rendering military service to the state, and by *proving* that they were ministers of the gospel, they might find exemption under that law. But how was that to be done? Easily enough. The apostle Peter in writing to christians without distinction dispersed throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, whom he styles "elect" or chosen ones "through sanctification of spirit unto obedience and sprinkling of Jesus Christ's blood." To these obedient and blood-sprinkled believers, he says, "Ye are a holy priesthood." For what are they a holy priesthood? "To offer up spiritual sacrifices acceptable to the Deity through Jesus Christ." Again he says, "Ye are a chosen generation, a Royal Priesthood, a Holy Nation, a purchased people." A royal priesthood is a community or society of Kings and Priests—a national organization distinct from all other nationalities—a Nation that shall "possess the Kingdom and Dominion under the whole heaven," which shall bring forth the fruits of the kingdom to the Deity—Dan. vii.; Matt. xxi. 43. But for what are they in this present state a royal priesthood? "That ye should show forth the praises of him that

hath called you out of darkness into his marvellous light"—the light of the gospel of the kingdom; "who in time past were not a people, but are now the people of God:" so that in them was incipiently and limitedly fulfilled the saying in Isaiah, "Ye shall be named the priests of Jehovah; men shall call you the ministers of our God"—c. lxi. 6. They had come into this exalted and scriptural relation by immersion into Christ; and were every one of them "ministers of the gospel" in the true and scriptural sense of the phrase. It is true the lawmakers knew nothing about all this when they legislated for the exemption of "ministers of the gospel." Their ignorance does not invalidate our rights; it only confers upon others who are not ministers of the gospel a share in what really exclusively belongs to us, who are Brethren in Christ. They understood this, and were quite willing that the experiment should be made, but not, I think, very sanguine of its success.

Accordingly, bro. J. M. Stone was appointed to accompany me to the Rebel Camp. But before we set out, certain preliminaries were necessary. Certificates had to be prepared and legally authenticated. Fortunately we had all the law needed within our own circle. Bro. Paul Blackwell and bro. Eades were the one a notary public; and the other, a justice of the peace; so that when the notary public's certificates had to be authenticated the justice of the peace was ready for him, and *vice versa*. Ten certificates were duly affirmed. They each certified the same thing, namely, "That (blank) is a Minister of the Gospel and conscientiously opposed to bearing arms." Our business was to go and lay these certificates before the commanding officer, and to claim the exemption made and provided by the law for such.

On Aug. 14th we started for headquarters, which we were told had been removed to a place called Petersburg, Ky. But about two miles from thence we fell in with half a dozen confederate scouts, who demanded our politics, whether we were States' Rightsmen or Unionists? Having declared ourselves neutrals, they informed us that we had been misinformed respecting the removal of headquarters which were still within a mile of Morganfield. That we should not find Col. Adam Johnson there; that he was on the Ohio River near Shawneetown, watching for Federal craft, or an opportunity for capturing some cannon on the Illinois side. This turned out correct for he captured three steamers with 205 head of cattle, 12,000 sacks of corn, &c.,

which was quite a windfall for his command. We learned, however, that he had left Col. Napier there to attend to all business connected with the conscription. But knowing what natural liars mankind are, and how they delight in lying, we determined after the scouts left us, to go on and see. A grocery and a tavern under the same roof in an angle of certain cross roads, with half a dozen or more grim looking characters (one known to bro. Stone as a murderer of old, but now at large, and doctoring in the vicinity, drinking whisky, and discussing the war and rumours thereof) constituted the burgh and its surrounding. We found no camp there, so that our journey was in vain for that day at least.

Next day we started for Morganfield. We had to go through the town or city of Henderson, and at bro. Blackwell's who lives there, obtain sister Blackwell's horse in exchange for bro. Stone's, which was much jaded by the travel of the day before. Being relayed, we started again: but when arrived about a mile out from the city, our progress was checked by a squad of confederate soldiers. A respectable looking young man, who seemed to have command of the rest, came up and politely informed us that he wanted our horse. I told him that we could not spare him; that we were going to headquarters and could not part with him. While he was parleying with us, a gentleman and lady drove up from the opposite direction. They demanded their horse also. The lady said the horse was hers. O, said he, if that's the case, madam, you can pass, for I have orders not to conscript ladies' horses. He then returned to us. I told him that the one we had belonged to a lady also. But this did not seem to make so lively an impression from my mouth, as if it fallen from a lady's. Seeing this, we emphasised upon the necessity of retaining the horse to draw us down to Morganfield. Bro. Stone complained that one Capt. Spaulding had been at his house in his absence, and taken away the only sound horse he had on his farm, and had left no certificate; and that he called that stealing. The young man replied that there was an order out for Spaulding's arrest; that for himself, he had been three years in the Confederate service and had never been accused of stealing yet. He never took anything without orders; and always gave a certificate for what he took. While holding this colloquy, one of the troopers came up and embracing the horse affectionately as if he were already his, said, "Oh, I would not let them go; the horse would

just suit us, and they can tell us anything they please." "I shall let them go," said the young man, I know my orders. They are going to Morganfield, where there are many dismounted men, and if they like they can take him there. Gentlemen you can pass on." This we did gladly, though not at all pleased with the prospect of losing our horse thirty miles from home with a buggy on our hands.

We arrived at Morganfield without further incident about 1 p.m. We halted at Col. Johnson's tavern. He was a Unionist Colonel not in service. The place was well stocked with Confederate soldiers. We inquired for headquarters, to which we were very civilly directed. We found the camp in the woods on the right of the main road. The ground was very broken, the earth being thrown up as it were into high mounds by the action of a flood with deep intersecting ravines. We were directed to one of the knolls where we should find Col. Napier. The first thing we witnessed was the medical examination of one who was labouring to establish his inability to render military service in consequence of ill health. After listening to this awhile, and nobody asking us our business, we inquired which of the persons around us was Col. Napier? We were directed to a middle aged unwarlike looking gentleman in his shirt sleeves, or rather, in a violet colored flannel shirt, without hat, cap, or coat, standing by a felled oak upon which rested the leaf of a table, which in fair weather, served for the Official desk, where all Red-Tape affairs were disposed of without circumlocution. We bowed a mutual recognition, upon which brother Stone rather incautiously, as I thought, introduced me as "Dr. Thomas of New York!" The Colonel gave a start of surprise, and then looking steadily in my face, said "What! from New York? Why doctor aint you afraid to come among us?" I replied "no sir, I have been among the Confederates before. I spent some hours with my friend Gen. Magruder at Yorktown, who sent me with an escort through his lines as a present to General Wood at Fortress Monroe. I live indeed in New Jersey, but I belong to neither North nor South." "Well," said he, "we do not make war upon women and children, and unarmed citizens." "It would be well, sir;" I replied, if both parties would observe the same rule." "Yes," said he, "it would."

We then introduced our business to him, telling him that we were a deputation from certain persons in Henderson Co., who claimed exemption from military service

on the ground of being ministers of the gospel, and opposed conscientiously to bearing arms. "Yes," said he, "by the Confederate law all ministers of the gospel are exempt." "We have certificates duly authenticated before a magistrate that the ten persons for whom we appear are ministers of the gospel." "Have they," said he, "each a congregation of his own, and does each of them receive a regular salary?" "No sir, they all belong to one church." "What," he exclaimed, "ten ministers of the gospel in one church; that's the most extraordinary church I ever heard of!" "It is colonel, and the only one of the sort we know of in all Kentucky. But they are *bona fide* ministers of the gospel to all who will hear them, and to administer ordinances." "Well," said he, in a manifest quandary, "it is a singular church. Why all Henderson County might claim exemption by joining your church." "Not so easy, colonel; it is very difficult to join it, because it requires intelligence in the scriptures, and a crucifixion of the affections and lusts." Addressing bro. Stone, he said, "Are you prepared to qualify to these things?" "Yes." He then solemnly affirmed bro. S. who, taking a seat upon the felled oak, was subjected to a cross examination by the colonel standing. While this was progressing, a bystander interrupted the proceedings by exclaiming, "Colonel, you seem to have a knotty question there, I wish you would settle my case and let me go!" "You sent your son over the river to avoid the conscription," said the colonel. "No, I didn't. I have nine children; my oldest is 17. The conscript law took him out of my hands, and he went of his own accord over the river." "You could have detained him had you willed; therefore I shall hold you in his stead." The interruption being staved off in this manner, bro. Stone's cross examination was resumed. What it might have resulted in had the weather continued fair, and the current of the colonel's thoughts not been disturbed by the interruption, I cannot say. Bro. Stone felt himself pretty hard pressed, and suggested that I should be "qualified." All his replies were strictly true; but it was not desirable that the colonel should conclude that the law exempted those who were in deed and truth only ministers of Satan, self-styled ministers of the gospel, and not those who were veritably the Ministers of God. It was desirable that his military excellency should remain in his original and native

ignorance upon this distinction with so vast a difference. We had to do with the letter of the law. It was no part of our mission to enlighten him on the difference between the people's spirituals styled ministers of the gospel, and the ministers of the gospel defined by Peter. Happily, a loud clap of thunder indicated an approaching storm. I escaped being "qualified," and the court began to look for shelter. "I suppose, Colonel," said bro. Stone, "you have no objection to order the word 'exempt' to be endorsed on the certificates?" "No;" and turning to Adjutant Thornton added, "You will endorse exempt on all these certificates." The rain began to pour down. Bro. S. went off to a neighbouring cabin with the adjutant; while I went to look after the horse and buggy. While fixing him head from the storm, a trooper came up and surveyed the creature covetously. He proposed a trade. Now at that crisis there was no subject I wished to talk about so little as about a horse. I remembered that we were thirty miles from home, in the midst of men who had the power and will to help themselves, who longed for all the good horses they could get; I did not therefore like to talk about horses. "I have got a good mule," said he, "I'll trade with you for your horse." "No," said I, "you want, the horse is not mine; and I have no authority to trade off other people's property. Go, and talk with that gentleman in the cabin about it." Thus and the rain shelved the question; and no more was said about horses to us.

In about an hour bro. Stone and the Adjutant re-appeared. The endorsement of the certificates had taken longer than expected. The Adjutant was not content to write the word "exempt;" but substituted as nearly as I can recollect the following—"This is to certify that \_\_\_\_\_ has given *satisfactory proof* that he is as described within, and is therefore exempt from military service according to the Confederate law. Signed for Col. Napier by J. S. Thornton A. A. C.—Bro. Stone asked him what was to pay. "Nothing." "But," said bro. S., "the Federals would have charged a good round fee for all that writing, and we are willing to pay what you may demand." "No sir nothing at all; you are perfectly welcome to what I've done."

Having completed this affair successfully we made the best of our way out of the camp. The question now was, where shall we pass the night? "Shall we," said bro.

S., "return to the tavern at Morganfield?" By no means. That is too lawless a looking place. My advice is to put as great a distance between us and these Headquarters as we possibly can before night. Remember the horse, and the possibility of a revocation of the exemption. Let us return homewards by another and less frequented route that we may avoid all scouting parties, Federal and Confederate. It was agreed therefore, not to return to the tavern, but to make for certain cross roads about seven miles off where lived a Mr. Brown, who had read Elpis Israel, and was much interested in the truth. This was a fortunate decision. For in the night, 2000 Federals landed at Union Town ten miles from Morganfield, which they took possession of in the morning. They were met there by 1300 more under a Robespierreian marauder named Gen. Paine, who had marched up from Paducah, a place at the junction of the Cumberland with the Ohio River. Instead of following Col. Napier who fell back on Nebo, these abolition raiders turned on to plundering the people. They robbed both Unionists and Southern sympathizers, indiscriminately, stealing their negroes, horses, milch cows, tobacco, and levying a contribution of 32,000 dollars, to be doubled if not paid within twenty-four hours. The Federal general Hovey who had come down with the 2000 from Evansville, is said to have expressed great indignation at this treatment of the citizens; but as Paine was in command of the district, he could not prevent it. They so completely cleaned out the Union Colonel of the Tavern, that he had to apply to Paine's headquarters for rations for breakfast. Having collected their plunder, Paine returned to Paducah to make "rebels" there by robbery and oppression; while Hovey retraced his steps to Evansville. A detachment with the plunder marched to Henderson by the road we had travelled to Morganfield. The spoil must have been great; for it took these Valiant Patriots from 8 o'clock till 12 m. to pass bro. Paul Blackwell's house. The milch cows "skedadled" in the night, but the horses and "colored citizens" were shipped to Evansville, where the blacks were sold for substitutes to patriotic abolitionists who had been drafted into the army for the restoration of their beloved union, and the eradication of the manstealing and slaveholding "Domestic Institution" so piously denounced as "the sum of all villainies!" What an enlightened and virtuous people is this! When in

Wisconsin soon after, bro. J. D. Benedict informed me that a man had been sent from Kensa Co., in which he resides, to Memphis, Tennessee, with 35,000 dollars to buy negroes for substitutes for drafted Wisconsin, but that he had returned without getting any. His report was, that "the big fish had swallowed up the little: for he found a substitute broker there from Boston with the sum of 400,000 dollars, who had got the ear of the officer in command." A sweetener of 200,000 dollars to this officer would put a raiding party in motion, like that against Morganfield, which would extend the bounds of freedom by "gobbling up," as the phrase is, all the contraband able-bodied negroes they could catch. The privilege of being blown to pieces by rebel cannon before the defences of Richmond and Petersburg, is the price of the blessed freedom from domestic masterdom offered by patriotic and pious Bostonian abolitionists to "the children of the same father"—the "colored brethren" away down in Tennessee. Four hundred "colored citizens and brethren" obtained by the Legree Substitute Broker for a douceur of 200,000 dollars, would make his fortune in Boston. What could 3500 Wisconsin dollars do against 200,000? The competition was hopeless; so the loyal citizen had to return and face the rueful countenances of his drafted compatriots, who are for carrying on this war of demons to "the last man and the last dollar" provided that the man and the dollar belong to their neighbours and not to themselves. Before the officer in command shipped the 200 negroes stolen around Morganfield, he drew them up in Henderson City, and offered them the alternative of staying in Kentucky or going to a free state, but also gave them distinctly to understand that if they would not go into the army they must remain in Kentucky. The poor creatures not knowing the terrors awaiting them in the field of slaughter, and naturally being fond of change, agreed to enlist; and they were all marched to the steamer, which carried them up the river to a destiny that can be found only in a modern "christian"! aceldama. Oh, what a nation is this! How holy, how merciful, how devoid of hypocrisy! What a light to the nations of the earth! Will it not be a most glorious millennium when Victor Hugo's conceit is manifested of two vast Democratic and Social Republics after the American Model, the United States of Europe and the United States of America. If after the exhibition here for the last

four years of "the best government upon earth" a man is not sick at heart at the dominion of the "Old Adam," he is unquestionably proof against all disturbance of his intellectual stomach. Surely the time cannot be remote when the Spirit shall "spue" the whole abomination from among men.

Well, we fortunately avoided all this confusion and local vexation by camping for the night with Mr. Brown, who received us with true southern hospitality. We heard from him, that nearly all Union Co., was a worshipper of the Roman Goddess. Having thus placed themselves under the patronage and protection of the fabled Ghost of a dead woman (albeit Mary the blessed mother of Jesus while living) the evil that had befallen them at the hands of the monster, Gen. Paine, was a just visitation of insulted heaven by the hands of the wicked, who says, that the enormities charged against him in the administration of his department, were all by the written order of Lincoln. How truly do events in this country illustrate the wisdom of God in Daniel. "Let the living know that the Most High is ruler in the Kingdom of Man, and gives it to him whom he will; and setteth up over it the basest of men." The idolators of Kentucky have to be punished, after the manner of their coreligionists in New Orleans and Louisiana and a Lincoln and his military satraps, a Butler and a Paine, are at hand to plunder and destroy after the fashion most approved in Russia and Chaldea. Nebuchadnezzar was "Jehovah's servant" against Sodom's sister Aholibah, Jerusalem so named, because Jehovah's tabernacle was in her. But the Chaldeans executed their divine mission with a cruelty that was excessive; in this they sinned against Jehovah, and were also proud against him. This brought down punishment upon them in return, a fate like which I apprehend, will ere long fall upon this profane and hypocritical North.

## The Bible as a Law of Life and Immortality.\*

(Continued from pages 80, and 60.)

NATURE makes no false impressions, and just so the Bible. There are many things

\* In last month's article, there were several printer's mistakes of a serious nature which we here correct:—

Page 78, 2nd column, 15 lines from the bottom.

in both which seem to be and are not. The truths in scripture stand in relation to man as far removed from his conceptions as the orbs in the vault of heaven do from his eye sight. And the means adopted by the great teacher to convey the knowledge of these truths must have an adaptation as fitted for the truth conveyed, as for the mind to which it is conveyed; and, will consequently have peculiarities quite as calculated to refract the rays which fall from the light of those divine truths upon the mental vision, and so produce illusions on the untutored mind as do the atmospheres through which the rays of the orbs of light in the starry heavens penetrate on the eye sight. These appearances therefore have to be inquired into. We have to deal with fact not with fiction. We have to inquire into, to question the nature of our impressions, and be guided alone by what is the truth. This necessitates a close examination of scripture and the possession of an intimate acquaintance with it. Nothing less will do in the face of a rampant theology which hath more in it of error than truth, and the study of nature will not supply its place. Between the revelation of nature and those of scripture, there is no opposition; but though this is the case, neither reveal the other's facts. Hence, to search in nature for that of scripture is like to searching in scripture for that of nature which no thinking man does, yet it is done in the former case, and true theology is in consequence snuffed out.

The inconsistency spoken of between nature and scripture, arises not from antagonism, but from the misinterpretations of both. It is man's interpretation of the one set against man's interpretations of the other. It is not nature *versus* scripture, but false science against true theology, or false theology against scientific fact. Some scientific men, we believe, view the Scriptures through the distorted medium of

for "Man lives by them alone" read "Man lives by these but not by these alone." And 5 lines below for "Daily we see man infringe the laws of truth," read "Daily we see all men infringe the laws of HEALTH." 3 lines lower, for "But to observe as" read "But to observers." Page 79, 1st column, 22 lines from the bottom, for "in violating of these conditions" read "in the violation of these conditions" In the 8th line from the bottom, for "nature is unshrouded" &c., read "enshrouded in darkness and a people and nation fast asleep To argue that it hath no influence where it is not perceived and understood is to say that nature hath no influence where it is not perceived and understood. The light that gives the photographer his picture, is the same that spreads over the beast and the savage. If while a Lot was in Sodom, five righteous had been there, the city would have been," &c. There are other mistakes which the intelligence of the reader will enable him to correct.



"confessions of faith" and doubt them, and theologians view science and call it false, because it does not take to their turnpike road. Did each study scripture as the one studies science, there would be greater harmony where they least look for it, but both study outside and *at* the book, and not in it. And as the ignorant misinterpret scripture by appealing to the notions they have preconceived from the philosophy of the schools, their preconceived notions are the base of their errors. What they have been in the habit of thinking and taught to think, they cannot doubt. And in this state of mind they read the word. They believe so and so, ere they begin. The question probably never enters their mind, Am I right? Am I wrong? And so they first bring water to pour into the well, ere they pump any out. They must interpret accordingly in harmony with their primary belief—their habit of thought necessitates them. The fruit of this is "cant" and much "holy rapture" devoutly profane; its antagonism—the sceptics' leer naturally enough, and the infidels' scoff as a legitimate result, with those who though unwise themselves, are sufficiently acute to perceive error they cannot rectify, or have no wish to rectify. If men approached scripture in the spirit of children ignorant of everything, regardless of what they have previously acquired from other sources, indifferent as to results, masters of their own thoughts, as is required in the study of nature; they would soon acquire strength of will enough to persevere, and ability sufficient enough to unrobe the truth of the illusions their defective knowledge enwraps it with, and perceive it in its original and naked beauty. Galileo had he not studied scripture himself might have well rejected it on the plea of its antagonism to facts of science, had the theologians of his day been its only legitimate expounders, so might have Columbus, had he given it a thought, and some have so, in a similar walk. Theologians from their misconceptions have pledged the scriptures to many theories inconsistent with truth, and from their erroneous belief of what scripture teaches have persecuted without mercy many who from being masters of their own thoughts have dared to oppose them. Thus has scripture been made void by tradition, and set as a stumbling block for searchers after truth to fall over.

What leads to this is the finding in both nature and scripture, certain references from one to the other that are apt to appear as conflicting, and this appearance is frequent-

ly magnified. These references however, if rightly considered are no grounds of inference that what one or the other points to, or makes mention of, simply as a passing notice for its own special purposes, is, in the manner it is introduced, a sufficient base on which to build a safe and consistent theory. For example, where Moses in his record of creation points to the stars appearing, it does not amount to a declaration that these stars were created just as their rays of light fell on the globe. Or, again where it is said "the sun stood still in the midst of heaven, and hasted not to go down for a whole day," that we have in these words a contradiction of what science has demonstrated. Scripture, in both instances refers simply to what pertains to our sense of vision—to what appeared not to what actually took place, and in this there is no contradiction of fact. In the one case the light appeared at the bidding of God, but how long it may have been on its way before it did appear is left with science to demonstrate, the Bible takes no account of it. The appearance of it was doubtless an act of God, but its approach had been a work in harmony with established law. In the one case, the standing of the sun was but an illusion of which we have a demonstration of a similar kind every day in the rising and setting of it. And not only did the sun stand still, but the moon too, which if Moses had not recorded it would have been added in this our day as the fact as well. The sun could not appear to stand still without the moon appearing to do so also, and we may add the stars besides. Neither are we to suppose that on that notable day the earth—this globe—stood still, as had that occurred it would inevitably have been destroyed, as illustrated in the law of motion in the sudden stoppage of a railway train. The laws of motion and gravitation forbid us to presume that scripture speaks scientific truth in recording that the sun stood still, and that the moon stood still; or, that in believing that they both stood still, we are to scientifically infer that the earth stood that they might appear to do so, that the illusion they stood might be produced, but they cannot forbid us believing the truth of the record for all that. There is no reason to presume that because an illusion cannot happen in one way, it is impossible in another way. To doubt it because what we know from science is against it, is to ignore common speech, inasmuch as "the rising and setting of the sun" and its "goings from east to west," are expressions equally illusive and as erroneous in fact. There is no doubt the

things happened as the effect of some other means, and in accordance with other laws, or modifications of the same laws. An erratic motion may have been given to all the planets within the sphere of the sun's action—contrary forces may have been set a moving to prevent destruction, or confine it to limits from which the territory was excluded that was related to the event, but we do not pretend to know so much of science as to say such was the case, or could be the case—we only give it to show that no matter by what means the illusion was brought about, it is enough to know it did happen, and served the purpose Deity designed it for. Scripture but records the fact of the appearance; it does not record the facts which caused it. It speaks the truth, therefore as to the appearance; and science consequently can have no share in suggesting the story false. It is not its function. It does not belong to science to deny that a thing appears so; this it cannot. Its function is not to set aside appearances, but to account for them. Hence it cannot set aside the story of the "sun and moon standing still" unless it can prove Moses was deceived or a liar, but if he were neither, its only course is to account for it. The inquiry has to do with the fact of the illusion, not did such an illusion take place? but it did take place, and how came it about? That is the function of science, and scientific men cannot reject it on any other principle. And suppose they do in their scramblings stumble upon the facts of the case, not the fact of the illusion, for that is indisputable, but the facts of reality which produced the illusion, in what other way could they express it than in that which is expressed? How more truthful? It would be "the sun and moon stood still" after all.

Again, in Job we are told "God shaketh the earth out of her place, and the pillars thereof tremble." This is another passing reference to the fold of nature, and from it may be inferred,—has been inferred—that this earth of ours is as a platform supported on pillars. This was the notion in distant times gone by, and is still a notion among people remote. The Romans on their discovery of Britain were afraid to sail further west lest they should fall over the ends of the earth and be precipitated into space. So having this notion we can easily conceive how as people became acquainted with scripture, the passage quoted would be fixed on as testimony in favor of it. We can well imagine a divine of such times choosing this passage for his text and discoursing

on the harmony betwixt science and scripture as is done so zealously, so eloquently, and as truthfully shall we say? in these days. Lassistantius one of the "fathers of the church" did not hesitate to say with an air of triumph—would that he rose from his grave now—"The rotundity of the earth is a theory which no one is ignorant enough to believe." But we infer another thing than did the "fathers of the church" when we turn to another part of Job and read "God stretcheth out the North over the empty space and hangeth the earth upon nothing." In both this and the other passage we have what accords with the impressions on our senses,—what is scientifically correct. Scientifically—the earth cannot be shaken out of her place without destruction, and it is as little hung upon nothing, as it has pillars to rest upon, and yet who can deny the truth of both statements? They are the expressions of sense, and the language of the observer looking on what appears and seems to be, and the truthful utterances of the poet as well. They speak the truth but not the whole truth, that which is insufficient however, and none the less sufficient for the purposes in scripture it serves than were the whole truth told, but nevertheless they are insufficient as a base on which a safe and consistent theory can be built of the earth's form and motion without the aid of science.

In like manner when we turn to what is called "nature" there are a few things which may be perceived to touch upon Scripture and reflect the character of God, but without it insufficient of themselves "to justify the ways of God to man" or reveal in any wise his design. In Scripture we have God's character as benevolent and beneficent beautifully portrayed, but in nature apart from the revelation of Scripture we look in vain for this. In nature we see death reigning over and apart from man, and beside it nothing indicative of a future to kindle one ray of hope beyond the boundaries of the grave. Doubtless, there are many things which appear good and kind on the part of the Deity, but like as scripture where it refers to the physical of nature we are met with equally apparent contradictions. We feel impressed with the benevolence of the Creator while we look upon the earth green with the verdure of spring, adorned with the grandeur of summer, and laden with the fruits of autumn, listen to the choristers of the grove, and mark the playful gambols of the beasts of the field, but another impression seizes us when we observe the lark in its lofty enjoyment pounced

on by the hawk, the harmless sheep torn by the wolf, the lion and tiger watching for their prey, the venomous snake sneaking among the brushwood. And in looking for the justice of God besides, we observe the sun shining, and the rain descending on the just and unjust alike, and there *appears* no respecter of persons. We see fields burdened, the labor of the industrious husbandman laid bare and brought to grief by the force of the hurricane, the ship with its freight of living souls engulfed in the storm, the city

with its thousands of inhabitants overwhelmed in the earthquake, the devastation of war, famine and the plague, and in reflecting on these sights we are prone to ask where in all this have we either justice or beneficence? In these reflections we have no base on which to build a safe and consistent opinion of the character of God apart from the revelation of scripture.

W. D. J.

(To be continued.)

## Intelligence.

**A CASE FOR SYMPATHY.**—We regret the necessity of again appealing to the practical sympathy of the brethren: but the case in hand being beyond the ability of the small ecclesia with which it is connected, there is no alternative. Bro. I. Clissitt, of Heckmondwike, an old but energetic man, much beloved by all who know him in the faith—"an Israelite indeed in whom there is no guile"—who for the last five or six years, having no regular trade, has maintained a precarious livelihood in various honest ways within his reach, is at last fairly on his back, through the protracted illness of his wife, which has kept him from pursuing his slender out-door avocations. The Editor from long personal acquaintance can emphatically say, "He is worthy for whom they should do this." This appeal is not by our brother's request. Uncomplaining resignation is too much his nature to allow of his parading his necessities; but his personal worth and his readiness to benefit others when he can, makes his present distress too painful for those who know him to bear, without exerting themselves on his behalf. The Editor will be glad to take charge of any sums remitted on his behalf.

**ABERDEEN.**—There has been another addition to the meeting here. Elizabeth Black, daughter of bro. Black, was immersed on the 30th of October, on making the good confession which is unto salvation. Bro. Gill, in communicating this intelligence, adds "we expect further additions soon."

**BIRMINGHAM.**—On the 30th of October, there was added to the church here by immersion, Thomas Betts, a middle aged man of sober mind, who had been attending the meetings of the brethren for some time. There are other hopeful cases on the eve of maturity.

**GALASHIELS.**—Bro. Milne, writing from this place on the 13 ult., says "We have had a visit from our beloved bro. Wm. Ellis, whose presence truly refreshed our spirits, and his words animated our hearts, and encouraged us to hold on to the word of faith, the gospel of our salvation revealed by God through the prophets of old, and in the last times through Jesus the Son and his apostles. He lectured twice in the Town Hall on Sunday, the 30th of October. The subject in the forenoon was "Man, naturally, socially and politically in need of

deliverance," and in the evening, "Man as he will be in the age to come." The word was well sown. The audience in the evening was very good, and listened with attention. At the close of the lecture, enquiry was invited but not made.

**HALIFAX.**—During the past month we have had one addition to the ecclesia here in the person of George Smith, Cross field, who subsequent to a profession of faith in the covenants of promise, understanding therewith the sealing, sin covering efficacy of the blood of the Anointed seed, was constituted an heir of the inheritance, and a Son of the almighty Father by immersion into Christ Jesus for the remission of sins.—F. R. SHUTTLEWORTH.

**LANARK.**—Writing on the 20th ult, Brother J. Murray says, "We have received an addition to our number in the person of Robert Rodger who was immersed here to-day after an intelligent confession of his faith in the things of the Kingdom of God and the name of Jesus the Christ."

**NOTTINGHAM.**—The three advertised Sunday evening lectures on "the Great Salvation" by Brother E. Turney, were well attended and listened to with apparent attention. Out of the third lecture sprang a fourth, from the opposition of a gentleman from the Campbellite camp, who affirmed, that the lecturer had not preached a gospel adapted to poor sinners needing salvation. At the close of the fourth lecture, an opportunity was given for questioning when the same gentleman, who in the first instance declared his readiness to discuss the question, said that his convictions were so opposed to those of the Lecturer, and they both apparently were so well satisfied with those convictions that he did not think discussion would result in any benefit, and therefore withdrew his challenge. The lecturer expressed regret, as he thought the discussion of so important a subject could not fail to be profitable.

**TURRIFF.**—Bro. Robertson of this place reports that the 11th, 12th, and 13th, ult., he called on all the brethren in Buchan, and found them rejoicing in the knowledge and love of truth. On the 13th, he immersed into the name of the LORD, Mrs. Kerr, of Fetersangus, and Miss J. Clark, daughter of bro. J. Clark, who intelligently made the good confession. On the afternoon of the same day, bro. Robertson lectured to a full and attentive meeting on "Christ and him crucified." On the 14th and 15th, he lectured in the public hall, New Deer, to good audiences, who listened with attention, and as afterwards transpired, were many of them aroused to enquiry by what was advanced,

# THE AMBASSADOR

## Of the Coming Age.

*“A wicked Messenger falleth into mischief, but a faithful Ambassador is health.”—PROV. xiii. 17.*

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### God's Purpose with the Jews.

#### THIRD ARTICLE.

It is evident from the testimony already adduced, that God's purpose with the Jews is one of national restitution and blessing. This purpose is necessitated by a variety of considerations. The first is one to which we have already given a little prominence namely, that the Jews are God's nation. A full recognition of this fact will infallibly lead to the conclusion that a time of national recovery is in store for them, else were God's proprietorship invalidated and his supremacy subverted by the obstinacy of rebels. A few admit the fact without coming to the conclusion.

A second class admit the fact in such a qualified form that it vanishes into nothing, when subjected to the test of logical examination,—that is, it turns out to be a vague sentimental notion, convenient for platform use when the “Society for the conversion of the Jews,” is putting forth its claims, or for pulpit flourish when funds are needed for the society's coffers; but which has no body, or substance in it, and which will not bear the honest strain of an inference one way or other. A third party boldly and at once deny that there is

any relationship now existing between Jehovah and the Jews, other than what exists between him and all mankind, which though true in one aspect of the case, is entirely untrue in the sense in which the assertion is made by those who advance it.

On one point all are bound to agree who believe the Bible, and that is, that in the early part of their history, the Jews were unquestionably God's nation in a special and peculiar sense. This inevitable admission is of great importance in helping us to decide what their present position is. We do not mean in the matter of their dispersion and degradation, for there cannot be two opinions that their dispersion is a condition of punishment in which they are for the time being alienated from divine favour,—but, their position as respects fundamental relationship to the great Being who first called them into national existence. Its value arises from the repeated declarations to be found in the prophets, that the original divine relationship of Israel is to be perpetual, though at present temporarily obscured under a cloud of displeasure. Those declarations are made with an emphasis, and with an explicitness, which leave no room of doubt or misapprehension. If for instance we

take Jeremiah xxxiii. 24-26, we find a lesson which has almost a special applicability to the last class of Bible readers to which we have referred. The words are :—

“Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen *he hath even cast them off*. Thus they have despised my people that they should be no more a nation before them. Thus saith the Lord, *IF my covenant be not with day and night and IF I have not appointed the ordinances of Heaven and Earth, THEN will I cast away the seed of Jacob and David my servant.* \* \* For I will cause their captivity to return and have mercy on them.”

If, again, we consider the statement of Jeremiah (xxx. 10, 11), it is impossible conscientiously to maintain the doctrine of Israel's final reprobation :

“I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return and be in rest, and be quiet, and none shall make him afraid, for I am with thee saith the Lord to save thee. *Though I make a full end of all the nations whither I have scattered thee, YET WILL I NOT MAKE A FULL END OF THEE.* but will correct thee in measure and will not leave thee altogether unpunished.”

The teaching of this statement is in complete harmony with Paul's assertion in Romans xi. 2, that “God hath not cast away his people whom he foreknew,” and in verses 25, and 26, that when the fullness of the Gentiles is come in, “all Israel shall be saved, for out of Zion shall come a Deliverer.” And these combined testimonies would throw light on Christ's statement concerning himself, that he was sent to “the lost sheep of the House of Israel.” (Matt. xv. 24.)

And this introduces us to the second consideration which necessitates the restitution and blessing of Israel, viz, the mission of Christ. This mission though comprehensively related to the human race as a whole, has in

its details, a specific bearing upon Israel. The statement quoted from Matt. xv. 24, establishes this point; and to remove any doubt which might exist as to the “ISRAEL” to which it refers, it is only necessary to quote the words addressed by Jesus to his disciples on another occasion, which are to be found in Matthew x. 5, “Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not, but *go rather to the lost sheep of the House of Israel.*” The contrast drawn in these words conclusively shows that it was *Israel after the flesh* whom Jesus regarded as the special object of his mission. But this is made more abundantly evident in those scriptures of the prophets from which after his resurrection, He “expounded the things concerning himself. (Luke xxiv. 27, 44.) In Isaiah xlix, we have a disquisition upon this mission, and in the 5th verse, we find Christ in the spirit of prophecy saying, “The Lord formed me from the womb to be his servant TO BRING JACOB AGAIN TO HIM.” and in the 6th verse, he is described as Jehovah's servant “*To raise up the tribes of Jacob and to restore the preserved of Israel.*” These statements no doubt are made incidentally and in connection with the announcement of other objects in Christ's commission. Still they retain the full force of a declaration of fact, the point of which will be evident to the reader. We may be profoundly thankful that the words are added “I will also give Thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth.” But this extension of his mission does not displace that primary part which relates to God's own nation, but rather forms a graceful supplement to it. “I will preserve thee,” continues the prophetic record, “and give thee for a covenant of the

people," that is the Jews, to whom the phrase "the people" is almost exclusively appropriated in the scriptures. A little light is thrown on this statement by the remark of Caiphas, the High Priest, during Christ's sojourn in the flesh, of which remark it is said, "He spake not this of himself, but being High Priest that year, he prophesied that Jesus should die for that nation." (John xi. 51.) The remark itself which was addressed to a council of Chief Priests and Pharisees, is as follows:—"Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not." True, it is added (and we Gentiles may be devoutly grateful for the addition) that his death should be "not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." But as in the other case this does not in validate the primary Jewish speciality of what Christ came to do but rather makes it obvious by contrast. This speciality is further apparent in the following testimony from Isaiah lxi.

"The Spirit of the Lord God is upon me because he hath anointed me. \* \* \* To appoint unto them that mourn IN ZION, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes; they shall raise up the former desolations, and they shall repair the waste cities, and the desolation of many generations, and strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vinedressers, but ye shall be named the 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. For your shame, ye shall have double, and for confusion they shall rejoice, in their portion. Therefore in their land they shall possess the double. Everlasting joy shall be unto them for I the Lord love judgment

I hate robbery, for burnt offering, I will direct their work in truth, And I will make an everlasting covenant with them and their seed, shall be known among the GENTILES and their offspring among the people. All that see them shall acknowledge them that they are the seed which the Lord hath blessed."

The intimate connection of Christ's mission with the national salvation of Israel is made more abundantly evident in the scriptures of the prophets than we can afford space to shew, but we cannot leave this part of the subject without presenting the reader with some of the more conclusive illustrations of it. If for instance we go to Ezekiel, chapter 34, in which the leaders of the nation are inveighed against as false shepherds, it is stated in the 12th verse "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day, and I will bring them out from the people, and will gather them from the countries and will bring them to their own land and feed them upon the mountains of Israel, by the rivers and in all the inhabited places of the country. And I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them, even my servant David, (or him who is the root and offspring of David,) he shall feed them, and he shall be their shepherd, and I the Lord will be their shepherd, and my servant David, a prince among them," verses 12, 13, 23, 24.

In Jeremiah, chap. xxxiii, a promise is made (verse 5,) that God will raise unto David "A RIGHTEOUS BRANCH," who as King shall reign and prosper, and execute judgment and justice in the earth, and it is added "IN HIS DAYS, Judah shall be saved, and Israel shall dwell safely," To the same import is the statement in Isa. xi:—

"There shall come forth a rod out of the stem of Jesse and a branch shall grow up out of his roots. \* \* And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar; and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

There are others which we may have occasion to quote hereafter. These establish the point in hand, that the mission of Christ involves the ultimate restitution of the Jewish nation, its reinstatement in Palestine, and its exaltation to a position of supremacy in the earth.

The necessity of this event being accomplished is further apparent in the designation of Christ as 'king of the Jews.' Christ is of the house of David, which, as we have seen in a previous article, was divinely appointed to be the ruling family of the Jewish nation. As "son of David," he is therefore heir to "the throne of David," on which Peter testifies he was raised up according to the flesh of David to sit. He is therefore the king of the Jews, since the *throne of David* is but the verbal symbol of divinely-sanctioned royal authority over that nation. This is none the less true because the nation reject him. The time will come when they shall say "Blessed is he that cometh in the name of the Lord." (Lukexiii. 35.) Then shall they "look upon him whom they have pierced, and mourn for him as one mourneth for his only son." (Zech.xii.10.) Meanwhile, he is in the position indicated in Psalm cx. 1, "Sit thou on my right hand till I make thy foes thy footstool."

If Christ is king of the Jews and is to enforce that character by "rais-

ing up the tabernacle of David that is fallen down, and restoring the ruins thereof" (Amos ix.11) and by presiding "on the throne of David and his kingdom, to order it, and establish it with judgment and justice," is it not obvious that the Jews must be restored? When has Christ ever reigned over the Jews? Never. They rejected him when he came, saying, "This is the heir; come let us kill him, and the inheritance shall be ours," and ever since, have been his malignant calumniators. To this day, they blaspheme when his name is mentioned, though it is not a great wonder they do, considering the caricature of a Christ that is paraded before them by the zealots of apostate Christendom. The conclusion remains that the restoration of Israel to their own land, is a necessity before Christ can appear in the character which he claimed while on earth, and which the prophets with one voice ascribe to him, viz., king of the Jews, and (in Jerusalem) Lord of all the earth. If this event do not occur, his claims will be frustrated, and the word of God falsified.

The event is necessitated by the covenant which God made with David, the consideration of which almost drags us into a repetition of what has already been said, so uniform and unvarying is the testimony of the scriptures on this point. David "being a prophet, knew that *God had sworn with an oath unto him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne.*" This is Peter's testimony (Acts ii. 30.) and is conclusive of itself, but a glance at the covenant itself will make its bearing on the subject in hand more apparent. It is to be found in 2 Sam. vii. It is contended by some to have reference to Solomon, and though it may have been incipiently realised in

Solomon's reign, it is evident from the application of the terms to Christ by Paul, in Heb. i. and from the very nature of the statements it contains, that it related fundamentally to the greater than Solomon. David had purposed building a temple to God, but his warlike career was held to be a disqualification for the task, and Nathan was sent to him to turn him away from his purpose, and to inform him that God would give him a son, who should build a temple, and whose throne should be established for ever, 'I will be his Father and HE SHALL BE MY SON. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him as I took it away from Saul, whom I put away before thee. *And thine house, and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.*" That David recognized in this, a prediction relating to something more remote than the reign of Solomon, which immediately succeeded his own, is evident in the words of the prayer which he uttered, on the reception of it, "Thou hast spoken also of thy servant's house FOR A GREAT WHILE TO COME." If the reader will take the trouble to read Psalm lxxxix. 19-37, Psalm cxxxii, and 2 Sam. xxiii. 1-7, he will find abundant evidence that it related to the days of Christ, in whom "the horn of David" shall be mightily and permanently exalted upon the earth. Now, in this covenant made with David, there occurs the following statement, which the Biblical unbelievers of Jewish restoration would do well to consider:—

"Moreover I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more, *neither shall the children of wickedness afflict them any more as before-time.*"—2 Sam. vii. 10.

What are we to say to this statement in view of the present afflicted and unsettled condition of the Jews? Simply that it has not yet had a fulfilment, and that therefore a time is yet to come when it will be fulfilled in the permanent re-settlement of the Jews in their land on such a footing as that they shall never be removed again nor subject any more to adversity. This is so obvious as not to require argument, that is, if it be admitted that the "Israel" of the statement refers to the Jews, and this cannot be denied in view of David's commentary on the covenant: "Thou hast confirmed to thyself thy people Israel WHICH THOU REDEEMEDST UNTO THEE FROM EGYPT, v. 23, to be a people unto thee for ever."—v. 24. The covenant made with David then requires that God recover the Jews from their dispersion, and re-establish them in prosperity and favour in his visible presence again actively among them; and is not this the picture presented in the eight closing chapters of Ezekiel? In the five and twentieth year of the Babylonish captivity, the hand of God upon Ezekiel took him in spirit into the land of Israel and there showed him the vision of a restored city and temple which are described at length in the chapters mentioned. That this vision did not have its fulfilment in the Babylonish restoration under Nehemiah is certain, as will be evident to any one attentively perusing the description given. Of the eastern gate of the temple, for instance, it is said, "The gate shall be shut; it shall not be opened, and no man shall enter in by it *because the Lord the God of Israel hath entered in by it.*" This could not apply to the temple restored by Ezra and Nehemiah and enlarged and adorned by Herod: because the glory which dwelt between the cherubim in Solo-



mon's temple, and which took its departure before the destruction of the temple by Nebuchadnezzar, never returned. God never manifested himself in the second temple. It was visited by Jesus during his sojourn upon earth, but this could not be regarded as the official manifestation of Jehovah's glory, since in the first place, the Father was veiled in the human person of Jesus, and in the second, he formed no part of the temple institution. Certainly we are not informed of any gate in that temple which had been at any time consecrated by a divine entrance, and thereafter closed against human use. The fact is, that no such event as is contemplated in Ezekiel, took place in the history of that or any temple that ever existed on earth. That event is described in the following terms:—  
*"And behold the glory of the God of Israel came from the way of the east and his voice was like the voice of many waters, and the earth shined with his glory. \* \* \* And the glory of the Lord came into the house by the way of the gate, whose prospect is towards the east."* (chap. xliii. 2-4.) After witnessing this spectacle, Ezekiel was taken by the spirit into the inner sanctuary, in which the divine presence had taken up his abode; and this inner court was described to him as  
 "THE PLACE OF MY THRONE AND THE PLACE OF THE SOLES OF MY FEET where I will dwell in the midst of the children of Israel FOR EVER, and my holy name shall the House of Israel NO MORE defile, neither they nor their Kings by their whoredom, nor by the carcasses of their Kings, in their high places." (verse 7.) This is a complete identification of the vision with the period depicted in testimonies already quoted, when Jesus as the bearer of Jehovah's glory, shall return to "sit

and rule upon his throne, and be a priest upon his throne," (Zech. vi. 12, 13.) in Jerusalem restored, which is "the city of the Great King" (Matt. v.) in which he shall "reign before his ancients gloriously. (Isaiah xxxiv. 34.) If any further proof of this were needed, reference has only to be made to the concluding declaration of the vision, that "*The name of the city FROM THAT DAY shall be THE LORD IS THERE.*" It is supererogation to say that this is inapplicable to Jerusalem in her present state. Not God, but Mahomet is there, in the Mosque of Omar, which desecrates the ground made sacred by the Divine manifestation of former days. Therefore, it is obvious, that this vision of Ezekiel can only find its fulfilment in some future dispensation of God's presence and favour. This is made still more evident by the fact that under the state of things described in the vision, a section of the country, about 43 miles in length, and 18 in breadth, in the form of a parallelogram, is to be allotted to the exclusive service of the sanctuary, which is to be situated in the centre of this extensive tract of country. This consecrated territory, is called an "oblation to the Lord." (Ezek. xlv. i.) Now such a thing has never occurred in the history of the Holy Land and must therefore be realised in that future period of which we are speaking. It is in connection with this aspect of the question that we find the strongest argument for the restoration of Israel. Ezekiel is informed that contemporaneously with the remarkable apportionment of territory in question, the Land is to be divided among the twelve tribes of Israel. The words are, "Thus saith the Lord God, this shall be the border whereby ye shall inherit the land according to THE TWELVE TRIBES OF ISRAEL. \* \* \* And ye shall

inherit one as well as another concerning the which, I lifted up mine hand to give it unto your fathers.' Then the borders of the land are defined, after which the record continues, "So shall ye divide this land unto you, according to the Tribes of Israel." Then follows the enumeration of the Tribes, in the order in which the land (cut into parallel strips) is to be distributed amongst them, after which we find the words, "*This is the land which ye shall divide by lot* UNTO THE TRIBES OF ISRAEL *for inheritance*, and these are their portions saith the Lord God," (Ezek. xlvi. 13, 21; xlviii. 29.) Now such a division of the land of Palestine has never taken place. The ten Tribes who are included in the distribution of Ezekiel have never returned from the exile to which they were banished by the hand of Shalmaneser more than twenty centuries ago, and probably they are ignorant to this day, wherever God may have hid them, that such a vision as Ezekiel's is in existence. What remains to be said, then, but that if the words of God by Ezekiel are true, the Jews must return to the country which God has chosen for them, and for the manifestation of his own glory. Even as he has said by Jeremiah (xxxi. 10.) "*He that scattered Israel WILL GATHER THEM and keep them as a shepherd doth his flock.*"

But time would fail to cite all the evidences of this purpose, and in the attempt we should find ourselves engaged in an almost monotonous iteration of testimony, affirming in varied phrase, but with uniform emphasis and intent, the one purpose which stands forth in brilliant prominence throughout the writings of the Prophets, viz, the blessing of all nations, and the consummation of redemption itself, in connection with the restoration of the kingdom again to

Israel." The further elaboration of the subject must be reserved for future numbers.

EDITOR.

Dec. 18th, 1864.

Tour in the United States and Canada.—Letter from Dr. Thomas.

(Continued from page 93.)

At length we arrived safely in Henderson, where we had the gratification of delivering to each of the brethren liable to conscription, his certificate of exemption. It had been rumored that Col. Adam Johnson was going to exempt all the "Thomasites," but that he would be shot if he did. We therefore advised the brethren to put away the certificates safely and quietly, and to make no talking or boasting about them. If any one presumed to interrogate them respecting the affair, to give them no satisfaction. The matter was between us and the authorities. If a conscripting officer came in upon them to march them off, show him their certificates and no one else, and they would have them in the bosom of their families undisturbed by war's alarms. The certificates were God's protection for his Ministers in Henderson Co., Ky.

After a sojourn among these brethren for sixteen days, and completing this service, I departed for Bristol, Wisconsin by Chicago. Two cars of the train were partly smashed, but no one killed or wounded. On board, were many delegates and others bound for the renowned Democratic Convention, whose wisdom if enthroned is to heal the nation. Mr. Powell, ex-Governor of Kentucky and present Senator of the United States, was a delegate. He introduced himself to me at Indianapolis. I asked him, who would likely be nominated for President? He replied by telling me that he was a *peace man*. On repeating the question, he said the convention would be *harmonious*: but on enquiring the third time, he thought McClellan would be nominated. Putting these things together, I infer that, as the convention was composed of peace and war democrats, and that a war man would be the nominee of both, there must be an harmonious understanding between them; that the tub thrown out to the public

whale shall have painted upon it "War" in flaming colors; but, that the hidden purpose is peace at any price, even to the recognition of the South, abolition of war taxes, and repudiation of the debt. If so, then adieu to greenbacks, United States securities, and high prices; but also financial ruin on every side, marvellously low wages, and perhaps civil war in the north, east, and west. But who can tell, what next? No doubt a deep game is being played by the wireworking politicians; they, however, may plot, but the disposal of the lot is of God; who will turn the hearts of the people blindly to perform his pleasure. "A free election or a free fight" is the burden of the song sung to the praise, honor, and glory of those, who being out of place and power, seek to become victors that they may share the spoils.

I addressed the people on the Signs of the Times at the Agricultural Hall, Bristol, Wisconsin. From thence bro. Benedict drove me some thirty-five miles to Cook county, Illinois. There are two small collections of *friends* here. About eight others came up from Chicago to meet me there. But it was found impossible to break bread together. One party, represented by a paper of the Messenger sort published at Geneva, is fanatically devoted to Teetotalism; and therefore substitutes for wine, water sweetened by raisins, or some other analogous nostrum: there may be some of this party not so fanatical as the majority, or not fanatical at all. These are simply indifferent, and would partake of wine so called, or decoction of raisins; but a little rather of the latter. The other party have no sympathy with this tinkering and tampering with the Lord's appointment; and will not consent to drink of what they *know* is not wine, as a substitute for what *may be*, and what they purchase in good faith for the real article. There was no common ground on which these two parties could unite, either in city or county. There are two parties in Chicago professing to believe the gospel of the kingdom; the larger and juvenile, zealous for Teetotalism; the other, zealous for the word according to knowledge. Of course, the latter though fewer, are more intelligent; and as far as I know, have no sympathy with the miserable crotchets before alluded to. As both parties wished to hear me in Cook Co., and that the one might not seem to proscribe the other, they arranged not to memorialise the death of Christ for that time either in wine, water,

decoction, or solution. What think you of this state of things; and what do you think of periodicals that originate it? Are they not pestiferous, and ought not all enlightened and right minded believers to withdraw from them their countenance and support? I spoke to them five hours on Christ and his Mission as revealed in Moses and the Prophets; not five hours continuously; but at two several and successive sittings on the Sunday I was there. In this vicinity, I met with an old acquaintance of bro. Nisbet's, named Cameron, formerly a deacon in the Baptist church in Berwick. He seems to be considerably interested in the truth; but in a sort of Dowie state of mind concerning my hardness upon the truth's enemies, or "the neutrals." But the fainthearted and doubting are generally timid and "charitable" towards the foe; and rarely demonstrative of this belauded "virtue" towards those who "earnestly contend for the faith once for all delivered to the saints" against the world. The deacon, doubtless, means well; and when he becomes fully enlightened, if ever, will be more zealous for the faith, and less sensitive for the feelings of the flesh.

From Cook Co., a brother conveyed me thirty miles to Elgin on the Fox River where I proposed to take the cars for Freeport, at the terminus of the Illinois Central. We arrived here just in time to see the train moving off. This caused a detention of 24 hours. This gave me time to call on a notary public, who was also a brother, but one I had not seen for nine years. We went to his office where he was busily engaged in making a transfer of land from one party to another. He did not recognize me. After sitting about three quarters of an hour unnoticed, I followed him into a little side room, and addressing him, said, "Pray Sir, can you inform me how I must proceed to obtain a fee simple right to the whole or part of the land lying between the Mediterranean and the Euphrates?" "Well, Sir, I cannot say exactly!" "I mean," said I, "such a title as would give a company a right to the possession of the whole land." "Why I don't know that any one could give such a deed but the Turkish Government!" "You don't!" "Well," said he, the light beginning to dawn upon him, "the real Lord who owns the country in fee will not permit it to be sold for ever." "He won't, aye?" At this point, the brother who accompanied me seeing us talking together, and supposing that we were mutually recognized

came in to join us. How do you do, bro. Vining, said he? Really, said he, I do not recollect who speaks to me. While they were explaining, he looked sidewise at me, and at length exclaimed, "Why, is not this brother Thomas? Really, really, you have taken me all aback!" Of course, we at once understood one another about the land; and needed to make no further inquiries concerning how a right and title might be obtained of the Lord of the earth and land by a Gentile by nature to live therein for ever. We staid with him that night, and were entertained in a very hospitable and friendly way. He is the only believer of the gospel of the Kingdom in Elgin; and I believe, free from all crotchets and "foolish notions."

Next day, I arrived in Freeport, Stephenson Co., Illinois; and the day after was conveyed by Mr. Newcomer to bro. S. W. Coffman's in Ogle Co. I staid several days in these parts, speaking to the people in public and private. I arrived among them as one desired. "I am more glad to see you," said bro. Coffman, "than I expect you are to see me." They were disturbed in mind about the coming draft on Sept. 19.; and were longing for my arrival in hope that I might be able to help them against the Federal provost marshals. I told them that the Federal law exempted all who belonged to a Denomination conscientiously opposed to bearing arms on condition of paying 300 dollars, finding a substitute, or serving in the hospitals. This excluded all the *known* denominations except the Quakers; for besides this denomination, they not only proclaimed the fighting for country a christian virtue; but were all commingled in the unhallowed and sanguinary conflict. There was, however, a Denomination *not known* to the ignorance of legislative wisdom. It was relatively very small, but nevertheless a Denomination and a Name, contrary to, and distinct from, all others upon earth. It comprehended all those who with Paul repudiated the use of carnal weapons; and not this only, but who, believing the gospel of the kingdom, became constituents of the name by being intelligently immersed into Christ Jesus their Lord. The members of this name and denomination are not politicians; they are not patriots, and take no part in the contentions of the world, which is "the Enemy of God." Politicians, patriots, and factionists, though they may profess the theory of the truth, and have passed through the water, have not the spirit of the truth, in them, and

have therefore, no scriptural claim or identity with the conscience of this Name and Denomination. This was their view of the matter, and met the case of these brethren in Ogle Co., who have a mortal distaste for all crotchets and compromise, and refuse all identification with those who favor them. Their determination is to be shot at their own doors, rather than serve in the armies of the North and South; which to them is a degradation and defilement not to be endured by the faithful. Though these are their sentiments they feared that in the browbeating presence of a provost marshal's court, they might not be able to make them stand successfully against the taunts and ridicule that were sure to be brought upon them. They wished therefore that I would write something that they could put into court as the ground of their claim to exemption according to the law. It would be necessary to give the Name a denominational appellation, that being so denominated, they might have wherewith to answer the Inquisitors. This seemed the most difficult part of the affair, though not altogether insurmountable. The crisis had come, and something had to be done to save brethren in deed and in truth from being seized upon by the Devil and Satan; and hurried into the Bottomless Abyss, now engulfing with the voraciousness of Death and Hades, the sinners of this ungodly nation. I did not know a better denomination that would be given to such a class of believers than "*Brethren in Christ.*" This declares that true status; and, as officials prefer words to phrases, the same fact is expressed in another form by the word *Christadelphians*, or *Χριστων ἀδελφου* *Christ's Brethren*. This matter settled to their satisfaction, I wrote for them the following certificate:—

"This is to certify, that S. W. Coffman (the names of the ten male members in full here) and others constitute a Religious Association denominated herein for the sake of distinguishing them from all other "Names and Denominations," *Brethren in Christ*, or in one word, *Christadelphians*; and that said brethren are in fellowship with similar associations in England, Scotland, the British Provinces, New York and other cities of the North and South—New York being for the time present the Radiating Centre of their testimony to the people of the current age and generation of the world.

"This is also to certify, that the Denomination constituted of the associations or

ecclesias of this Name, conscientiously opposes, and earnestly protests against "Brethren in Christ" having anything to do with politics in wordy strife, or arms-bearing in the service of the Sin-powers of the world under any conceivable circumstances or conditions whatever; regarding it as a course of conduct disloyal to the Deity in Christ, their Lord and King, and perilous to their eternal welfare.

"This being individually and collectively the conscientious conviction of all true Christadelphians, they claim and demand the rights and privileges so considerably accorded by the Congress of the United States in the statute made and provided for the exemption of members of a Denomination conscientiously opposed to bearing arms in the service of any human government.

"This is also further to certify that the undersigned is the personal instrumentality by which the Christian Association aforesaid in Britain and America have been developed within the last fifteen years, and that therefore he knows assuredly that a conscientious, determined, and uncompromising opposition to serving in the armies of "the Powers that be" is their denominational characteristic. In confirmation of this, he appeals to the definition of its position in respect to war on p. 13 of a pamphlet entitled "*Yahweh Elohim*," issued by the Antipas Association of Christadelphians assembling at 24, Cooper Institute, New York, and with which he ordinarily convenes. Advocates of war and desolation are not in fellowship with them or with the undersigned,

"JOHN THOMAS."

This certificate seemed exactly to meet their wishes, and I was requested to go with them before a notary public, and affirm to my signature, and to the truth of the certificate in substance and in fact. To this I consented. The county seal was then affixed to it, and the document handed to Bro. S. W. Coffman for safe keeping until an emergency should arise demanding its production to confound the adversaries. Of course, I sent a copy to the brethren at Henderson, in the hope that as we had been so successful in heading off the Confederates, we might not be less so in turning the position of the Federals also.

Having finished this affair, and attended the introduction of a newborn into Christ, I left the brethren in good heart, and pro-

ceeded to Milwaukie. The conscription was going on here, but did not reach the brethren. I spoke twice on Sunday, and attended the immersion of an Episcopalian lady in Lake Michigan. When in these parts a year ago, there was a congregation in Pewaukee, about twenty miles distant. But it had been broken up by the violence of a man who proclaims himself the most righteous one in all that country. He wanted to enlist me in his squabbles, but I declined to have anything to do with him or them. He seems to flourish only in a broil. The only remedy for such is to leave them severally to themselves.

On leaving Milwaukie, I had a tedious passage of nine hours across the Lake, which is usually performed in six, being only 84 miles. Nausea without emesis makes rough weather on the deep very disagreeable. I arrived at Detroit about noon. There is a small congregation here of Christadelphians, who have been in trouble by that curse of all associations, false brethren, who creep in at unawares. Having got quit of them, they are now at peace amongst themselves, which, I trust, under the prudent management of brother Donaldson, will abound more and more.

I left Detroit about 7 p.m., and arrived in Toronto, C.W., at the same hour on the morning after. Here I sojourned a few days with bro. Coombe, and on the Sunday following, spoke twice to numerically good and seemingly intelligent audiences at the Mechanics' Hall. I found some here who are interested in the truth; and others so full of gall and bitterness against me as to say, "they wish it were right to poison him." A very pious wish, certainly! But not the most prudent of utterances. But he that is born after the flesh hates him that is born after the spirit, and thinks he does God service in putting him to death. But none of these pious developments move me, come from whence they may. I know on whom I have believed, and what I have believed, and I know also that neither can be shaken. I hold forth the olive-branch to all—peace and fraternity to all on the basis of the truth without tradition; but if they put it from them, they cannot scare me by their reproaches or threats; nor pervert me by their flat-teries. If they will have war, they must conquer me or die. For the issue I've no fear.

Having at length finished my course in Toronto, I departed for New York *via* Niagara Falls and the N.Y. Central: 24 hours brought me to the terminus, whence

in about an hour I reached home on the height beyond the broad waters of the Hudson; where no misfortune had befallen, and affairs in this world of change were moving on pretty much as I had left them.

Dear Brother, in the foregoing narrative, I have endeavoured to convey to you, and thro' you to the brethren at large, some idea of the state of things in this, to you, transatlantic country, in relation to those who pretend, after the type among you in Surgeon Sq., to relationship with the prophets and apostles. You can dispose of it as you please. I would suggest that you send it on its travels as before, and to the same brethren as my letter to each of them direct; for it is manifest that for me to write the same things to them individually, I should find time for nothing else for a month to come: or what, perhaps, might answer better, if not too long, to have it inserted *without mutilation* in the Ambassador.

There is, doubtless, locality with Deity in all his dealings with men. But this does not necessitate that He who was "the end of the law for righteousness to them that believe," should be localized in the shadow of heavenly things. It behoved him to fulfil all the righteousness foreshadowed by the washings of the law; but to do so, it was not necessary, or lawful, that He should wash his flesh in "the Brazen Sea, or Laver," and so put on his holy garments, that he die not." It answered all the demands of the Sign or Parabolic Mosaic Institution that he wash himself in Jordan by the instrumentality of John. So also, He needed not to be offered in the Court of the Priests upon the Brazen Altar; it was sufficient that he should be sacrificed on Calvary without the camp. The money changers were not in the Temple proper, but in one of its Courts—the Court of Israel. The word temple in common parlance was applied to the whole establishment; but the temple proper was the building subdivided into the Holy and Most Holy Places. These were typical of the Holy Heavenly, or Ecclesia of the Holy Ones, or Saints in their preadventual relations; and secondly of the Most Holy Heavenly, or New Jerusalem Association; in other words, of the Redeemed when glorified together with Jesus after the resurrection. These are the two antitypical "heavenlies" in

which even now we sit—in the Holy, this side our unrent veil, *bodily*; in the Most Holy, on the other side, *not yet bodily*, but by faith, being there at present only representatively in Him who is our Fore-runner and now the interceding spirit before the throne. His body was broken on Calvary when the Veil was rent between the two Holies: when "we shall be like him," the Most Holy Heavenly PLACE, typical of the Most Holy Heavenly STATE, will be manifested on earth in "the manifestation of the Sons of God." Change of *State* is not anchored to a *place*. If it were, we should have all to go to a typical holy place to become holy. It was not necessary therefore for Jesus to go to the temple under divine impulse as the locality where the *state* of his resurrected body from the *animal* to the *spiritual* should be changed. Change of *State* in relation to *Body* would meet all the demands of the type in Gethsemane, or Gallilee, equally with the place from which the money changers were expelled.

You understand me aright, that the change of the saints' bodily state is *after* they are judged, and *before* "judgment is given to them under the whole heaven." In this bodily change they *ascend* from *that which is* (call it *nature*, or what else) when it comes out of Sheol or Hades "to the Father," or to *that which is to be*, as in the example of Jesus. This the Father becomes in relation to *what shall be*, in the words of Christ to Mary, "My Father and your Father, my Deity and your Deity"—God or Power. This changing from the bodily state, which is "a little lower than the angels," to equality with them, is the writing upon them the name of the Spirit's God, the New Name—Rev. iii. 12. This *ascension* transpires when the resurrected and approved are corporeally quickened "in the twinkling of an eye"—when "this corruptible puts on incorruption, and this mortal puts on immortality;" and before the work of the Judicial Forty Years of Micah begins. Can I express myself more intelligibly or precisely upon this point?

But though changed, ascended, quickened, or transformed, I have reason to believe, that the incorruptible and immortal saints do not appear to the eyes of ordinary men different from men in the flesh until after their work is done—until after Micah's 40 years: that is, that they will appear to mere men as the two angels did to the Sodomites, in the days of Lot, or Jesus did to the disciples **AFTER his ascension and BEFORE his assump-**

tion. My reason is founded upon the testimony of God in Zech. xiv. 6, 7; Dan. xii. 3; Mat. xiii. 43. The first text I translate from the Hebrew thus: "Yahweh my Elohim (or He who shall be my Mighty Ones—the Spirit in multitudinous manifestation) shall come in; all the saints with thee. And it shall be in that day there shall be no brightness, the Splendid Ones drawing in; and it shall be one day that shall become known by Yahweh, neither day nor night, but brightness shall be at eventide." Zechariah was at Jerusalem when this oracle was delivered. He predicted therefore that Christ and the Saints shall "come in" thither, but not clothed in the brightness of the Mount of Transfiguration, though physically or corporeally, capable of such a display. They restrain their brilliancy until they shine as the sun in the Father's Kingdom, which manifestly must be postponed until the war of the great day of God Almighty" conquers the peace of the world "at eventime"—the day of Christ begins with evening, like all the rest of the days of God. This exposition, I presume, will reconcile the supposed contradiction in Eureka in relation to the hour of Judgment: at all events, I hope so, that the end may be.

In regard to Yahweh Elohim, would it not be advisable to circulate them gratuitously. We have distributed here about 3000. The object of it is not so much to satisfy a desire as to create one. Would it not be well therefore judiciously to get them among the better sort of the middle and working classes in Britain? Generally speaking, men do not seek after the truth, but the truth has to seek after them. I see that Yahweh Elohim has troubled them in the Dowie-Fordyce-Duncan-Conference. The "Four square multitudinous unity seems all Dutch to *the king of the roughs*" in Glasgow! Mark! this "vulgar" designation is not mine. I found it current in that city while doing penance there amid three parties each claiming to be the body of Christ!

I found yours of July 23 waiting my return. I am much obliged for the interesting account of your tour. Here is a query for the Nottingham friends.—If the saints come out of the grave immortal, how can those of them who have sown to the flesh, of the flesh reap corruption? Can corruption and immortality co-exist? Gal. vi. 8. On such an hypothesis, Paul's teaching on immortality cannot be harmonized: and

any interpretation that sets him against himself, or scripture against scripture, must and can only be utterly untrue. There is no accounting for tastes. What have Dowie, Duncan and Fordyce ever done, but to pervert the little truth they have picked up by the way! I know how things work there. Envy and jealousies will operate where the human heart is not subjugated wholly to the truth. The natural man is jealous of the spiritual man, and dislikes all that is not conformed to his own image.

Yes, indeed, the atmosphere at Cowley Place has not been infected with the malaria exhaling from the decomposing bodies with which some are "so very much in love." I feel most abundantly repaid for my visit to London in the effectual calling of our esteemed brother. He is not to be imposed upon by every wind that blows from the North or any other quarter. He studies the word, and he understands what he reads, which is the case with very few.

I am glad to hear that the brethren at Birmingham were satisfied with your account of the difference between the Calton Convening Rooms' Meeting and that of Surgeon Square. It is all the difference between *faith* and *opinion*, between "discussing everything and settling nothing"; and searching the scriptures, and believing what is written. I hope the brethren there will stay satisfied. Only think of a man pretending to be sane, and an apostolic christian beside, and a leader of the blind to boot, teaching that "the Devil is in heaven exerting the powers of death and disease, and that he is to be tumbled out of heaven into the earth when Christ shall have put an end to his struggle for the ascendancy in heaven." I quote from brother Robert's letter of May 30. This nonsense comes of interpreting symbolical and figurative writing by what they call "the literal rule." Alas! for the poor people that surrender themselves to the leadership of such pretentious ignorance! Plunging head over ears into the apocalyptic mysteries before they know what be the first principles of the oracles of God!

I am glad that things have assumed a decided form in Halifax. Toe-Huz\* was a perfect dead weight upon all advance practically in the knowledge of the truth. When I was there, he could see nothing in the Psalms but the Voice of Israel, or that nation's historical experience. And

\* This is J. W's pronunciation of *to us*.

yet such an one set himself up for a writer, teacher, leader!!! I rejoice that he is laid on the shelf, from which I hope he may never descend till he is bound in an entirely new and christian dress—well bound in sheep, as one of the Good Shepherd's. I should like much to hear from brother Bairstow; the extract in your's is the most I have heard from him since I left his hospitable abode in New Bond Street.

It was right to countenance no periodical till it cut loose from all connexion of worship with all twaddling traditions that make void the word; this without compromise or nothing.

And, surely, you will now say it is time to bring this long epistle to an end. I think so too. I have noticed, I believe all the points that stand out in yours. I do not think the brethren would have got so long a letter only that an opportunity occurs of sending it by bro. Towert, who leaves us in two or three days. He will convey it to you open. We are quite sorry to lose him; but we all think it will be to the advantage of himself and family in such times as have come upon us here. He leaves us without a leader in song. We pray that he may be preserved in crossing the deep blue sea, and safely landed among our mutual friends and brethren in Edinburgh, and Portobello. The weather here is most brilliant and the forest hues truly beautiful. If you had such a sky in Britain, it would be an island of enchantment. This is the principal thing that makes this country more desirable than England. I trust that they may find it reaching to your shores; though this is hardly to be expected. The climate on the deep does not take its cue from the climate on the land. He will give our kind regards to all, and tell you of many details unknown to me, and if known, perhaps, neither expedient, nor worthy to be recorded.

And now what can I say more? Write to me as often as you can, and do not be discouraged if it be long before you move me to write again. Remember I am engaged on Eureka, Vol. ii., which I hope to have ready for the press by next spring. But when ready, how to get published in these costly times will be the rub. However, I am not ready yet, and we need not take trouble in credit nor in advance. In all our efforts and enterprizes, may we have an eye to the triumph of the truth. This is the only thing worth laboring for in the present evil world; for

"He is the freeman whom the truth make free.  
And all are slaves besides."

With kindest regards to you and sister Tait, and all the faithful,  
I remain, affectionately yours for the Truth's Sake,

JOHN THOMAS.

### Parting Words from Campbellism.

In the *Millennial Harbinger* of last month, Mr. King informs his readers that he has "done for and done with Thomasism," and takes occasion to give us a parting word which demands a remark or two. It is an easy way of getting rid of a troublesome controversy, to step abruptly out of it on the pretence that one's antagonist is "outside of the pale of civilization;" and it is an easy way of getting "done with" the other side of the question, to pronounce it "done for," without "doing for" it by the weight of potent argument. It is generally those who are most conscious that the other side is neither "done with" nor "done for" that resort to this kind of tactics. Mr. King has made no attempt to meet our arguments, but tries to "do for" us, by diverting attention from the main issue, and fixing with greedy talons upon certain extraneous features of the question between us, and holding them up, with much bravado, to the gaze of his credulous readers, as an apology for shirking the weightier matters upon which our differences hinge. He takes notice of our "epithets," and professes to find in them a grave reason for having "done with" Thomasism. We should scarcely have expected this of a man who stands conspicuously before his contemporaries as a religious instructor, and who may therefore be presumed to have some degree of acquaintance with the New Testament, in which are to be found more uncharitable "epithets" than in any moral book in existence. With all his meekness, and gentleness, Christ could address his pious and pompous antagonists, as "whited sepulchres," "hypocrites," "fools," "blind leaders," "blind guides," "children of hell," "Serpents," "vipers," and so on. He could describe Herod as "that fox;" and Paul, Peter, and Jude, in perfect imitation of Christ's "style," could speak of the false teachers of their time, as "natural brute beasts," "wandering stars," "Clouds without water," "lovers of the wages of iniquity," "evil beasts and slow bellies," and a good many other terse



things to which we commend Mr. King's attention. True, Christ and his apostles were endued with an authority to which neither we, nor any living, can at present lay claim, and could therefore speak with a dogmatism which would ill become any of their uninspired readers: but, the freedom with which they call things by their right names, is more than an excuse for those who endeavour to walk in footsteps which they have traced. We therefore do not sympathise with the squeamish objections of popular "christianity" on the subject of style. Honesty of utterance, even if erring on the side of severity, so far from being incompatible with true christian character, is a distinguishing feature of it. Mr. King might therefore have found a better subject for his parting words, than the "epithets" which righteously occurred in our reply to his attack upon "Antipas." He would have found more effective work in the endeavour to show that our "epithets" were undeserved, instead of which he justifies all we said by a cowardly retreat from the canvass of a great question under a shew of horror at our blasphemy and dishonesty, after the fashion of a certain creature with which Mr. King is no doubt familiar, which, when opposed, throws up a cloud of mire, and scampers off while its assailant is contemplating the new obstacle. This has always been the policy of Campbellism since the day when its diplomatic inventor gave it to a gullible generation in another part of the world. It has always shirked an open encounter with the truth, and has sedulously sought to divert attention from it by quirk and personal defamation. How far particular men are responsible for this policy, we cannot say, but this has been its practical working. Either they are afraid of the effects of an open comparison with the truth as maintained by "Antipas," conscious of the weakness of their position, or, if they are honest men, they are so thoroughly ignorant of the scriptural bearings of the question at issue, as to suppose the defence of their faith a waste of time, and the earnest contention therefor against all comers, the mere indulgence in rancorous strife. Either way, they are in a wretched plight; not that they are worse than their companion harlot-systems, which have sprung from the great Romish Mother, but because they stand forward in their generation in the character of reformers, when, indeed, the principles they offer to the world are but a scarcely-detectable dilution of the old wine of fornication, under the influence of

which, the nations of the earth are reeling in spiritual intoxication.

We are bound to say in passing, however, that there is a degree more of spiritual independence and scriptural intelligence among them, than there is among their benighted brethren of the systems around them. This is why we have gone a little out of our way in Birmingham to influence them for the truth after the policy of Paul, who always went to the synagogue of the Jews first wherever he went to preach the gospel. Paul, like a skilful husbandman, always selected the soil which was most likely to yield a return: and on this principle, we have thought it not unwise to bestow the preferential attention upon the Campbellites of which Mr. King complains. We do not expect Mr. King to appreciate this view of the case, but we do nevertheless assure him that our sincere conviction of the truth of what we believe, and of its importance to him, and those whom he is leading to destruction, is the only motive which prompts us to the course we have pursued. But there are some who, unwittingly it may be, judge themselves unworthy of eternal life. It would seem that this class is pretty numerous among the Campbellites, which leaves us no alternative, but to turn to the more untutored of the Gentiles.

The bulk of Mr. King's parting words are addressed to the demolition of a man of straw, whom having carefully placed in fighting posture, he hurls to the ground with much bravado. Starting with the assumption that we have denied challenging him to debate, he sets himself industriously to work, to prove that which nobody ever disputed. We cannot deny, and never did deny, that we gave him a challenge which he declined to accept. What we did deny was that we did so from the motive he imputes; and what we did assert, and still maintain is, that that challenge originated in the boasting confidence of those with whom Mr. King is associated. His allusion to our letter is no refutation of this. The conversation therein described was certainly the proximate occasion of the challenge, but apart from the antecedents thereof, that conversation would never have suggested the course which we took. What were those antecedents? A long period of brag and boast—a state of chronic challenge on the part of Birmingham Campbellism in relation to the truth for many months, when there was no one to accept the challenge. Could we be unconscious of this when conversing with one of the supporters of Campbellism who apologising for his own

ignorance of the scriptures, again introduced the name of Mr. King. as a matter of triumphant confidence? Impossible! It was the most rational thing in the circumstances that we should express our readiness to meet the Goliath in whom such confidence was boasted, and if need be, to treat him argumentatively as David dealt physically with another boaster of old. We did so, and gave the challenge; but while making this acknowledgment, we still declare that which must be evident to every impartial mind, that the real origin of our proposal to debate with Mr. King, lay in the boastful confidence of Mr. King's admirers, a confidence which Mr. King's subsequent deportment entirely belied. With all his boldness in defying Christendom, and the leaders of Secularism, he has shewn himself afraid of an encounter with principles which he professes to despise, but of the strength of which he is not unaware, since, if we are rightly informed, he himself once held, and it is said, now covertly holds, the main doctrines of which they consist.

As regards the omitted letter, we can only repeat what Mr. King endeavours to overthrow, that it did arrive after the correspondence was ready to be printed though not too late for a note of acknowledgment, which note of acknowledgment, had we been as dishonest as Mr. King would have his readers believe, we should have withheld altogether; and we also repeat that the letter itself, if ever so true as regards one individual, to whom alone our admission to Mr. King referred, was entirely false with regard to others whom it assailed, and therefore in the most absolute sense "unpublishable."

But we could forgive Mr. King for his conviction of our dishonesty in these matters, since we do not forget that it is quite possible for two honest men to receive contrary impressions from petty circumstances of conversation and daily incident. That which we do not excuse him for is, that as an editor and a defender of the Campbellite faith, he should condescend to devote his pages to the personalities of our dispute while neglecting the really important issue involved. He diverts attention from the really serious elements of the case by raising all manner of personal issues calculated to enlist the prejudices of his readers against the truth which he dare not openly attack. This, as we have already said, is the ancient policy of Campbellism. But we confess we were not prepared for such an unqualified exhibition of it at the hands of Mr. King, of whom, at first, we entertained

some rather charitable ideas. We will, however, give him an opportunity of redeeming his character by submitting a few propositions for his consideration and refutation, should he be wise enough to consider them worthy of his attention.

First, we submit that Campbellism is wrong at the foundation in restricting the standard of the Christian faith to the New Testament. This we prove from the New Testament itself. Paul says, "*The Scriptures are able to make men wise unto salvation*" (2 Tim. iii. 15)—a statement which could only refer to Moses and the Prophets, since no other Scriptures were extant when Paul wrote. This inference Paul establishes by the statement that the gospel was "promised afore by the prophets of God in the Holy Scripture" (Romans i. 2), and by further declaring that it was, in his days, "made manifest and by the Scriptures of the Prophets, according to the commandment of the Everlasting God, made known to all nations for the obedience of faith" (Romans xvi. 26). The sense in which he made this statement is apparent in his affirmation before Agrippa, that in preaching the Gospel, he said, "*None other things than those which the Prophets and Moses did say should come*" (Acts xxvi., 22). To make the matter more certain, Peter specifically says, "*We have a more sure word of Prophecy, where unto YE DO WELL that ye take heed as unto a light that shineth in a dark place*" (2 Peter i., 19). Jesus himself said enough to settle the point if there were no other testimony existing, and if the internal evidence of the prophets did not demonstrate their essentiality as the agency of divine enlightenment. He says, "*They have Moses and the Prophets, let them hear them. If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead*" (Luke xvi. 29, 31). And again, "*Had ye believed Moses, ye would have believed me, for he wrote of me, but if ye believe not his writings, how shall ye believe my words?*" (John v. 46, 47). And as if to show the absolute sense in which these words are to be received, it is recorded in Luke xxiv. 27, that from "*Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself.*"

In view of this evidence, we hardly need formally to say, that any system of "Christianity" that is not built upon the foundation of "*the Prophets*" as well as the Apostles (Eph. ii. 20,) is not, in its scope, equal to the Christianity of Primitive times; while at the same time, it is almost certain

to be (and judging from the working of the principle in the systems extant, we are justified in saying it always is) perverted in its apprehensions of what is contained in the New Testament, for we boldly make the proposition that the New Testament is unintelligible without the old, and that it is impossible to obtain a saving faith from the New Testament alone.

Secondly.—We affirm that as the result of defective foundation, Campbellism does not present the whole of the gospel, nor indeed in one aspect of the case, any part of it. It sets forth the death, resurrection, and ascension of Christ as the gospel which is the power of God unto salvation. Now, we maintain that the gospel preached by Jesus and his apostles included the doctrine of God's purpose to re-establish the Kingdom of David under Jesus, the root and offspring of David, at a time when the kingdoms of this world shall pass under his kingly jurisdiction, and when the earth shall be filled with the knowledge of the glory of God as the waters cover the sea, God's will being done on earth as it is done in heaven and men no longer walking after the imagination of their evil hearts. In proof of this, we refer to such statements concerning Jesus as "He went throughout every city and village *preaching and shewing THE GLAD TIDINGS OF THE KINGDOM OF GOD.*" (Luke viii. 1.) of which, examples are to be found in Matt. iv. 23; ix. 35; Luke iv. 43; ix. 2, 11, 60. We also refer to such statements concerning the apostles as "*Paul preached THE KINGDOM OF GOD and taught those things which concern the Lord Jesus Christ with all confidence no man forbidding him.*" (Acts xxviii. 31.) Of which further examples are to be found in Acts viii. 12; xix. 8; xx. 25, and so on.

Thirdly.—We affirm that Campbellism propounds a heresy in affirming the church to be the kingdom of God. We prove this by pointing to the testimony that the church is but a community of individuals called to inherit the kingdom of God in the future age in the sense of being its Kings and Priests. This testimony is multifarious; but we present samples; "Fear not little flock; *it is your Father's good pleasure to give you THE KINGDOM.*" (Luke xii. 32.) "I appoint unto you (my apostles) 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.*" (Luke xxii. 29, 30.) "Through much tribulation we must enter into the kingdom of God." (Acts xiv. 22.) "The unrighteous shall not inherit THE KINGDOM

OF GOD." (1 Cor. vi. 9.) "The charity of every one of you aboundeth \* \* \* *that ye may be counted worthy of the kingdom of God, for which ye also suffer.* (2 Thes. i. 3, 5.) "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." (Dan. vii. 27.) Thou hast made us kings and priests unto God, and we shall reign on the earth." (Rev. v. 10.)

Fourthly.—We submit that the salvation held out to men by Campbellism, is a fiction. We refer to the doctrine that the righteous are to ascend either at death, or some other time, to "Kingdoms beyond the skies." We challenge Mr King to produce a single promise from Old or New Testament, to establish this doctrine. The evidence adduced in support of the last proposition, will so far sustain the present one. In addition to these, we may direct attention to such statements as "The meek shall inherit the earth." (Matt. v. 5.) "The righteous shall be recompensed in the earth." (Prov. xi. 31.) "The righteous shall inherit the land and dwell therein for ever." (Psalm xxxvii. 29.) "I will give the heathen for thine inheritance and THE UTMOST PARTS OF THE EARTH for thy possession." (Psalm ii. 8.) This is addressed to the Messiah, whose brethren are "fellow-heirs" with him. To him also are the following words addressed "Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth." (Psalm xlv. 16.) "He shall execute justice and judgement in the earth." (Jer. xxiii. 5.) The title which the saints possess to the salvation promised, arises from their connection with Christ. And as Christ is at present in heaven their inheritance is said to be "reserved" there (1 Peter I. 4.) but in no case is it said that they go thither to realise it, but invariably that it is to be brought unto them "at the revelation (or second coming) of Jesus Christ" (1 Peter i. 13.)

Fifthly.—Campbellism, with every other species of popular religion, is based upon a lie in recognising as a fundamental principle the Platonic doctrine of the immortality of the soul. This doctrine is opposed to the essential teaching of the word of God. The scheme of redemption developed by Christ relates to the bodies of men and not to the immaterial essence which man is falsely believed to consist of in the abstract. Hence he calls himself "*The Resurrection.*" (John xi. 25.) and teaches that His mission is to raise again from the dead those who are his, (John vi. 39, 40, 53.) The apostolic tes-

timony coincides with Christ's teaching. "He shall change our vile bodies," says Paul, "and fashion them like unto his own glorious body," (Phil. iii. 21.) and in 1 Cor. xv. 53, he says "this corruptible must put on incorruption, and this mortal must put on immortality," and describes this consummation as the fulfilment of the saying that "death shall be swallowed up in victory."

Sixthly.—Campbellism in prescribing the verbal confession that Jesus Christ is the Son of God as the test of Christian fellowship without requiring an understanding of that confession, is anti-apostolic, as the apostles demanded intelligence as the basis of all confessions. "Understandest thou what thou redest?" said Philip to the eunuch, before pronouncing him fit for induction into Christ. "In understanding be men" says Paul (1. Cor. xiv. 20.) "Filled with all wisdom and *understanding*," is the condition of spiritual manhood indicated in Col. i. 9, and repeated more emphatically in the second chapter as "the full assurance of *understanding*," "the eyes of the understanding being enlightened," in contrast to the "understanding darkened" spoken of by Paul in Ephes. i. 18, iv. 18. Now we submit that no one can intelligently confess that Jesus Christ is the Son of God who does not first understand the proposition that "Jesus is the Christ;" and we further submit that no one can confess Jesus to be the Christ without understanding the import or purpose of his Christing or Anointing, which embraces, as we hope to demonstrate, his mission. first, as a Sin covering; second, as a Prophet; third, as a Priest; fourth, as a Man of War; and fifth, as a Victorious King, ruling on the throne of David as universal Lord. For Campbellism then to be content with the simple iteration of the words "I believe that Jesus Christ is the Son of God," is to deceive itself and to practice a damning deception upon all who are guided by it.

Seventhly.—Campbellism in aiming to bring "the denominations of Christendom" into one communion on the basis of mutual compromise of doctrinal differences, gives the best evidence of its own anti-christian character. The christianity of the New Testament is a system of truth absolute, dogmatic, uncompromising, acquiescence in which is demanded as the indispensable condition of divine acceptance. "Except a man receive the kingdom of God as a little child, he shall in no wise enter therein." (Luke xviii. 17.) "He that rejecteth me and receiveth not my words, hath one that judgeth

him; the word that I have spoken the same shall judge him in the last day." (John xii. 48.) "He that believeth not shall be damned" (Mark xvi. 16). "If there come any unto you, and bring not this doctrine, receive him not into your house neither bid him God speed" (2 John verse 10.) All this makes the way of life very narrow and renders the truth of Christ an impracticable scheme for the union of men in the flesh on any large scale, because mankind are full of imaginations opposed to the thinkings of God and are too proud especially in this "enlightened" nineteenth century, to submit to the dogmatism of the Spirit speaking through the prophets and apostles. If Campbellism were the truth, it would not make so light of "doctrine" of which the truth consists, and would never propose the strange project of universal communion on the basis of universal concealed disagreement. But it is not the truth. On the strength of the substantiated propositions we have advanced, we have no hesitation in declaring it to be as thoroughly reprobate from the truth as the corrupt systems of which it pretends to be a reformation, a declaration which we submit to the consideration of Mr. King, in the hope that he will be wise enough to address himself to the grave subject-matter thereof, instead of prostituting his talents and wasting the time of his readers by hashing up the insignificant small-talk of personal controversy.

EDITOR.

December 20, 1864.

## The Bible as a Law of Life and Immortality.

(Continued from page 96.)

BUT on turning to this revelation, we have his plan of making all things work together for good to those who love him—and in a grand development of this—his having the greatest good for the greatest number in his view, his controlling all things in heaven and in earth, to work out a salvation not for a few only, but for a whole world; in which salvation all the families of the earth will be blessed, in which they will fight no more, neither labour in vain, nor bring forth fruit for sorrow, in which the wolf will dwell with the sheep, the cow with the bear, the leopard with the kid, and the lion shall eat straw with the ox.—as for the serpent he

shall have dast to eat—the whole a magnificent picture of the benevolence and beneficence of God. Nothing like it is to be found in what is called the study of nature. Thus we are taught that without the Bible, we have no means of appreciating the character of God, as to serve us in worshipping him with our whole heart and soul; in spirit and in truth. In common with nature, it is a Law of Life, and like it too, reveals forces hidden in the depths of its conceptions, to which every soul on earth is consciously or unconsciously related; but apart from it, it reveals more—it discovers to those who study it the manifestations of those ever-acting forces God has set in motion for the perfection and happiness of a universe. It must be studied therefore apart from science. Science can throw no light upon it in these its own affairs, and far less can a metaphysical philosophy which hath its origin from the ancients. Nature is above this philosophy, beyond its grasp, and if nature is, why should not scripture be? “The subtlety of nature” says Bacon “is far beyond that of sense or of the understanding: so that the specious meditations, speculations, and theories of mankind are but a kind of insanity.” And in these times, science has displaced this by demonstrations from the vigilant observation of nature’s operations. In times past, the human mind was presumed capable of understanding nature by the simple effort of her own unaided power—as if it were by intuition, as if it needed not to perceive the operations of nature. But now this fallacy is laid bare, and the mistakes to which it gave rise illustrate how the human mind is susceptible of error from its own intuition. The means by which the discoveries in nature have been made show how such mistakes may be avoided. In those discoveries, nature but revealed herself: She was, and is her only interpreter. The human mind but stood and watched her operations and this is the only method the scientific man takes to find her out. And just so in the study of scripture. The Bible is upon the same principle, its own interpreter. Science cannot interpret it; philosophy cannot draw out its secrets, neither can the intuitions of the human understanding comprehend it. It reveals itself. Man has only to discern—examine it. He cannot certainly as in the mode of science, take a part of the matter, submit it to certain experiments, and carefully watch and note the result: but he can certainly, as surely, shut out all preconceived notions from his mind, lay aside all the traditions of philosophy, and compare portion with portion; “spiritual things with

spiritual things.” In this way only can he arrive at the truth, and spiritually discern the things of the Spirit. The natural man receiveth not the things of the Spirit, because they are “foolishness to him.” And this in nature as well as in scripture. In nature, he has to lay aside all his own conceptions ere he can discover truth—he has to observe simply, not explain, and note his observations. Nature explains herself. In this she subjects herself to herself, not to man; man is subject to her, not she to him. And it is the same in scripture. In former times, nature was explained by the imaginations of a school philosophy, and the result was a heap of absurdities regarding her. Now, she is made to explain herself, and the results are the incontestable facts of science. And were scripture treated in the same manner, we should have as indisputable facts on which to base our faith, to acquaint ourselves with God, and be at peace. Are the ideas which prevail concerning God, the Trinity, the humanity and divinity of Christ, the constitution of man, and such like—are these ideas in harmony with the teachings of Moses, the Prophets, the Christ, and his Apostles? or, have they any parallel in the mythology and philosophy of the ancients? Have they sprung from the one or the other? Are they common to both? Suppose the mythology of the ancients, and the philosophy of the schools were entirely forgotten, obliterated, shut out from exercising any power in diverting the thoughts in one way or another: what would the Bible teach concerning God, concerning Christ, and concerning the constitution of man? Suppose a dozen children with good heads on their shoulders, were taken out from under the influence of the ordinary training, put to grass in the garden of the botanist, made to work in the laboratory of the chemist, set to explore in the fields of the geologist, to operate in the room of the anatomist, to solve the problems of the astronomer, and all the while be surrounded with the influence of moral example, and excluded from the acquisition of languages, and the knowledge of history, were then after thus mastering the rudiments of science to halt in those studies, and next be taught to read the Bible in its original tongue, and guarded all the while from sinister theological associations, what would their theology be at the end of a given period? This we give not as a reason that such a course is necessary, but as contrasting with the established system that obtains in our theological halls; and as the illustration of

a mental discipline calculated to give to the mind its freedom, to the understanding scope, and to both a habit of searching after truth, and a success in finding it fertile of courage, wisdom, and skill; unavailable in the ordinary method. If there is one thing more than another which seems to perpetuate a stale theology, it is the classical and philosophical, not strictly scientific, studies to which "the student for the church" must apply himself. The time he spends over these far exceeds the time he spends over his Bible, and when he embarks on what he calls his professional career, the preconceived notions he has imbibed from his previous studies warp his judgment, and the tenets to which he subscribes are as a wall he cannot pass over or scale. We do not by any means depreciate learning of any sort, but in this as in every thing else, let there be "a place for everything, and everything in its place." It is not the Bible that should be read by the moonlight of philosophy, but rather this by the unborrowed light of it.

Coming now to man himself, we find in him a subject common to both revelations—an object in nature subject to her and a subject of scripture inseparable from it. And in the reasonings of the geologist concerning him as opposed by the antagonisms which are imagined between geology and scripture, and of the incapacity of the theologian as the artizan of a school philosophy, to set the other right or aid him in arriving at a definite conclusion regarding the antiquity of man in harmony with the Mosaic record, the geologist is justified from the discovery he has already made as to other animals, in presuming to think man's origin is of remoter antiquity than is set down in the preambles of confessions of faith. There is nothing in scripture to exclude the opinion, or condemn it—far otherwise; there is much, to recommend it, and yet retain the record unsullied; ay, more than this, open it, give it force, reason, embellishment. It must be remembered, if not remarked, that the Bible in its historical accounts takes note only of man in his relationship—for or against—to certain

designs—and takes no note of him outside the arena in which the conflict between the two relationships as the antagonising forces by which these designs are wrought out, takes place. This arena was originally a contracted territory—the garden of Eden and its vicinity. Beyond this the Bible gives no account, but this is no reason to presume that all that was exhibited under the dominion of Adam here were the *all* of the whole globe, or that *all* that was transacted here was the origin of all that then did exist on the face of the earth or even now exists, but that it was the *all* and the origin of all as pertaining to a new creation yet to be revealed, as the beginning of the world to man in this relationship, as the beginning of the purposes of God to both him and his habitation in view of a higher and nobler destiny—is without dispute. And from this point of view the seven days of creation may have been but seven days—a week—to set in order this territory as the earth on which to begin those purposes. But we do not say this was the case; we merely at present suggest it. And as the family from Adam increased, *this earth* as the place of conflict increased too. In the days of Noah, it was of larger extent, and there is sufficient reason to believe the flood was of no greater extent, and the people who were swept away by it were those only who constituted the antagonistic force in rendering Noah and his family worthy the ark. It was all the earth to both, and *all* the family of Adam and *all* the living creatures and *all* the earth as related to the purposes of God in view of the future. Thus again as the biblical history proceeds, the Abrahamic covenant unfolds it further, extends its boundaries wider, but we find no note for all of tongue, tribe, or nation outside the arena. And were we to judge from this that no other people lived nor no other transaction took place except what we have recorded as related to the special purposes of God, we might also consider the same of that which has gone before, of the flood, of Eden and of that too which comes after.

(To be continued.) W. D. J

## Intelligence.

TO OUR READERS.—"This month, the *Ambassador* is four pages larger than usual. We contemplate a permanent enlargement to this size when an increasing circulation puts this step in our power. Meanwhile, we pray our readers to accept the extra four pages as a Christmas compliment from the Editor, who has reason to be more than thankful for the amount of encourage-

ment the *Ambassador* has received during the seven months of its existence."

AUCHINCLOSS.—Bro. T. Haining, writing from this place on the 20th ult, reports encouraging results from the labour put forth in that neighbourhood by sister Janet Henderson and others aided by visits from bro. W. Ellis, of Edinburgh. On the 27th of November, six persons in all (an astonishing harvest for the truth in these days) put on

Christ by immersion after giving satisfactory evidence of their intelligence in the faith once delivered to the saints. Their names are Robert Still, and his wife Mrs. Still, residing at Rayfield, near Sanguhar; Robert Still and Margaret Still, son and daughter of the first named; Mrs. James Still, Crawick Mill, Sanguhar, their daughter-in-law and Mrs. Russell, of Sanguhar. The immersions took place in the morning, and in the afternoon, the Lord's death was celebrated in the breaking of bread.—On Sunday, the 18th ult., or three weeks afterwards, another addition took place in the person of James Still, of Crawick Mill, husband of one of the afore-mentioned, who was immersed upon a confession of the same faith, a few days after his return from the north of Scotland where he had been absent for some time on business. Bro. Haining adds that there are two or three hopeful cases which are expected to come to maturity in the course of time.

**BIRMINGHAM.**—During the month, bro. Charles Meakin, of Liverpool, has come here with the prospect of settling which is a source of gratification to the brethren, as he is a diligent student of the word, and adorns the doctrine of God in all things.

**GALASHIELS.**—The brethren here were favoured on Sunday, the 18th ult. with a visit from bro. J. Nesbit, of Paxton, South Mains, Berwick, in whose company, they spent a profitable day. In the evening, bro. Nesbit addressed an attentive, though small audience. At the close of his address, a number of questions were put on the subject of the gospel, which bro. Bell answered in a ready and effective manner.

**INNERLEITHEN.**—Towards the end of November, bro. W. Ellis, of Edinburgh, visited this place, and gave two lectures in the Public Hall, one on Saturday, the 26th, and the other on the following day, Sunday, the subjects being:—"Man, essentially mortal because of transgression by the first Adam" and "Immortality conditional, and the inheritance of all who are in God's anointed,—the second Adam." The attendance was good especially on Sunday evening. Opportunity was given for questions, but none were put except on Saturday evening when bro. Ellis brought the power of the truth to bear in an able manner. On the forenoon of Sunday, bro. Ellis edified the brethren by a comprehensive exposition of Matt. xiii.

**TURRIFF.**—Bro. Robertson reports that on Sunday, the 18th ult. W. Sinclair, of Leterty, formerly in connection with "the Reformation" so called, was inducted into the name of Jesus the anointed on intelligently and scripturally, making the good confession, "Thou art the Christ, the Son of God." He adds, that two or three more in Turriff are progressing towards the obedience of faith. Bro. Robertson's letter contains the following remarks:—"I hope you are going to give King another reply. In his answer to you, he has said nothing that affects the question at issue. Even should you stand alone as regards numbers, that would not prove you wrong; and although all the members in your fellowship were stained with imperfections, that would not affect the truth believed. If so, it is argument that cuts against the Campbellites as much as against us. Let King meet you on the things believed by us, and you meet him on the things believed by them. This would be fair and honourable \* \* \* If you had been an infant sprinkler, and assailed his position in reference to adult immersion, you would have had none of the shirking and shifting, that he has displayed. He would have confronted you with his *kingly* power, and hurled his water artillery on your front, flank,

and rear; but because you have challenged him to an open and honourable contest on the kingdom, he cries out, 'O you are *so little*, and I am *so big*, you are so filthy, and I am so pure.' I have heard Mr. King teach the duty of proving all things and holding fast that which is good; but when we meet him on his own principle, and ask proof for their views of the kingdom, he cries out, 'Done for, and done with,' &c. But not so fast: we have not 'done with' him or his friends, for in spite of the rage of King on the one hand, and the sharp rebukes of Roberts on the other, we will try and do them all the good we can, labouring by night and by day, as opportunity presents, to persuade men and women among them, from Moses and the Prophets, Jesus and the Apostles, of 'the things concerning the kingdom of God, and the name of Jesus the anointed.'"

**SCARBOROUGH.**—Bro. S. G. Hayes, writing from Jersey, to which after several months absence he has for a time returned, writes on the 21st of November, that during his stay in Scarborough, he delivered four lectures in a large hair-dressing saloon, placed at his disposal by Mr. Tugwell, the occupier, a highly intelligent man of the most friendly disposition towards the truth, though he has not yet obeyed it. The subjects were Baptism, Regeneration, and the Kingdom of God. The audience increased in number as the meetings progressed. After each discourse, discussion followed, and considerable interest seems to have been created.

**INTERESTING FROM THE DOCTOR.**—In a letter to bro. S. G. Hayes, of Jersey, Dr. Thomas says, that taxation is assuming such an appalling magnitude in the States "as to make one speculate on the feasibility of getting away from under these heavens, and leave the wreck and ruin to fall upon those who have created them." He also remarks, "There is not much prospect of the renewal of the Herald in the present financial condition of things here. It is a day of judgment upon this profane and ungodly nation, and I have a feeling, and have had; ever since 'this truly horrid war' began, that all efforts to enlighten the people, in whole or part, is labour thrown away." His health he complains of as indifferent.

**A WORD FROM NEW ZEALAND.**—A letter has been received by bro. S. G. Hayes, of Jersey, under date, Otago, N. Z., September 18, 1864, from bro. Murray; and we make the following extracts from it, believing they will be interesting to our readers:—"It will soon be six months since through the means of your work in Wellington, I was led to see the truth of God as it is revealed in the word, through our Lord Jesus Christ. Mr. & Mrs. Hurst, who came to reside, here were used for this end. They were placed at our very door, and having fulfilled their mission, have returned again to their own place. There are three of us here, myself, my wife, and a sister Perry, who, believing in the kingdom of God, and the things concerning the name of Jesus Christ, have confessed them by a re-baptism. We cannot but wonder at the grace of our God in all the circumstances whereby we were led into the knowledge of the truth \* \* \* I read Elpis Israel first, and immediately after, the Twelve Lectures by Mr. Roberts, and although there were many things which I did not receive at the time, and which have since disappeared as objections, on account of more perfect knowledge, yet I saw sufficient to show me that these books taught the main truths of the scriptures. There were a number of us here, who had been pretty diligent students of the word for some years, and free from the trammels of Sectarianism, so that we were in a favourable state to receive the truth."

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

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Vol. II.

### God's Purpose with the Jews.

#### FOURTH ARTICLE.

SOME may be disposed to ask why so much should be said about this subject of the Jews. The most direct answer to this question is, that God's purpose with the Jews is one of those "first principles of the doctrine of Christ," without a knowledge of which it is impossible to comprehend the whole counsel of God, or indeed any part of it correctly. A more general answer is to be found in the fact that the whole Bible is filled with the subject. It is impossible to open any part of the book of God that is not in some way connected with the Jews. The Old Testament "begins, continues, and ends," in this one subject, giving us at great length their history, their laws and their oracles. The New Testament tells us of doings among the Jewish people by "the King of the Jews;" of Jewish ambassadors sent by the king of the Jews to attract a people to himself from the heathen, by the exhibition of "the hope of Israel" as developed through his sacrificial accomplishments. It is all of the Jews. To crown the matter, Jesus says "*Salvation is of the Jews.*" (John iv. 22.) It must be so, for "*to them pertain the ADOPTION*

AND THE GLOBE AND THE COVENANTS, the services God *and the promises.*" (Rom. ix. 4.) God has never dealt with the Gentiles. All his intercourse with men, since the call of Abraham, has been with the Jews; and nearly all he has said through the prophets refers to them, in rebuke, in instruction, in imprecation, or in prediction of blessing. The Gentiles come in incidentally, and only as they are related to God's nation. Since, then, God has given such prominence to this people—since the Bible is so greatly taken up with them as to be all about them, it surely cannot be a mistake to be concerned in the subject, and to give a good deal of time and space to its consideration.

The history of the Jews is the alphabet of christianity, and their future, its more advanced lessons. With the former, the majority of Bible readers are somewhat acquainted, though only in a dim traditional way, too superficial to be serviceable. Of the latter, they are, with but few exceptions, entirely ignorant. There is no excuse for this ignorance. The future of Israel is as plainly written as their past. As the basis of what we have to say further on the subject, we select the following as an example of what we affirm:—



"Behold the days come, saith the Lord, that *I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake*, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: after those days saith the Lord, *I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more.*"—Jeremiah xxxi. 31-34.

This is plain, but there is nothing so plain as not to require some previous knowledge to understand it. So to apprehend the full significance of this clear and comprehensive statement concerning the future of Israel, it is necessary to appreciate the historical allusion in the words "Not according to the covenant that I made with your fathers."

The first consideration that strikes the thoughtful reader on reading these words is, *that the people with whom the old covenant was made, are those racially with whom the new covenant is to be made.* The new covenant is to be made with the descendants of those who broke the first. This is an inevitable conclusion in view of the testimony, and is of the greatest importance, as it enables us to decide with great positiveness that the prediction has never yet had a fulfilment.

God has never made a second covenant with the Jews. He made

a covenant with their fathers "in the day that they came out of the land of Egypt," and under that, by their own blind adhesion, they continue to this day. The law of Moses continues to hang on the nation's neck like a millstone. It is a rigorous dispensation of death to all continuing not in all its requirements. Peter describes it as a yoke which neither they nor their fathers were able to bear, (Acts xv. 10)—and Paul as "a handwriting of ordinances which was against them."—Col. ii. 14. The covenant-proper is to be found in the ten commandments (Deut. iv. 13.) divinely uttered, from the top of Sinai in the ears of the people (Ex. xx.); but it also comprehends those numerous "statutes and judgments" relating to national and individual life, which were privately communicated to Moses on the top of the mount,—the people having in great terror requested that God would speak no longer to *them*, but to Moses as their mediator. The whole having been written, the writing was styled "the book of the covenant," (Ex. xxiv. 7) and was ratified or enforced by the sprinkling of blood upon it, and upon all the people, a transaction which Paul informs us, was entirely symbolical of Christ. Now, if we look into this book of the covenant, we shall find how stringent and burdensome it was in its requirements, and shall be prepared to appreciate the prophetic declaration that the second covenant is to be different. First, it arbitrarily constituted a great variety of acts of ceremonial uncleanness before unknown. A man touching a dead body; touching a creeping thing; touching a man having an issue, or anything sat upon or used by such a man; or using any utensil in a tent where a man had died or that was ceremonially unclean,

was by the law pronounced unclean, and for the time being was precluded from approach to the sanctuary, or from intercourse with his people; and if he refused to purify himself in the ceremonial manner prescribed, he was liable to death which in the faithful administration of the law was sure to be inflicted. Then it established a rigorous system of exactions for all manner of damage caused to others, in person or property, whether intentional or otherwise—"an eye for an eye, a tooth for a tooth"—which was justice in a very severe form. Then it attached the penalty of death to a long variety of offences which men were liable to commit, such as the cursing of father or mother, the touching of the holy things of the sanctuary, the offering of sacrifice anywhere but at the door of the tabernacle, the possessing of a notoriously dangerous animal which had killed a man, the accidental killing of a man, unless escape was made to the city of refuge; and so on. Then the positive enactments were of a burdensome nature. They were to stay within their tents on the seventh day, and light no fires, and speak no words of their own, at the risk of death. They were to write the law on their door-posts, and talk about it going out and coming in all the days of their life. They were three times a year (when settled in their country) to leave their houses with their families, and appear before God at the place he should appoint with offerings of their substance to his service, and to hold feasts of considerable duration in his honour. All the first fruits and the best of their flocks and herds were to be given up to God. The gleanings of their fields and vineyards they were to leave to the poor, whom they were not to forbid entrance. Every seventh year, they were to leave

the land untilled, and every fiftieth year, all property in house or land that they had purchased was to be given back, (with certain slight exceptions) without compensation to its original owner under the allotment of Joshua.

The angel under whom these regulations were appointed to be carried out, was rigid in his enforcement of them. God had said to Moses, "Beware of him; obey his voice and provoke him not, for he will not pardon your transgressions," (Ex. xxiii. 23.) And Paul in evident allusion to this says (Heb. chap. ii. 2.) "The word spoken by angels was steadfast, and every transgression of disobedience received a just recompense of reward."

The covenant administered under this "disposition of angels" (Acts vii. 53,) was entirely conditional in its nature. This is abundantly evident in the following words:—"If ye walk in my statutes and keep my commandments to do them, THEN I will give you the rain in due season, and the land will yield her increase, and the trees of the field shall yield their fruit (and so on, describing other blessings that would follow), but if ye will not hearken to me, and will not do all these commandments, and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commands but that ye break my covenant, I also will do this unto you; I will even appoint over you terror, consumption and the burning ague, that shall consume the eyes, and cause sorrow of heart." (and the record proceeds with the enumeration of bitter curses—Lev. xxvi. 3, 4, 14, 16.) In Deut. xxx 30, 15, 18, Moses says to Israel, "See, I have set before thee this day life and good and death and evil, in that I command thee this day to love the Lord thy God, to walk in his

ways and to keep his commandments, and his statutes and his judgments, that thou mayest live and multiply, and the Lord thy God shall bless thee in the land whither thou goest to possess it. *But if thine heart turn away, so that thou wilt not hear, but shall be drawn away and worship other Gods and serve them, I denounce unto you this day that ye shall surely perish.*"

Thus, the covenant made with Israel "in the day that they came out of the land of Egypt," was one under which the national well-being was made dependent on a law which was too stringent for the capabilities of human nature. It was a yoke which they were unable to bear, and therefore proved inefficacious for the development of the blessing. It was "weak through the flesh," because the flesh was unequal to that unflagging circumspection requisite for perfect obedience in all things. Obedience in 99 points was invalidated by failure in one, for he that offended in one point was guilty of all (James ii. 10) If there could have been a law that could have given life, Paul says that life would have been by the law. (Gal. iii. 21.) But it was impossible, for though the law was "holy and just and good," human nature of purely Adamic origin was unable to keep it. We may then ask in the words of Gal. iii. 19, "Wherefore then serveth the law?" It had a purpose, though never intended as the permanent basis of relationship between God and man. Paul says "It was added, because of transgressions, till the seed should come to whom the (Abrahamic) promise was made." But why because of transgressions? Evidently because of the tendency to transgression in human nature which in the absence of the law, in antediluvian times, developed itself to the

filling of the earth with wickedness, and brought upon mankind the ruin of the flood. It was necessary that the recurrence of this catastrophe should be prevented, and therefore the law was established as a schoolmaster (Gal. iii. 24.) to enforce those preliminary lessons of God's supremacy and man's subordination, and incapacity in the matter of his salvation which were necessary to pave the way for the higher development of grace and truth which came by Christ Jesus. But while the law fulfilled this purpose, it was also 'the form of knowledge and the truth' (Rom. ii. 20). Upon its stringent statutory exterior was impressed the allegory of the mysteries which are developed in the Christ. It is not our present purpose to trace out this allegory, but simply to note the fact in passing, that like all God's arrangements it was multifiform in its purposes and bearings. While affording to God's nation a magnificent constitution, which if faithfully carried out, would have promoted the highest form of political freedom, and the best phase of social existence and individual well-being, it also generated those ideas of God on which as a foundation, Christ prepared the higher aspects of the truth he came to unfold, while it constituted a skilful enigma of the truth to be unlocked by his children who delight to search out his hidden wisdom.

But having served its purpose, this first covenant waxed old, and vanished away in the destruction of Jerusalem. The Jews still cling to its skeleton: but for the last eighteen centuries, God has made it impossible for them to obey it, by permitting the establishment of Mohammedan abomination in the city, and in the country, where alone its requirements can be complied with.

In view of God's purpose to restore again the kingdom to Israel, it is interesting to know from the testimony quoted at the commencement of this article, that the old covenant will not be restored with it, but that a new dispensation more accordant with the blessedness of the times of him who was only typified by the first covenant, will be brought into force. Under this new dispensation, Israel's obedience will not be dependent upon their apprehension of statutes externally administered merely, but will spring from an indwelling knowledge unknown in the previous history of the nation. "They shall all know the Lord, from the least of them unto the greatest of them." This knowledge results from a process described as a divine writing in their hearts. God's first covenant was written on stones and parchment, and was only morally operative, as the ideas were apprehended and treasured.

This could only be done by reading and meditation,—a process of mental absorption which in those rude times was precarious, and subject to impairment from the want of ready access to the oracles. All were invited to write copies of the law and thus make themselves familiar with the letter of its requirements, but there was a liability to neglect this injunction to which the thousands of Israel gave way, and thus isolated themselves from the source of divine influence, in consequence of which, the natural mind obtained the mastery, and led to those incessant national apostacies with which the history of Israel is marked. The mere outward manifestation of God's power did not seem sufficient to repress this tendency in the absence of the thorough spiritual perception engendered by the study of the law itself. Again, there were many who were naturally "sons of

Belial"—men of hard unimpressible heart, whom even judgment could not teach righteousness. These the history of Israel has proved to have been in the majority. With this class, the study of the law, even with all the facilities of a modern cheap press, would have been powerless for good, and powerless even for the repression of those grosser outbreaks into which they continually fell away. Human nature is the same as it was then. The Jews under the Mosaic law would be no better in the 19th century, or in the millenium itself, than they were in the days of the prophets. Therefore, God proposes a better arrangement than the establishment of a system of things "which made nothing perfect." He will restore his people under a constitution which will secure their permanent obedience, and admit of the bestowal of those constant and unqualified blessings of which the prosperity of the nation under David and Solomon was but the faint foreshadowing. God will put his law "in their minds." To regenerate the nation's heart, so that they will be no longer stiff-necked, self-willed, and unbelieving in relation to God and his Christ, and no longer rapacious, unprincipled, and grovelling in relation to man, will indeed be a glorious transformation. How is it to be effected? This is an important question, and capable of a clear answer from the word of God. It will not be done in any sudden or incomprehensible manner. The world will not wake up some morning to find the Jews changed in a night, from low money-grubbers, to high souled God-fearing men. The Jews will be gathered *as they are*, even as they were taken out of Egypt *as they were*. This is evident from the following testimony of Ezekiel, chap. xx. 34-38.

"I will bring you out from the people

and will gather you out of the countries wherein ye are scattered, with a mighty hand and a stretched out arm, and with fury poured out. *And I will bring you into the wilderness of the people, and THERE WILL I PLEAD WITH YOU FACE TO FACE, like as I pleaded with your fathers in the wilderness of the land of Egypt.* So will I plead with you saith the Lord God. *And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. AND I WILL PURGE OUT FROM AMONG YOU THE REBELS, AND THEM THAT TRANSGRESS AGAINST ME. I will bring them forth out of the country where they sojourn AND THEY SHALL NOT ENTER INTO THE LAND OF ISRAEL."*

This is an important phase in the restoration of the Jews, and meets the moral difficulties suggested by some who are only partially acquainted with the subject. The restoration of the Jews will not be an indiscriminate deportation of the race of Abraham from the countries to Palestine. Before it commences, the lord of the country—Jesus of Nazareth, whom they crucified—will be master of the country, having returned to redeem the inheritance, and will bar the way against unlicensed admission. The Jews as they are, are totally unfit to enter the land. They are, as they have been for ages, the blasphemous rejectors of God's Anointed, and the contumacious breakers of his law, and morally, are in a state of utter reprobation, obnoxious even to man, and abominable in the sight of God. It is therefore necessary, that the national purification described in the testimony we have quoted should take place. Thousands of them, perhaps the whole generation that commences the exodus eastward, will perish in the wilderness, like their ancestors under Moses, and never see the land. "I will come near to you to judgment," says Jehovah of this time, (Malachi iii. 5.) *and I will be a swift witness against the sorcerers and against the adulterers, and against false swearers,*

*and against those that oppress the hireling in his wages, the widow and the fatherless, and turn aside the stranger from his right."* To the same purport is the following testimony, (Zeph. iii. 2.)—"Then I will TAKE AWAY OUT OF THE MIDST OF THEE, *them that rejoice in thy pride, and thou shalt no more be haughty, because of my holy mountain.*" This is done in the wilderness to which the nation is gathered before entering the land. The length of time it will take to accomplish the work, seems to be hinted at in Micah vii. 15. "*According to THE DAYS OF THY COMING OUT OF THE LAND OF EGYPT, will I shew unto him marvellous things.*" Forty years would not be too long to effect the moral transformation of which the Jews must be subject before entering the land, even with the exhibition of Jehovah's marvels a second time in their midst; for the behaviour of Israel under Moses shews that the mere working of wonders is not in itself sufficient to bring them into subjection. The "marvellous things" will include supernatural chastisement among themselves: for their gathering is to be "with fury poured out," and with a stretched out arm holding the rod, which he will cause them to pass under by way of preliminary to, and bringing them into the bond of the covenant. The fact that the rebels, and the transgressors are purged out, while the remainder enter the land in the bond of the (new or Abrahamic, Christ-ratified) covenant, shows that before the out pouring of the spirit upon the nation, the national purification is to be accomplished by national discipline, and not by a miraculous spirit-induced metamorphosis of the national mind. Just as in apostolic days, the spirit was never bestowed till the word preached had been received in meekness, so the acceptance

of Jesus of Nazareth by the Jews and their acknowledgment of the justice of their long adversities, are preliminary to the glorious effusion of divine blessing which takes place under the new covenant. This change of mind will result from the pleading process; but many of them will remain unchanged, including probably, the bulk of the hard-headed conscience-seared business Jew of the present generation. These will be "purged out." That is, they will be destroyed from among their people: "for whosoever shall not hear that prophet, (like unto Moses) that soul shall be cut off from his people." That will be the time for the enforcement of this decree, which will be done with unsparing severity. The result will be, the fulfilment of the prediction. "Him shall ye hear." The nation, sobered and enlightened by judgment, and delivered from the modern Korahs, Dathans and Abirams, who will emulate their forefathers in the spirit of rebellion, will gladly receive "the prophet like unto Moses," and enter the bond of the new covenant, ratified by his blood, shed by their ancestors. The following predictions will then have their full accomplishment.

"I will leave in the midst of thee, an afflicted and poor people, and they shall trust in the name of the Lord (of which Jesus is the embodiment and bearer.) *The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth, for they shall feed and lie down and none shall make them afraid.* Sing O Daughter of Zion, shout, O Israel, be glad and rejoice with all thy heart, O Daughter of Jerusalem. The Lord hath taken away thy judgments; he hath cast out thine enemy. *The king of Israel even the Lord is in the midst of thee. Thou shalt not see evil any more.*"—Zeph. iii. 12-15.

"I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers: and there shall ye remember your ways, and all your doings wherein ye have been defiled; and ye shall loathe yourselves in

*your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake and not according to your corrupt doings, O ye house of Israel.*"—Ezek. xx. 42-44.

Read also Ezek. xxxvi. 25-31; xxxix. 21-29. The nation of Israel having, by long chastisement been brought into a repentant state of mind, and having accepted their long-rejected Messiah, they will be admitted to the land of promise which Ezekiel says will then have become like the garden of Eden as regards the culture and beauty of the soil. They will then be prepared for the great outpouring of the Spirit which will stereotype, so to speak, their morally-induced submissiveness, and make it a part of the national instinct as it were to know God and obey his commandments. Backsliding will then be unknown. For a thousand years, the nation will rejoice in Messiah, "the Holy One of Israel in the midst of them," and in the apostle-princes, (Matt. xix.) who will co-operate with him in his rule of righteousness. In the words of Isaiah, "*The people also shall be ALL RIGHTEOUS; they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified.*" (chap. lx. 21.)

January 18, 1865.

EDITOR.

## The Voice of God in the Psalms of David.—No. 4.

### PSALM IV.

HEAR me when I call, O God of my righteousness. Thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer. O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him. Staid in awe, and sin not: commune with your own heart upon your bed, and be still. Offer the sacrifices of righteousness, and put trust in the Lord. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and wine increased. I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety.

It may be a little difficult to decide whether this Psalm is the expression of David's individual sentiments, or the out-pourings of the spirit of Christ which was in him in common with the other prophets. The probability is, that as in other cases, it is both. There can be little question that when David appeared in the courts of the Most High, to "praise him upon the harp," he threw intense emotion into what he did. His prayers and his praises were *ex animo*, though moulded by the Spirit dwelling in him. He was no mere automaton or inanimate instrument in the hands of the power that made his words prophetic. The spirit of God spake by him, but his own mind was in the highest sympathy with what the spirit made use of him to say, and hence there was a double influence impelling him to the composition of the Psalms; which accounts for the fact that in almost every instance, the Psalms are double in their bearing, having a primary significance as the expression of David's thoughts and experiences, and a secondary and more comprehensive reference to him of whom it is said that he is the "root and offspring of David."

The first point that strikes the thoughtful reader of this Psalm, is the prayerful attitude in which it introduces the speaker. This attitude is instructive, whether in David or in David's Son and Lord, because in this matter, both "left us an example that we should tread in their steps." By it we are reminded of the fact that prayer is a part of acceptable service to God, and prayerfulness, a part of the character which is estimable in his sight. It is important to keep this in mind, because in our search for "sound doctrine," we are apt to allow intellectual activity to triumph over the practical use of the truth we dig out. There is a danger of the truth failing to beget the actual relationship to God which finds its natural and strengthening exercise in the act of prayer. This danger is the greater because of the prevalence of foolish devotion among the professed christians of the time, who seem to think, like the Pharisees of old, that they shall be heard for their much speaking, and for the vehemence and extravagance of their address. The extremes to which popular ignorance has gone in this matter, (and in this we include the college-bred, equally ignorant leaders of this ignorance, of all sects and denominations,) have driven some minds to the opposite and not less

fatal extreme of abandoning prayer altogether. This is a lamentable result, which we would fain try to mend. Prayer is the necessary act of a mind in harmony with the Father. It is a duty expected, an act which affords pleasure to God, and which reacts profitably on the mind qualified by enlightenment to engage in it.

It may not be a waste of time, to cite a few scriptural evidences on the subject. The first we have to note, is the prayerless characteristic of those who are abhorred in the sight of God. Their state of mind is represented in the following question put into their mouths:—"What is the Almighty that we should serve him, and what profit should we have IF WE SHOULD PRAY UNTO HIM." (Job xxi. 15.) This is the practical language of thousands who nominally profess a different creed, and the open blasphemous challenge of another class, rapidly increasing in all grades of society, under whose auspices, public discourses are given for the avowed purpose of establishing the doubt expressed in the words. It may suit the time of sunshine to indulge in such wantonness against God: but when God enters into judgment—when the time of his patience is past, when after long holding his peace, he breaks forth to cry and devour at once, (Isaiah xl), they will in frantic terror, feel the folly of their course, and seek too late to redeem the hours of mercy and tranquility accorded to them in these times of the Gentiles. "Folly is joy to him that is destitute of wisdom." "Fools hate knowledge." (Prov xv. 21) With brazen confidence, they sow their wild oats to reap a bitter harvest. The mocking words will yet ring in their ears:—

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."—Prov. i. 24-33.

The righteous present a contrast to the ungodly in this matter. Daniel, a man greatly beloved, bent his knees three times a day in supplication before God, (Dan. vii.

10.) and that there is profit in the act, is proved by the spirit's designation of God in Psalm lxxv. 2. "The hearer and ANSWERER of prayer." James testifies that the "effectual fervent prayer of a righteous man availeth much"—which is in accordance with Christ's statement, that whatsoever is asked in his name in faith agreeable to God's will, will be granted. It is stated in Proverbs xv. 8, that the prayer of the upright, is the delight of Jehovah, and in verse 19, that he heareth the prayer of such. The Temple of Mosaic times was called "the House of prayer," and the sense in which this is affirmed, is evident from 2 Chron. vii. 15. "Mine eyes shall be open, and mine ears attend unto the prayer that is made in this place."

David, the man after God's own heart, says, "I give myself unto prayer." (Psalm 109.4.) Coming to the record of Christ's life, we find that he frequently went apart for the same purpose. It is said in more than one place. "He continued all night in prayer to God." (Luke vi. 12.) The disciples asked that they might be taught to pray, and Jesus gave them a model to guide them in their invocations of the Deity. He also told them that when they prayed, they were not to stand ostentatiously before men like the religious pretenders of their time, but were to retire to the privacy of their closets. And said he, "Thy Father which seeth in secret, shall reward thee openly." (Matt. vi. 6.) God delights to be addressed by those who intelligently fear him and hope in his mercy, and will in due time openly manifest the secret relationship they cultivate in prayer.

Example and precept abundantly shew the duty and efficacy of the act. The company of the disciples, in all about 120 persons,—“continued with one accord in prayer” (Acts i. 14.) when Jesus was taken from them into heaven. Paul exhorted the Thessalonians (1st Epist. v. 17.) to “pray without ceasing,” the practical meaning of which is exemplified in the case of Cornelius the centurion, of whom it is said “He prayed unto God alway.” (Acts x. 2.)—not that every moment of his time was devoted to prayer; for as a military commander, a great part of his thoughts would be occupied with administrative duties, but as a matter of daily habit, he waited upon God in private prayer, which it afterwards transpired, found favour in heaven, and in conjunction with his consistent demeanour, led to an angelic visit to

direct him into the way of life. He was one of those who acted on the lesson taught by Jesus, (Luke xviii. 1.) that “men ought *always to pray*, and not to faint;” and who acted on the apostolic injunction, “*In everything give thanks*, and BY PRAYERS AND SUPPLICATION *make your requests known unto God*.” (Philippians iv. 6.) Paul, in almost every epistle, alludes to the observance of this duty on his part, and bespeaks the prayers of those to whom he wrote, on his own behalf.

Further testimony is at hand, but is really not needed, in view of what has already been advanced. Prayer is the reasonable and appropriate act of creatures intelligently related to the Great Intelligent Source of their being. It is a pleasure to God who delights in the recognition of his supremacy, and the acknowledgment of his wisdom and goodness; and it is a profit to those who pray, in developing practical friendship towards a Being who must otherwise remain for ever as a distant majesty with whom we have no connection. We are exhorted to “love the Lord our God, with all our heart, and with all our soul, strength and mind.” This in fact, is “the first and the GREAT COMMANDMENT OF ALL.” Now it is impossible to carry it out without prayer. It is impossible to realize the sentiment of love apart from acquaintance. Knowledge is the beginning of love. No one ever loved a person he did not know. We must know God to love him. This knowledge we cannot get by stargazing nor by the study of the sciences, though a knowledge of his handiwork greatly aids our conceptions of his wisdom and power. We cannot get it by a pilgrimage to any spot on earth. God's presence was once manifested in Israel. In such times, a journey from the ends of the earth was rewarded with the knowledge which the devout Gentile elsewhere sought in vain. But God's manifested presence is now withdrawn. Jerusalem is a desolation, the holy places are forsaken, and we can only make his acquaintance in the written oracles wherein the prophets and apostles—the channels of God's oral manifestations—being dead, yet speak. Here we learn to *know*; and secure the first condition of love; but we must go further. We may know a person, and yet if we never have intercourse, our relations to them will always be distant. So we may know God through his revelation of himself in the Word; but if we stop short at a doctrinal



apprehension of him, we shall never rise to the point of love, which implies personal friendship. How shall we cultivate *personal friendship* with the Deity? The answer is, that after having apprehended him by knowledge, we must hold intercourse with him by prayer, and ripen our knowledge into friendship. Our destiny in Christ, is to be eternally related in sonship to God. The present is the preparation for the relationship; and if we do not now make ourselves familiar, as it were, with the Father by prayer, how shall we be prepared to enter a state of existence in which He will be the beginning and end of all thought and action?

There need be no want of subject matter for prayer. The incomprehensible greatness of God fully realized, will inspire sentiments that will freely find utterance from the mouth that leads from an abundant heart. The common mercies of life in a state of existence, where thousands are in circumstances of deprivation, will move the chastened mind to gratitude towards the mighty Being who has all the exigencies of life under his control, and who has intimated a special guardianship in such matters in relation to those who fear his name. The human uncertainties with which we are surrounded, will prompt a petition for divine guidance in the walks of life, wherein circumstances are entirely at the mercy of the "chance" of popular talk. The extraordinary manifestation of God's favour in providing a sin-covering in Christ, and inviting us through him to friendship and life everlasting, will incite to profoundest thanks-giving wherever the unsearchable riches of Christ are heartily appreciated; and the sense of present weakness and frequent shortcoming, will beget prayer for assistance and forgiveness in every mind thirsting after righteousness; while the sad spectacle and painful experience of a world in rebellion against the true source of its happiness, plunged in sin, and involved in its endless attendant train of miseries, will move the heart to pray for the consummation of God's purpose to bring all things into harmony with himself, by the manifestation of his judgments, and the establishment of his kingdom.

Nothing will be easier for the mind given to meditation upon these things, than to frame the thoughts in prayer, and nothing more delightful. The true sons of God are men of prayer, not men of Methodistic furore and Pharasaic long-windedness, of

whom examples abound on every hand, but men, who in the calm apprehension of their relationship to Deity, daily bend the knee in secret thanksgiving and request. A prayerless christian is a man having a name to live while he is dead. In the trials of life, the real sons of God "cast all their care upon God, knowing that he careth for them." By frequent converse, they come to mental unity with the Power of the Universe in whom all things are embraced, and experience the tranquility described by Paul as the peace of God that passeth all understanding, while those that are far from God are like a fretting sea, lashed into foamy disquietude by the storms which blow in vain over the oil-protected waters of the righteous. The idea that there can be prayerful-mindedness without formal prayerfulness is a delusion by which the indolent mind seeks to excuse itself the duty. No man can address God in thanksgiving or request who does not turn his thoughts specially God-wards, and no man can turn his thoughts God-ward without withdrawing them for a time from everything else, and by an act of will, raising them to the throne of the Highest. The human mind is so constituted as to be incapable of thinking of two things at the same time; and where the mind dwells strongly on any one thought, its musings involuntary take the shape of words, as familiarly illustrated in persons who talk to themselves. It follows that those who really give themselves up to "the knowledge and love of God"—(and this is what all the real children of God do)—will naturally seek vent for their yearnings in formal words, addressed to Him whom no distance can put beyond the reach of hearing, and whom no amount of pre-occupation can incapacitate for attending to the feeblest and most distant petition ascending to his throne.

We have left no space for the doctrinal features of the psalm standing at the head of this article, and must defer the consideration of them to another time. What we have written, however, may not be unacceptable as an endeavour to follow out the important idea suggested by the first verse, since it relates to one of those spiritual accomplishments without which a man can neither be pleasing to God, nor at peace in himself.

EDITOR.

January 24, 1865.

## The Bible as a Law of Life and Immortality.

(Continued from page 115.)

OF Nebuchadnezzar we are told "his greatness had grown and reached unto heaven, and his dominion to the end of the earth." And of this we are certain there were people beyond the boundaries of his dominion. His dominion did not extend over the globe. From this point of view therefore the geologist is free from coming into collision with scripture. He may come to discover traces of a race of beings similar to man, but *not* of Adam's posterity, but whether he does or not, there is another point of view from which we have an approach to certainty, that a race of beings similar to man did exist prior to Adam and a constitution of things likewise similar to what now obtains, and all this we have from scripture itself. Both Peter and Jude speak of "Angels which kept not their first estate but left their own habitation, and are reserved in everlasting chains of darkness until the judgment of the great day." This is spoken of the wicked-dead now. In this respect there is an equality of position, and if there was a difference in their constitution while they existed from the constitution of man now, the differently constituted crust of the earth collateral with their being would indicate the difference as of degree and not of kind. These angels therefore we consider were a part of the race who inhabited the earth prior to man and the contemporaries of the angels who did not sin who did not fall from their first estate, and therefore still live, and govern the world that now is, as their reward. Both had been the righteous and wicked of a bygone dispensation, both had been the antagonising forces by which the one lost, and the other gained the position which they now hold, and the means by which they acquired their "knowledge of good and evil." And an example of the power with which they were endowed, we have in their setting in order the beginning of another dispensation, their creation of man. "Let us make man in our own image after our likeness" says the Mosaic account, and they did so. This power was of God; it did not emanate from themselves; God created man by their agency. And it is after their "image and likeness" man is formed, not in the image of God as God himself, but in the image of God as manifested by them. They were the manifestations of God for the then-period; them in God and God in them;

their work, one with God's, and in this respect equal with God. They were the *then* we and our Father are ONE. And accordingly what was done by them was God's doing. They created man therefore, and they created him like themselves. Mortal at first but capable of immortality, innocent of evil at first, but capable of acquiring the knowledge of it. And so when he did come to the knowledge of it, "Behold," said his Creators, "the man has become as one of us to know good and evil." The manner he came to the knowledge of this "good and evil" was by a certain line of conduct which cannot refer to the Deity, but only to those subject to him. Hence the *us* of the one passage is the *us* of the other passage and incontestably proves man was not created by God himself, but by an order of beings in the "image and likeness of man" he after them. And as a proof we may refer to the doctrine of the resurrection, as containing a fact of the same nature. "I am the resurrection and the life," says Christ "he that believeth in me, though he were dead, yet shall he live." Christ exhibited a power of God as great while on earth, in the miracles he performed. He will manifest a greater still at the resurrection and judgment, and to show this power of his, is not due to his being God in the sense of a Trinitarian Theology; those who *now dead* rise to life everlasting shall possess it as well. They shall be like him—they shall be kings, priests, and Gods—immortal, as he is so. And the Deity himself in that age, shall be not as one God in two, or one in three, but one in thousands of thousands, even as he is at present in the *unseen* powers that now exist, and rule the earth. But it so happens that the prevailing ideas as regards "spirit" "angel" the phrase "everlasting chains of darkness," of "hell" as a prison-house for "immortal spirits" as is suggested from the view entertained of man, stand as an obstacle in the way of perceiving these things. They form the one grand idea of the school-taught theologian—the foundation on which the clergy build their creed—it is the apple of their eye, the most sensitive part of their organization. Touch it and their building shakes, destroy it and their fabric falls.

Now concerning the constitution of man, the Scriptures *do not* teach what they are said to do, and believed to do. For ages man has been defined as an immortal being. Pythagoras, Plato, Aristotle, Descartes, Locke, Reid, Brown, have each in their turn philosophized on the separability and immortality of the soul, and poets innumerable

have sung it. And thus from the expressed feelings of the impassioned one, and the native reasonings of the other, have the theologians drawn their creed, and expounded the scriptures in harmony therewith. But other men, a few grappling with truth in the field of nature, who have apprehended her more as she actually is than to some philosophers she seems to be, dare to ignore this immortality of man, and assuming the scriptures as the foundation of it—the commentaries with which they are encumbered, darkened, and made a blank, being to their eyes a sufficient evidence—they set them aside as a contradiction of science, and as an obstacle to progress in knowledge. But that they are infidels in consequence in relation to scripture on this subject, is to be proved from a consideration of what scripture itself teaches, not from the clergy, its idolators, teach. Earnestly indeed would the Bible, if it had a mouth, pray "O God, save me from my friends." That the scriptures teach an immortality, an everlasting life, is unquestionable. It is the burden of their poem. But this no more proves the immortality of the soul, than do the researches of modern science give countenance to a "science falsely so called" and acknowledge the authority of ancient philosophy. The impressions which served for reason in the mental vision of a precipice, as an end of the earth we walk and stand upon, are just such as exercise the function of reason in defining as immortal, the being of man. We feel we walk on a platform horizontal as a plane, and did we know no more than did the ancients, we would reason as they. We feel a soul within us, a something at least, the consciousness of which tends to shape our conclusion, that this something is a part, separable from our bodies. We feel a battle as it were, often raging within: a fight as if we had a couple of lives. But this feeling is the result of crossings of functions united in one organization, and not the result of a plurality of functions, distinguishable from each other by separate or separable organisms independent of each other. It is sense and reason—the distinguishable functions of one person crossing each other, but the perception is one, the life is one. In the mind of him whose reason is lowest, and his life a career of sensual gratification, there is no battle or no such battle, as in the mind of him who follows a different course in opposition to sensual desires. The feeling therefore of two, or such as tends to shape our conclusions that there are two, is not unlike the deception we may practise on ourselves, by placing a ball to the tips of two fingers

on one hand while they cross each other. The sensation conveyed, is, as if there are two balls instead of one, and were the subject of the experiment blind, and at the same time ignorant, he would dogmatize; he would not reason, he might even curse and swear and damn the man who attempted to convince him otherwise. And in the persecutions which have fallen upon the heads of those who have endeavoured to convince the world of like ignorance, we get in this experiment the rationale of it. It is the *sense without knowledge* that deceives, and ignorant associations that confirm the deception. It is man in his natural state unenlightened, self-deceived, and thereby incapable of perceiving the truth of God either in nature or scripture. The feeling therefore of a soul within—a jewel within, and separable from its casket—and the conviction of it as a fact, is created through ignorance not by knowledge, and developed by superstition, not by truth. Superstition fosters it, and fostering it, adds to it intensity. The two serve to develop each other. From the separability of the soul, there follows the immortality of the soul. "The human understanding is active," says Bacon, "and cannot halt or rest, but even though without effect, still presses forward. Thus we cannot conceive of any end, or external boundary of the world, and it seems necessarily to occur to us there must be something beyond." Thus the immortality of it begins, and next follows the intercommunion with it—the familiar spirit floating on the confines of earth and a supposed heaven, and anon appearing in the shape of ghosts and goblins, mixing with their kindred associates on the earth below, to frighten people out of their wits, and give to their worshippers glimpses of their own spiritual and visionary world. Thus the rivulet begins and rolls on into a mighty river. Tradition gives it gravitation, habit associates it from childhood with our thoughts, and so by the strong current of thought made impetuous as a torrent, by its several tributaries, the "immortality of the soul" assumes the aspect of a self-evident proposition, the denial of which no one need dare attempt, the contrary of which, in the words of a "father in the church," as to the rotundity of the globe, "no one is ignorant enough to believe."

"The greatest impediment and aberration of the human understanding" says Bacon "proceeds from the dulness, incompetency, and errors of the senses, since whatever strikes the senses preponderates over every thing however superior which does not imme-

diately strike them." As related to scripture the Platonic doctrine of the immortality of the soul, is an illustration of this. It is a thing of sense, of tradition, of habit of thought, and necessarily from these, a thing of sense, still more intense. It is the aberration of the human understanding concerning man, and the greatest impediment to the discernment of the doctrine of immortality as laid down in scripture. It preponderates over it, though the latter is infinitely superior, simply because *this* doctrine is not in nature, and therefore cannot strike the senses, and not in man, and therefore this doctrine of scripture cannot be discerned by him. It belongs alone to scripture, and hence the inference that is drawn from what is conceived to be the nature of man by the impressions of sense, is no basis on which to found a safe and consistent theory with that which is taught concerning him in scripture. And in like manner, the conclusions to which the few men of science have come as to man being material is no ground of evidence on which to reject the immortality taught in scripture, since what they have discovered, or what they put forth as the legitimate results of their scientific researches, is independent of them, prominently enough laid down by Moses and the prophets, Christ and his apostles, side by side with the immortality promised, which they reject.

"One principle ever so slightly deflected, like a false quantity in an equation, could be sufficient to infect the whole series of conclusions of which it was the base: and though the philosopher might subsequently deduce a thousand consecutive inferences with the utmost accuracy or precision, he would only succeed in drawing out very methodically, nine hundred and ninety nine errors." This is another illustration of creed and its power. The doctrine of everlasting life as taught in scripture, is this *one principle* in religion which has been bent from its legitimate and natural position, and made the base of a thousand errors. The deflection of this one principle, is the clerical doctrine of the immortality of the soul, and from this are deduced the paradise of Moslem, saint worship, mariolatry, spirit rapping, communion with spirits, the removal of infants and friends to abodes of bliss, swedenborgianism, purgatory, eternal torments, and such like. From it rise the fervent breathings which vibrate from the bereaved mother over her dying or dead infant. the pleasant consolation that springs from the contemplation of a beloved friend whose

soul has entered as it is thought, the mansions of peace and joy, the prayers uttered over the dying bed in view of an immediate entrance of the deceased into glory. These are all pleasing features but in the light of the doctrine of immortality as taught in scripture are they less a snare, less a sin, less a cheat than that which shocks us in the coarser and more repulsive features, of superstition. Is the poison less a poison because it is sweet? Is it not rather the snare? the stratagem? the "smile and smile," and yet the villain? What thinks the pious protestant of the pious Romanist, who with equally heartfelt sincerity, implores the aid of a departed saint, or seeks the intercession of what he calls the mother of his God? Is the protestant not amenable to the same rule of judgment? Let him first take the beam—the immortality of the soul—out of his own eye, and he will see the more clearly to take the mote, the idolatry, out of his neighbour's.

It is true the immortality of the soul has much to recommend it. It has age—the hoary hairs of several thousand years to command it reverence. It has tradition—ancient philosophers preached it, and their posterity kept up the sound. It is universal—it has the united voice of millions, from the savage to the civilized, to give it force. But let us stop here; sin and superstition present as bright, as brazen, and as ancient a face. Age, tradition, and the voice of the multitude, have nothing to do in the matter. To the law and testimony "if the tongue of tradition, and the voice of the multitude speak not according to it, it is because they have no understanding of the matter." "Prove all things, hold fast that which is good." And so to the scriptures let us turn.

In our next, we shall begin our answer to the question—what saith scripture as to the mortality and immortality of man?

(To be continued.) W.D.J.

### Dr. Thomas and his Mission.—No. 6.

HAVING made up his mind, the Doctor at once made his arrangements to leave Richmond, and in due course transferred himself to his new quarters in the open country, where in comparative retirement, he pursued the primitive occupation of husbanding the soil, diversifying his labours with conducting the *Apostolic Advocate*, which he

wrote and printed on the premises. He was not long, however, permitted to enjoy the quiet of his new position. The 36 questions before alluded to, and the articles he had written in reply to some of them, had stirred Campbellism to the core, and awakened much animosity against the Doctor, who was stigmatised as a sower of dissension, a disturber of the peace, &c. Personal slander supplemented doctrinal hostility, and in one instance embodied itself in a document privately circulated to damage his reputation. Mr. Campbell, from being a warm friend turned to be a bitter antagonist, and denounced the Doctor in public and private as a dangerous man. In October, 1858, Mr. Campbell announced his intention to visit Eastern Virginia. In due course, he called at Richmond, and arrangements having been made for him to preach, the Doctor resolved to go and hear him, and was accompanied by several from the neighbourhood. Mr. Campbell preached for two hours against "speculations and untaught questions," a phrase in these days generally applied to the subjects agitated by the Doctor. In the course of his remarks, he said that Dr. Thomas was "fit only for such society as Tom Paine, Voltaire, and that herd." While the sermon was proceeding, the Doctor asked the individual who sat next him whether he should get up at the close and ask permission to reply, but received an answer to the effect that he had better not, as he was in the midst of his enemies, who might charge him with disturbing the congregation if he took the course suggested. When the sermon was over, a gentleman came up to the Doctor and said he was not aware before that he was such an important person as to be made the text of a two hours' discourse, by so great a man as Mr. Campbell. Another, (Mr. Albert Anderson,) said he was sick at

heart at the course things were taking. Before the final dispersion of the congregation, the Doctor elbowed his way to Mr. Campbell, and saluted him in the usual way, by asking him how he did. "Ah, is it you?" responded Mr. Campbell. "Yes," replied the Doctor, "and I am none the worse for the dose you have given me this morning." Mr. Campbell said he was very glad. After further talk, the Doctor said to him he should be very well pleased to have a meeting with him in some private place where they could talk over these matters. "Very well," said Mr. Campbell; "on condition that what passes shall not be published," by which the Doctor understood him to mean that he (the Doctor) should not publish in the *Advocate*. Having that understanding of his request, the Doctor rejoined "Yes, provided you do not publish what passes either." To this Mr. Campbell agreed, and a meeting was appointed to be held that afternoon upon a railroad bridge in the vicinity of the town. The meeting took place in due course. For three hours, standing on the bridge, the two talked over the differences between them. At the close of their interview, Mr. Campbell asked the Doctor what he proposed. The Doctor replied, "I propose this, that you write upon whatever you please, and advocate whatever you please, and I will do the same and leave the public to judge without you attacking me or I attacking you." "O, but" said Mr. Campbell, "that wont do; you cease to write upon these things altogether. The Doctor replied "If you have nothing else to propose or suggest, there can be no farther understanding between us." As they were parting, Mr. Campbell said, "Well, write to me and state what you will do." The Doctor said he had no objections and accordingly did so, repeating in writing what he had said in conversation. In the

meantime, a committee consisting of Dr. Johnson, of Nottoway, Mr. Albert Anderson, and Mr. Doswell, of Lunenburg, waited upon Mr. Campbell to expostulate with him on the course he was pursuing towards the Doctor, and to express the dissatisfaction which many of the brethren in eastern Virginia felt thereat. He replied that God had called him, not by an audible voice but by his Providence, (as he had called Martin Luther, John Calvin and John Wesley,) to become supervisor of "this Reformation" and that he therefore had a right to say who should be his co-labourers. Acting on this imaginary right, he rejected the Doctor whose stern and unswerving regard to the truth enunciated in the scriptures regardless of party results, disqualified him for co-operating in the ambitious project of a new popular ecclesiastical system. The Doctor was on the point of leaving Richmond to return home when a letter was placed in his hands from Mr. Campbell in reply to that in which the Doctor had announced his intention to preach and write about what he conceived to be the truth independently of denominational interests. The letter was a closely written document of eight pages. Having read it in the presence of the two messengers who brought it, he said he did not feel disposed to trust himself to reply under the influence of the feelings excited by its perusal, but would do so when he got home, and send the answer to Mr. Campbell at a place 40 miles beyond where he (the Doctor) lived, where he was to hold a meeting. Accordingly, on reaching home, he fulfilled his promise, and despatched a special messenger with the letter, to the place in question. Next day the messenger returned with a verbal acknowledgment to the effect that Mr. Campbell had concluded, contrary to his original intention, to visit Paineville, eight miles from the Doctor's

residence, and would see him there. On the day appointed, the Doctor went and met Mr. Campbell at the house of a friend. Mr. Campbell was surrounded by many who had come from a distance to hear him. In the course of conversation, one named Coleman, who was in hopes of becoming Mr. Campbell's relative by the marriage of his daughter, suggested that instead of a discourse from Mr. Campbell, the meeting should be organized for a debate between him and the Doctor, on the subject of immortality, hoping by thus taking the Doctor at unawares, to put him in a dilemma, and thus be able to report that he had been confuted and silenced. The Doctor objected to the proposal on the ground that he had not come for debate, but to hear Mr. Campbell discourse. The proposition, however, was pressed with Mr. Campbell's consent, and nothing would suit the meeting, but that there must be a debate. Ultimately, the Doctor decided to agree to the arrangement, and make the best of it, although the encounter was necessarily an unequal one; Mr. Campbell being then a practised debater, in his fifty-fifth year, and the Doctor being only thirty-five, and recently introduced to theological life. At the appointed hour, they all adjourned to the meeting-house, where a large audience had assembled to hear Mr. Campbell. The change in the arrangements was made known to them, and moderators having been chosen, the debate commenced, with the stipulation on the part of Mr. Campbell, it should not be published. This was quite contrary to Mr. Campbell's previous policy as a debater, for in all the debates he had had, he arranged with decided anxiety for their publication, and was politic enough to secure the copyright in each case.

*(To be continued.)*

## Intelligence.

THE BRETHREN in Edinburgh are getting up a bounty for transmission to Dr. Thomas, whose temporal uncertainties afford an excellent opportunity to all who appreciate the truth to shew their gratitude by ministering to the need and comfort of one whose life-labour has been devoted to the elucidation of the truth, which (humanly speaking) would otherwise have remained hid from the eyes of this generation. Communications to W. Ellis, Seafield place. Leith, near Edinburgh.

THE EDITOR acknowledges receipt during the month, of a full-sized closely-printed eight page tract entitled "Beware of men," which summarises and develops the truth in a frank and perspicuous style; also four tracts by W. Godson, 20, Newington, Liverpool, entitled "Man not now immortal in his nature." "The work of the Holy Spirit neither a mystery nor a delusion." "The regeneration controversy settled by infallible authority." "The great Protestant Doctrine of justification by faith alone, a great and ruinous fallacy." They are published at 4d. each, or 6s. per 100, except the second, which is double that rate.

"THE CONTRAST BETWEEN PROTESTANTISM AND THE GOSPEL."—This is the title of a posthumous work which was published in America in 1852, but never circulated in this country. It is a work of much practical excellence, demonstrating the radical unsoundness of every tenet in the much vaunted faith of Protestantism, by a series of succinct and racy comparisons with the teachings of the word of God. This result is aided by the frequent use of parallel columns in which the dicta of Protestant theology are placed side by side with the declarations of the Bible. Our object in referring to it at present is for the purpose of informing the reader that W. Norrie, 9, Ingliston street, Edinburgh, is preparing an edition for publication in Britain, and will be able to supply it at 6d. per copy. It will form a neat pamphlet of about 40 pages, *Ambassador* size. Having seen it, we can recommend it as a clear, sound, and popular exposition of the truth, written in great simplicity of style, and bringing down its propositions to the capacity of the least informed.

AUGUSTINE.—(A mistake) In our note of the immersions at this place last month, the individuals mentioned were said to be named "Still;" this is a mistake from miscopying. The proper name is Stitt.

BIRMINGHAM.—The brethren here have been cheered by three additions during the month. The new year opened with the immersion of a young man, named James Wild, an artisan employed in the glass trade, who had been attracted to the meeting in the summer time through the outdoor exertions of bro. Wallis. He attended regularly for about six months, and during all that time was a diligent student of the word, of which he ultimately attained such a comprehension as prompted him spontaneously to put the question of the enuch, "What doth hinder me to be baptized?" and the question having been asked, without response,

"Can any man forbid water?" (Acts x.) he was assisted into Christ, on Sunday, 1st January. In a week afterwards, a man named Robert Bowman, a master plumber, who had been attending many months, of his own accord came forward with the same request, on behalf of himself and wife, who had been his companion in attendance from the beginning, and subsequent conversation making it apparent that they both comprehended the truth as contrasted with the fashionable delusions of the time, they were inducted into Christ by baptism on Sunday the 15th ult. The husband was formerly a Methodist of the zealous class, but with his wife, was attracted to the meeting through the invitation of a bro. who came in contact with them in the way of business, and who told them that if they only came once, they would never go back to their chapel,—a remark which singularly enough was literally verified. There are several other cases in hopeful progress.

HUNDESFIELD.—Bro. F. Willis of this place, writing on the 13th ult. says "On Saturday, Dec. 31st, my mother Eliza Willis, Hillhouse lane, "put on" the Christ, by being immersed into the name of the Lord Jesus. She is 67 years of age, but her intellectual faculties are vigorous, and when the "word" was presented to her, she did indeed receive it with all readiness of mind, and literally having "searched the scriptures daily," she proved for herself that "these things were so." Bro. Rhodes was immerser. Bro. Frank Cheetham and wife have removed to Ripponden."

INNERLEITHEN (Scotland).—Bro. Dew writes as follows on the 10th ult.—"I am happy to inform you that another constituent has been added to the church here. Wm. Gilroy Bain was on Sunday the 15th, inducted into Christ by immersion subsequent to making the good confession. He was first brought into contact with the truth through our sister Mrs. Drawhill residing at Eldion, Galashiels. He has also read your lectures, and by these means and the study of the scriptures, he has been led to take the first footstep in the narrow way."

LONDON.—Brother D. Brown announces three additions to the faithful company of brethren in this place. The first-mentioned is a confessor of the truth, named Inglis, who was immersed in the presence of all the brethren, on Sunday, Dec. 18.—Brother Brown says he had been for some months in anxious consideration of the things most surely believed among us, which he at last discerned in the light of scripture evidences, to be the essential truths of the spirit uttered through the prophets and apostles, and earnestly desired to realize the fulness of their blessing in the water of immersion. After baptism, the brethren welcomed him to the Lord's table, and separated, rejoicing in the grace to be brought unto us at the revelation of Jesus Christ. The second case is that of a young man named Stephen Stabington, described by bro. Brown as most earnest and intelligent—who received his first impulse towards the knowledge of the truth, says bro. Brown, from the reading of the Twelve Lectures, and was afterwards strengthened in his convictions by the study of *Elpis Israel* and the Synopsis in the light of the word which it is their sole object to elucidate. He was immersed by bro. Brown, on Sunday the 15th ult., in the presence of all the brethren. Subsequently, the wife of bro. Mason submitted to the same important ceremony. She had been immersed four years before, but further enlightenment enabled her to arrive at the conviction that the act was a valueless rite in the absence of the one faith which she afterwards apprehended in "the things concerning the kingdom of God and the name of Jesus Christ."

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

No. 9.

MARCH, 1865.

Vol. II.

### God's Purpose with the Jews.

#### FIFTH ARTICLE.

IN view of the evidence adduced, it is not too great a liberty to lead off the present article with the proposition that God's purpose with the Jews is to restore them from their universal dispersion, and reconstitute them a great nation in Palestine, under Jesus, the Messiah, returned from heaven; and to subjugate all nations to their new government centralised in Judea. In our last article, we gave a little consideration to the bearings of this event on the Jews themselves; in the present, we propose to consider its moral and political relations to the nations of the earth at large. In estimating these, it will aid us greatly to recal the incidents of the exodus from Egypt under Moses, since we shall find the objects in both cases pretty similar in character, though differing in the means employed and in the extent of the operations.

The Hebrews were in bondage to Pharaoh. Standing in the position of aliens, exactions were laid upon them from which the citizens of the country were exempt. They were employed in the menial offices of the country, and more particularly in the production of bricks for the Egyptians to

use in the construction of their buildings. Pharaoh did not know God and was equally ignorant of the illustrious character of the race he held as bondsmen. It is not therefore to be wondered at that when summoned by Moses and Aaron to let them go, he peremptorily refused. The services of the best part of a million of men were valuable to him, while the natural love of supremacy, unsoftened by the high principles which emanating from the word of God, have in later times directly and indirectly enobled other minds, made it pleasant for him to hold his heel upon a vassal race. Besides, there was an imperiousness about the briefly-worded demand of Moses which must have been exceedingly distasteful to royal ears. The message would have been unpleasant even if couched in the oily words of modern diplomacy, but to be forced upon him in such a blunt and authoritative way, was intolerable. He would not let them go. It was part of God's plan that he should not. God hardened his heart that he might have the infatuation to enter into contest with the Almighty for the possession of His people, and thus give the Almighty an opportunity of revealing his existence by acts of power which should strike deep into the hearts of



Israel, and create a fame which should perpetuate the memory and the faith of Him to all generations. The sequel is too well known to need recapitulation. Plagues of appalling magnitude and severity attested God's hand in the operations of Moses, and temporarily persuading the insensate monarch of the futility of the struggle, impelled him to hurry Israel from his coasts, only, however, with returning induration of heart, to pursue them to the Red Sea there to contribute the crowning evidence of Jehovah's power in the fearful catastrophe of a whole army's destruction, with himself at their head, in the heart of the sea. The prolonged struggle ultimating in this event was not necessary as a question of power on the part of God to release his people. He could have decimated the Egyptians in a single night, like the Assyrians in later times, and delivered his people without a ruffle of the elements. But this would not have answered his purpose, which was to make his existence and power known to mankind, in the only way mankind could appreciate them, viz., *by the manifestation of intelligently-directed force in the accomplishment of a specific object.* This purpose was so thoroughly realised that a nation of comparative barbarians surrendered themselves to a leader who boasted no military prowess and offered no inducements that would attract a people, but instead, invited them to a Divine servitude which was afterwards characterized as a burden, which they were not able to bear (Acts xv). The completeness of the result is also to be noted in the tenacious faith their descendants have maintained in Moses throughout all their generations, and in the tradition of God throughout the world, which primarily rests on the fame of the transactions attending the deliverance of Israel from Egypt,

and their settlement in the land of Canaan. That these remarks may not appear to be mere ingenious theorising, we quote the following scriptures which show that the nature and objects of the Egyptian deliverance were veritably as we have described;--

"Thus saith the Lord God of the Hebrews, in very deed, *for this cause have I raised thee (Pharaoh) up FOR TO SHEW IN THEE MY POWER, AND THAT MY NAME MAY BE DECLARED THROUGHOUT ALL THE EARTH.*" (Exodus ix. 16.)

"Ask now of the days that are past which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven, unto the other whether there hath been any such thing as this great thing is, or hath been like it heard? Did ever people hear the voice of God speaking in the midst of the fire as thou hast heard and live, or, *hath God assayed to go and take him a nation, from the midst of another nation, by temptations, by signs and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terror according to all that the Lord your God did for you in Egypt, before your eyes? UNTO THEE IT WAS SHEWED THAT THOU MIGHTEST KNOW THAT THE LORD HE IS GOD, THERE IS NONE BESIDE HIM.*" (Deut. iv. 32-35.)

"For the Lord your God dried up the waters of Jordan from before you until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us until we were gone over THAT ALL THE PEOPLE OF THE EARTH MIGHT KNOW THE HAND OF THE LORD THAT IT IS MIGHTY; THAT YE MIGHT FEAR THE LORD YOUR GOD FOR EVER." (Josh. iv. 24.)

"And know ye this day, for I speak not with your children which have not known and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand and his stretched out arm, and his miracles and his acts which he did in the midst of Egypt unto Pharaoh the king of Egypt and unto all his land, and what he did unto the army of Egypt, and to their horses, and to their chariots, how he made the water of the Red Sea to overflow them as they pursued after you and how the Lord hath destroyed them unto this day \* \* *But gow eyes have seen all the great acts of the Lord which he did,*

THEREFORE SHALL YE KEEP ALL THE COMMANDMENTS WHICH I COMMAND YOU THIS DAY."

In this later stage of the world's history, we have reached a time in which the moral results of the Egyptian signs and wonders have nearly worn out through the lapse of time and the triumph of the enemy. Belief in God and faith in His word are dim and dying sentiments from which men are everywhere releasing themselves. Intellectual conceit is raising a vigorous front and wrapping itself in theories which would exclude God from the universe and throw discredit on His word as an ancient fable. This is to be attributed to a variety of causes. The natural pride and stupidity of the human heart are doubtless the main sources of this tendency to unbelief. It is by no means a new manifestation. So far back as David's time, there were "FOOLS" who said in their heart there was no God, and Paul speaks of those who "not liking to retain God in their knowledge," were judicially given over to the unrestrained dominion of their propensities. The human mind untutored by the knowledge that comes from God through the written words of His servants of past times, inevitably becomes heady and masterful, and hates the submission that God demands. This no doubt explains much of the scepticism that characterizes the present times. But much of it is doubtless also owing to the fact that all the knowledge men have of God and his ways is derived from a system of religion which, though universally accredited, is the baldest caricature of the truth that could be palmed upon mankind, bearing as little resemblance to the teachings of the holy oracles, as the most inferior species of the ape does to the noblest specimen of man. At all events, there is the fact

to be recognised that the tradition of God, Mosaicly-originated, and Messianically-confirmed and propagated, becomes weaker as the world gets older and busier, and that despite the prevalence of scientific light and social culture, the world in relation to God is tending deeper and deeper to that darkness, seen by prophetic forecaste (Isaiah lx. 2), which should cover the earth and gross darkness the people; and hence may be understood the philosophy, as it may be termed, of the second great post diluvian outburst of judgment upon the nations foretold in the testimonies accessible by the following references:—Jeremiah xxv. 15-33; xxx. 23-24; Isaiah xxx. 27-28; lxvi. 15-16; Psalm xi. 6; xxi. 9; 1 3-6; Malachi iv. 1, 2; 2 Thess. i. 7-9; Rev. xi. 17, 18; xix. 11, 16. Man kind can only be sobered and brought to their senses in relation to God by the exhibition of judgment. They have ever shown themselves in the mass unamenable to other influences. The sense of responsibility to God, which begins with the recognition of His existence, can only be revived by such a demonstration as created it at first in the heart of the Jewish nation; and such a demonstration God has resolved upon, as may be seen by consulting the testimonies we have referred to.

The next consideration leading to the subject in hand is, that this demonstration will have shape and occasion. It will not be a mere objectless nature-wrecking outburst of power after the fashion of a thunderstorm. God never has operated in this clumsy way. He waits the opportunity. He selects such a "situation" as gives effect to His doings. He did not destroy Pharaoh suddenly, and without notice, but raised a direct and intelligible issue to which the subse-

quent plagues had a logical relation. So will it be in the judgments that are coming. They will not descend after the manner of popular expectation, suddenly convulsing the earth in the throes of ruin, and wrapping the world in universal blaze, for the simple reason that His object is not to destroy the world, as in the case of Sodom, but to teach the world righteousness; "When thy judgments are in the earth, then will the inhabitants of the world learn righteousness." (Isaiah xxvi. 9.)

Our object is to show that the manifestation of these judgments, as in the case of those in Egypt, will be connected with the redemption of Israel, this time from a universal vassalage. The first general testimony to be cited on the point is from the 3rd chapter of Joel:

**"Behold in those days and at that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down unto the valley of Jehoshaphat, AND WILL PLEAD WITH THEM THERE FOR MY HERITAGE ISRAEL WHOM THEY HAVE SCATTERED AMONG THE NATIONS AND PARTED MY LAND,"** (VER. 1-2.)

That this refers to the period of general judgment spoken of in the other passages alluded to, will at once be made evident by a reading of the chapter from which it is quoted, more especially such verses as the following:—(9-14.)

**"Proclaim ye this among the Gentiles; prepare war; wake up the mighty men; let all the men of war draw near, let them come up. Beat your ploughshares into swords and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe. Come get you down: for the press is full; the fats overflow; for their wick-**

**edness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining,"** &c.

The coincidence of the restoration of Israel with judgment upon the nations being obvious, it is for us to find out the connection, if connection exist, between the two things. In attempting to do this, it will help us if we glance for a moment at the present position of the Jews. We behold them scattered up and down the earth as strangers wherever civilized man is to found, sojourning as isolated individuals, subject to the authority that may exist where they are, unconnected by any political tie, without a national polity, without any organization, except the organization of the synagogue. How shall a nation so powerless be redeemed? What force shall be brought to bear to gather them from their scattered homes, and re-unite them as one nation? A voluntary movement in times of peace might be effective enough as regards England and America, but even that would be prohibited in other countries where the Jews, only recently admitted to the barest privileges of citizenship, are held as a sort of national property to be utilized in various ways for the national benefit. If there would be a difficulty in times of peace, there would be an absolute impossibility in times of war. Recent events in the freest country on the face of the earth show that the liberty of even the privileged citizen vanishes before the exigences of a government at war. The waste of warfare calls for men, and the tardiness of voluntary enlistment necessitates conscription, and conscription compels the interdiction of departure from the country on the part of the inhabitants liable to the

conscription. Now it is certain that the approaching redemption of Israel occurs at a time when war is rife throughout the earth, and when therefore the Jews will universally be held in the grasp of military necessity just the time when a humanly-originated scheme for their restoration would be impracticable. This is said to be the time of Jacob's trouble. "Alas! for the day is great. It is even the time of Jacob's trouble; but he shall be saved out of it; for it shall come to pass in that day, saith the Lord of Hosts, that *I will break his yoke from off thy neck, and will burst thy bands, and strangers shall no more serve themselves of him.*" (Jer. xxx. 7, 8).

This being so, it is interesting to enquire what steps will be taken to effect their release? Doubtless the summons will go forth a second time, "Let my people go that they may serve me." This would appear from the statement, "I will say to the south GIVE UP, and to the north KEEP NOT BACK; *bring my sons from far, and my daughters from the ends of the earth* (Isaiah xlviii. 6). This message to the nations is substantially identical with the proclamation mentioned in Rev. xiv. 7. which issues by an agency there symbolised as an angel: "Fear God and give him glory, *for the hour of his judgment is come.*" Those that fear God will give him glory by hastening to deliver his people, and facilitating their transport to the Holy Land, by every means in their power; but this will not be the immediate result. The nations will not respond to the call before the hand of God's judgment is laid heavily upon them. They will ask like Pharaoh of old, "Who is the Lord that we should obey him?" The religious education that the royal personages of the present order of things receive, will be no bar to this attitude, because

that education is not of a kind to prepare them for the political development of Jehovah's purposes in the latter days. They are taught to associate God and religion with ghostly regions unknown to which they also confine the jurisdiction of Jesus. Hence when he returns to the earth and interferes in the "temporal" affairs of men, they will never dream that God is in it, but will suppose that the demand addressed to them, is the impertinence of some fanatical religious faction, bent upon realising the crotchet of Jewish restoration, and they will doubtless reject it resentfully. The sequel is brought before us in the following portions of Scripture:—

"Shall the prey be taken from the mighty, or the lawful captive delivered? Thus saith the Lord, *Even the captives of the mighty ones shall be taken away and the prey of the terrible shall be delivered: for I WILL CONTEND WITH HIM THAT CON-TENDETH WITH THEE AND I WILL SAVE THY CHILDREN; AND I WILL FEED THEM THAT OPPRESS THEE WITH THEIR OWN BLOOD and they shall be drunken with their own blood as with sweet wine AND ALL FLESH SHALL KNOW THAT I THE LORD AM THY SAVIOUR AND THY REDEEMER, THE MIGHTY ONE OF JACOB.*" (Isaiah xlix. 24-26.)

This reveals a severity in the judgments which fall upon the latter day oppressors of Israel quite equalling, nay, surpassing those inflicted upon Egypt. Only by such crushing visitations could the besotted nations of these Gentile times be brought to perceive the hand of God in the operations of the time, and to readily promote the restoration of his people. The result of the judgment is depicted in the following testimonies:—

"*The nations shall see and be confounded at all their might. They shall lay their hand upon their mouth; their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth. They shall be afraid of the Lord our God, and shall fear because of thee.*" (Micah vii. 16, 17.)

“ Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers, and their queens shall be thy nursing mothers. THEY SHALL BOW DOWN TO THEE WITH THEIR FACE TOWARD THE EARTH AND LICK UP THE DUST OF THY FEET.” (Isaiah xlix. 22-23.)

“ It shall come that I will gather all nations and tongues (that is, by representation,) and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations (Tarshish, Pul, and Lud) that draw the bow, Tubal and Javan and the isles afar off, that have not heard my fame, neither have seen my glory: and they shall declare my glory among the gentiles, and they shall bring all your brethren for an offering unto the Lord, out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, TO MY HOLY MOUNTAIN, JERUSALEM. (Isaiah lxvi. 18-26.)

The glorious results delineated in these testimonies will not be developed in an instant. It will take time; and it will involve the employment of agency on the part of God; for the trite saying that God works by means is emphatically true in this instance. The question is, by whom will the operations be conducted which results in the deliverance of the Jews? Moses and Aaron were the channel of God's communications with Pharaoh; who will stand between God and the nations at the crisis of the grander second exodus? The question seems to be met in one of the passages last quoted: “ I WILL SEND THEM THAT ESCAPE OF THE NATIONS.” Who are these? The answer is suggested by the words of Jesus (Luke xxi. 36). “ Pray that ye may be accounted WORTHY TO ESCAPE ALL THESE THINGS, and to stand before the Son of man.” Those who are adjudged worthy, “ out of every kindred, tongue and nation,” to be made the companions of Jesus at his coming, will “ escape” the judgments which will descend upon the world. As

indicated in the following words: “ Come my people, enter thou unto thy chambers and shut thy doors about thee. *Hide thyself as it were for a little moment, UNTIL THE INDIGNATION BE OVERPAST; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.*” (Isaiah xxvi. 20 21) In Rev. xvii. 14, the class thus secreted in divine protection, are said to be WITH the Lamb (called, chosen, and faithful) at the very crisis of national judgment described in Isaiah lxvi. In Rev. xiv., they are said to “ follow the Lamb whithersoever he goeth,” which in the language of Apocalyptic symbol, can only mean that they are associated with him in everything he does. Hence, that they should be called upon to co-operate with him in the subordinate capacity of ambassadorship in the manner described in Isaiah lxvi. 19, is extremely probable. The principle of co-operation has been observed from the beginning of Christ's connection with his people. At his first coming, he came to seek “ the lost sheep of the house of Israel;” and in carrying out this work, he employed his disciples,—the seventy and the twelve—as agents, saying to them, “ Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not, but go rather to the lost sheep of the house of Israel.” (Matt. x. 5, 6.) On the point of his departure to heaven, he commissioned them to go unto all nations to do the work he was sent to accomplish, viz, to ingather his chosen ones by turning them from darkness to light; and at the death of the apostles, he signified his wish through Paul, that the work should be continued by faithful men, able to teach others, (2 Tim ii. 2.) so that the work of co-operation in Christ's present office now goes on, “ the Spirit and THE BRIDE saying, Come,” When

He comes to "be glorified in his saints, and admired in all them that believe (2 Thess ii.) the work of co-operation is extended to the higher sphere of operations then inaugurated. He comes "to raise up the tribes of Jacob, and restore the preserved of Israel," (Isaiah xlix. 6), and in this work they are made to share. The mode in which they do so, as it seems to us, is set forth in the testimony from Isaiah under consideration. They are sent as his messengers throughout the world, to be agents in accomplishing it. There are several obstacles to the work which they have to remove. There is first the unbelief of the Jews. How will this be got over? Doubtless in the way in which it was overcome in the case of Moses. He was employed to work miracles in attestation of his mission, in case they should disbelieve him; and his exhibition of them had the desired effect. So the saints will be able to convince the Jews by signs and wonders, that they are messengers from the God of their fathers, and induce them to entrust themselves to their guidance. Having effected an understanding with the Jews in the several localities to which they may be sent; for while Moses and Aaron were sufficient for the work of deliverance from one country—Egypt, in which the whole nation was centred, it will take many messengers to accomplish a similar work extending over the entire surface of the globe. Not a Jew will be left ungathered. The testimony of Moses is "*If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee,*" (Deut. xxx. 4.) And the testimony of Isaiah is, "*Ye shall be gathered ONE BY ONE, O ye children of Israel.*" (chap. xxvii, 12) Having effected the understanding referred

to, the next step will be to demand the consent of the powers holding them in servitude, to their departure for the land which by that time will have become the centre of events unparal- lelled in history.

But the want of space prevents the completion of the subject in the present article.

February 17, 1865.

EDITOR.

### On the Nature of the Body, when it leaves the Grave at the Resurrection.

WE quote the following extract from a letter by bro. David Brown, of London, addressed to a correspondent who took exception to the expression "resurrected mortal body," occurring in his "Synopsis of the essential truths of Holy Scripture;" and commend his arguments and citations of scripture testimony to the consideration of those who have been accustomed to believe, from a superficial apprehension of certain apostolic declarations, that the righteous dead spring at once into incorruptible and immortal being at the resurrection:—

"The question you ask as to the phrase, 'resurrected mortal body,' in my Synopsis, which implies a doubt in your mind regarding the proposition being a part of the essential truths of Scripture, has been before raised by another brother to whom the little work was sent, and in my reply to him, I argued out in detail the truth of the doctrine, and I believe conclusively proved that it is the distinct utterance of the spirit of truth, and one of the foundation

stones of the faith which has come to lead us unto the Christ, and that without its acceptance as one of the principles of the doctrine of the Christ, the beauty and harmony of that doctrine are sadly marred, and the teachings of our blessed Lord, and the reasonings of the apostolic epistles in relation to the resurrection unto eternal life cannot be understood and appreciated. Nay, I may go farther, and say, that the things of the kingdom and Name lose in measure their doctrinal, preceptive, and prophetic significance, to an extent that leaves it a momentous consideration whether any one who has not realised its bearing on the whole counsel of God, can be said to stand in this salvation—for, observe how it runs as a thread throughout the web of revelation, giving vitality to the inspirations of the prophets and apostles concerning the world to come. It seems indeed to me, to be the central object around which cluster their realisations of mercy and judgment, of righteousness and truth; and all the predicted events of the latter days have a special bearing on this manifestation of the glory of the Christ.

In the Adamic promise, the germ of the doctrine is visibly revealed in the expression "the seed of the woman shall bruise the serpent's head." The preliminary steps to effectuate this result have been taken in the completion of the things of the Name, for grace of salvation; the seed of the woman has been manifested and perfected, exalted and declared to be the Name-bearer, Lord and Christ, raised up to sit on David's throne and to be the Judge of quick and dead, and endowed with all power in heaven and earth, to give recompenses of reward in the day of his appearing and kingdom; and hence he is the bruiser of the serpent in the day of

wrath and apocalypse, but when the bruiser comes to bruise the serpent's head, the *serpent must be there* to receive the blow which shall destroy its sting or power of evil, that the Word of God may not be broken. Now the sting of *death* (the *serpent* in development) is sin, and the strength of sin is the law, for where no law is, there is no transgression. The law, then, judges those only who are under it to the Christ, and the bruising has reference to them. The mode of deliverance is affirmed by the apostle Paul in these words: "But thanks be to God who giveth us the victory, through our Lord Jesus Christ." The process by which this consummation is effected is determined by the same apostle, in these words: "If by any means I may attain to the *resurrection* of the dead." So that the serpent, or sin in the flesh, or sinful flesh, or the mortal body must spring to life again, to obtain the victory, to receive the blessing, life for evermore, in the day when God shall judge the secrets of the heart according to Paul's gospel; for then, and not till then, shall every one have praise of God, "for all must appear before the judgment seat of the Christ" (all amenable under the law) "to receive *through the body* according to that which they have practised, whether good or bad," and thereupon, "those who have sown to the flesh, shall of the flesh reap corruption; and those who have sown to the spirit shall of the spirit reap life everlasting." In the latter case, they will be clothed upon with the house which is from heaven, by a Spirit-birth in the fulness of the Christ head, even as the Christ's mortal body (our type) was first brought alive out of the grave, and then clothed upon by a Spirit birth in the fulness of the Godhead—and so shall be fulfilled that which is written—"For

both he that sanctifieth, and they who are sanctified are all of one."

The apostle Paul argued to the like effect in the 15 chap. 1 Cor., which is a magnificent and exhaustive elaboration of the aspect of the resurrection state in its inceptive and ultimate characteristics, especially when studied in the light of the correct rendering of the Greek text. Thus read it is as follow, 42nd and following verses: "So also shall be the resurrection of the dead. It springs to light (or life) in corruption, it is raised up in incorruption, it springs to light in dishonour, it is raised up in glory, it springs to light in weakness, it is raised up in power, it springs to light a natural body, it is raised up a spiritual body—there is a *soul body* and there is a spirit body. And so it is written the first Adam was made a living soul, the last Adam (when perfected) a quickening spirit (or life giving spirit). The first *Man* is of the earth earthy, the second *Man* is the Lord from heaven."

And on this (specially of the resurrection life) he proceeds—"As the earthy such shall they also be that are *earthy*," (doomed to the second death.) "And as is the heavenly such shall they also be that are heavenly," (fashioned like unto the body of glory of the Lord from heaven.) And he connects this change of nature with the inheritance of the kingdom, and the possession of this inheritance with the determinations of the Christ in judgment,

"Flesh and blood" (or justified mortal men) cannot inherit the kingdom of God, neither doth corruption inherit incorruption—Behold I shew you a mystery we shall not all sleep, but we (the raised dead and living mortals judged and accepted as worthy of the prize of their high calling of God in the Anointed Jesus) shall all

be changed in a moment, in the twinkling of an eye, during the sounding of the last trumpet,—for this corruptible (or living body of death) must put on incorruption and this mortal put on immortality. So when this corruptible (which will then have existence) shall have put on incorruption 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."

And in another place the apostle Paul in allusion to the operation of spirit in its physical regeneration of our mortal flesh, says Rom. 8, 11, "He that raised up (by spirit-birth) the Christ from the dead, shall also quicken your mortal bodies (in the day of the manifestation of the Son of God) by his spirit that dwelleth in you" (at this present, by the word of truth which liveth and abideth for ever.) Again Phill. 3, and 21. "For our polity has a beginning in the heavens, from whence also we look for the Saviour the Lord Jesus anointed who shall change the body, of our humiliation (which shall stand at the judgment seat) that it may be fashioned like unto the body of his glory, according to the inworking whereby he is able to subdue all things to himself (or bruise the serpent's head.)

And the mind of the Spirit presented in apocalyptic visions to the beloved apostle John, reiterates the same truth in terms so plain, that the way-faring man, though counted as a fool in the eyes of this untoward generation, cannot err therein

Rev. xi, 15-18, defines it thus:—"And the seventh angel sounded."—"And the nations were angry, and thy wrath is come, and the *time of the dead*, that they should be judged, (judgment first), and that thou should-



est give reward, (justification afterwards) to thy servants, the prophets, and to the saints and to them that fear thy name, both small and great, shouldest destroy them that destroy the earth," v. 19. And the temple of God, (the resurrected saints) was manifested in the heavens (as kings and priests in spirit-life), and there was seen in the midst of the temple the ark of his testimony, (the Head of the body, the Christ as king of kings, and lord of lords), and there were lightnings and voices of thunders, and an earthquake, and great hail, (the Christ and his saints in execution of the written judgments on the prophetic earth).

Numerous passages also from the scriptures of the prophets, might be cited to show that no single doctrine is more enforced for instruction in righteousness than this of the mortal resurrection of those whose names are written in the scroll of the life of the age to come. I will select the following ones as affording unequivocal demonstration of this truth.

Job affirms it in the words which embodies his faith and hope, 19 c. 25 v.—“I know that my Redeemer liveth and that he shall stand in the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh (the same he then possessed,) shall I see God, whom I shall see for myself. and mine eyes, (the eyes with which he was beholding his friends,) shall behold, not another body, (differing in nature and substance) though my reins be consumed within me.”

It is also asserted by David in the first Psalm : “The ungodly shall not stand (upright) in the judgment, nor sinners in the congregation of the righteous (or justified ones.)”

The prophet Daniel testifies to it in the 12 c. “At that time (the

time of the standing up of Michael the great prince, the Christ of God) thy people shall be delivered (from the dust,) every one that shall be found written in the scroll, (the scroll of the life of the age to come.)

“And many of them that sleep in the dust of the earth shall awake,” (the many that shall be called) “some to everlasting life,” (the few chosen,) and some to shame and everlasting contempt.” (the cursed children.) And the prophet Malachi speaks with equal precision as to details, 4 chap. “All the proud, yea, and all that do wickedly” (in the day that shall burn as an oven) “shall be stubble, and the day that cometh shall burn them up, saith Yahweh of armies, that it shall leave them neither root nor branch,” (a lively image of the second death.) “But unto you that fear my name, shall the sun of righteousness arise, (the Lord’s Christ,) with healing on his wings :—and ye shall grow up” (into the spiritual nature,) into the measure of the stature of the fulness of the Christ, by his making them a partaker of the Divine Nature whereby they shall escape the corruption which is in the world through lust.

I conclude from the above considerations, that the scriptures develop an order of resurrection in respect of “the many” of the Adamic race, who are classed under the denominations of righteous and wicked, and that the classification does not occur until the day of the ingathering of them from amongst dead ones, and of recompense of reward according to works; and that the recognition of faithful and unfaithful service, in the profession of the true faith follows on the award of the Supreme Arbiter of their destinies, who will himself carry into execution the reward and punishment they involve.

To them who by patient continu-

ance in well-doing seek for glory, and honour, and incorruptibility, eternal life, but to them that are contentious and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation, and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, for there is respect of persons with God."

## The Bible as a Law of Life and Immortality.

(Continued from page 129.)

### SECTION II.

#### WHAT THE SCRIPTURES TEACH CONCERNING THE CONSTITUTION AND DESTINY OF MAN.

THE prominence given to man in the record of creation is laid hold of by some as a striking testimony to man's immortality. This sort of evidence however, but imparts the idea of selection on the part of an author as to the topic he has chosen for his discourse. The prominence is but the distinction the author gives to the subject he treats of. Hence, the subject of the Mosaic record being man, there is not that exactness and methodical arrangement in particulars in the account of the creation and constitution of beasts, as in the account of the creation and constitution of man. It is just such as might appear in a treatise on the horse, wherein the origin of other animals might be alluded to in a diffused manner as subservient to the elucidation of the origin of the horse, which would be given in an exact manner, without involving the inference that *therefore* the horse is the superior brute. So the bible contains an exact arrangement of particulars as to man, and scattered information of the like particulars as to beasts, without implying the inference that man is an animal different in origin, and his creation different in principle from that of other animals. That God made man the superior animal we do not for a moment dispute, but that he made

man from the dust of the ground, and did not make other animals from the same, and that he breathed into his nostrils the "breath of life," and did not breathe into their nostrils the breath of life also, and that thereby they did not become "living souls" as well as he, is what we most emphatically deny. The plan God took to form the lower animals, was the plan he took to form man, on the same principle as a builder from similar materials can as he has a mind, construct a cot or a palace, or as a potter hath power over the clay, to make one vessel for service at the footstool, another for service on the throne. It is foolish therefore to assume from the mere array of certain particulars at a given point of a treatise which the subject as the selection of the author necessarily demands, that similar particulars cannot be affirmed of other like subjects;—that man, because such and such is said of him at a given place of the record, is essentially immaterial and immortal, while other creatures of which the same is said in a scattered and incidental manner, in other portions of scripture, are in constitution different from man, are material and mortal.

Turning to Genesis, Moses writes "God formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." In this what is there to suggest the idea that man in his essential nature is immaterial and immortal? Nothing. The interpretation given of this passage by the clergy is from a preconceived notion of immortality brought to bear upon it. There is nothing in itself to originate the idea. In it we have first the formation of man spoken of. He is formed from what? The dust of the ground. He is therefore material in his form. In this form he lives, with this form he dies, and when resurrected—such of them as *shall* either to a second death or to immortality—it is in this form he appears again to receive "in body," as the apostle says, "according to that he hath done." Secondly, he has set forth the form-man passed into a living man by God breathing into the nostrils of the form, "the breath of life" or "breath of lives." With this breath, the form-man became the living man, or 'living soul' as it is written. First, the *form* was an inanimate soul—a form *without* life, but created to beget life, next 'a living soul, a form *with* life. It is not said the man *received* a living soul, but that he *became one*, and that *not* an immortal

soul, a never-dying soul, but simply a living soul. An immortal soul according to the clergy is immaterial, something separable from matter, but such a soul cannot be man in any sense, because it is *not* of dust. To say that such a soul is *man*, is simply to deny that "God formed man out of the dust of the ground." Moses' account is as plain as words can make it, did not habit of thought, habit of custom, habit of clergy distort the perception. Of Abraham it is said, "he took the *souls* he had got in Haran" of Jacob, "all the *souls* that came with him into Egypt," and of other passages which will come up in the course of our progress, in all which the meaning is simply "living souls," living persons.

But besides this, the circumstances in which the first man was placed after he was created, testify to the same fact. He was placed under trial, and as he proved himself, so was he to be mortal or immortal. He could not therefore have been created in any sense immortal. An immortal soul cannot die. Hence it would be sense indeed! to speak of him being thrust out of the garden of Eden lest he should partake of the tree of life and live for ever. What need of the precaution?

Again, Adam having incurred the penalty of death; On whom was the curse pronounced? Certainly, on him the *soul* that incurred it. "Thou shalt die" are the words of the curse. *Thou* the living soul, Adam whom I created from the dust of the ground, and who hast eaten of the tree I bade thee not eat of; dying, *thou* shalt die, and return to the dust from whence *thou* wast taken. What more plain than this? The *soul* that sinneth it shall die, is Ezekiel's testimony, and so in the terms of the curse, Adam the living soul whom God created, is the *same* soul to whom God has said, "thou shalt return to the dust from whence *thou*;" the soul that hast sinned "wast taken." But the clergy deny this. They tell us, the *thou* in this passage refers only to the body, "the clay tenement of the soul;" that the soul, the living soul, par excellence, cannot return to the dust, is beyond the reach of death, is immortal.

"When the last hour comes," says Cheever speaking in his "Voices of nature to the soul of man," of the unregenerate, "when the last hour comes, and the being is to be left for ever to the dreadful elemental war."

"In that dread moment how the frantic soul

Roves round the wall of her clay tenement,  
And shrieking, cries for help."

Where in all scripture does he find this doctrine? It is *not* in Moses, it is not in the Psalms, it is not in Christ's teaching, nor in the doctrine of the apostles. But it may be found in the philosophy of Plato, and so chanted by the pious frenzy of his own brain. The clerical notion is as if the soul were a beast encaged, and the conclusion from it is this, that man as such a soul was not formed from the dust of the ground. For, if that of him which is called his *shell* was only formed from the dust, then that of him which is called his *self* was not created at the time recorded, and the account of it Moses gives, is purely visionary—a myth. How could man *return* to the dust if he was not taken from it? How could he be taken from it, and not be material? How could he be called man "taken from it" and "returning to it" if he were not wholly material, and his material form not wholly himself? Moses does not say "thy *body* shall return to the dust," but *thou* shalt return to the dust. He does not say "dust thy body is," but dust *thou* art—out of it wast *thou* taken, and unto it *thou* shalt return. This is MATERIALISM, and the doctrine of scripture besides, deny it who may. Yes, let us repeat it. It is MATERIALISM in the most emphatic sense of the term. Ay, we repeat it a second time. It is MATERIALISM—a cue for the infidel-materialist to think over, who though a rejector of scripture, from a false notion of its doctrines—a false notion readily imbibed from such books as "Heaven our home," and "Our companions in glory," though he but know these through the fulsome praise which reviewers of their author's own stamp, palm them on the religious public. Yet though a rejector of the scriptures from such false notions he, the infidel-materialist, is in more hopeful circumstances for the understanding them, than are those who from their Platonic-metaphysical-school-taught-philosophy pervert what they read of them, their eyes being blinded, their minds contaminated with thoughts that have nothing in common with the truth of God, however pious and devout their characters may be, of which piety we have as many examples in heathendom as in christendom, of whom Plato may be reckoned as one, and he had many disciples, and others like him and their disciples, and if it is the case, that those are to be reckoned the righteous of

God, simply because they are the righteous before themselves and before men, then, in these days, why not the pious Moslem, the pious Hindoo, the pious Romanist, and the pious any body else who know not the word of God, or knowing it, don't understand it. Is it the piety that is to save, or the understanding and belief of the truth? If it is the former, then what is the use of a revelation at all? If the latter, to what purpose is the revelation if it is perverted or not understood? It is given to save, but if not perceived, whence then comes the salvation it offers?

But to return to our subject; "the spirit of God hath made me, and the breath of the Almighty hath given me life" says Job, xxxiii. 4. Were we to say "the breath of the Almighty hath made me, and the spirit of God hath given me life" we would not alter the sense. The passage is an example among many, of the Hebrew parallel, so characteristic of its poetry. It contains two forms of one idea, and here is another, "while my breath is in me, and the spirit of God is in my nostrils;" (in the margin, the "spirit of God" is rendered "breath of God.") In these two passages, then we have the phrases, "my breath," "spirit of God," and "breath of the Almighty" as synonymous terms. The breath therefore—called both God's and man's,—God's because He gives it and takes it away, man's because *by it* the process of his life is carried on—this breath we say is not the life of man abstractly, or the spirit of man as separable from him, possessing in itself *his* life and mental functions, but simply a proximate cause of life, and in no more intimate relationship to man, than to any other living creature on the face of the earth. It is but the "breath" of heaven, which all flesh inhale, not the mere air or atmosphere as evaporated from the globe, but this as the medium or vehicle in which is contained that undiscoverable, incomprehensible wind or breath, or spirit, or electrical influence, or effluence from the Deity which pervades all space—that by which he has "garnished the heavens," that by which all things animate and inanimate from the immeasurable height of his own personal throne, down and down, round and round, through and through the boundless realms of his great creation, are upheld, and placed in never-ceasing subjective influence "en rapport" as it were, with his person, that by which he makes himself in all places of his dominions, the omnipre-

sent, omniscient, and almighty I AM, from whose presence no living soul can flee, from whose spirit, breath, or effluence, no man can hide himself, Psalm cxxxix. This is the wind or breath of heaven we mean which all flesh inhale--the common property of man and beast. It is theirs truly while they live, and God's emphatically, since he gives it and takes it away, as says the psalmist, speaking of the lower animals civ. 30. "Thou sendest forth *thy* spirit, and they are created," or made living souls, "and thou takest away *their* breath, they die and return to their dust. The terms "*thy* spirit," "*their* breath" as in the passage from Job, of man, refer to *one* thing. It is the creature's breath or spirit, by gift of tenure, and God's breath and God's spirit, because he *owns* it and from that controls it. When the creature dies, therefore whether man or beast, it returns to the dust from whence it was taken, and the spirit returns to its owner. Not however as a participant in any thing of the creature, but simply in its natural condition, as a part of the great whole which penetrates all space, of that diffused, that wide-spread spirit by which God carries on the process of life in all his creatures. Consequently, in the matter of life and death, simply, what is said of the beast is said of the man.

Of man it is said,

"God breathed into his nostrils the breath of life, and man became a living soul. The spirit of God hath made me, and the inspiration of the Almighty hath given me life. The spirit of God is in my nostrils. Man's breath goes forth, he returneth to his earth, in that very day his thoughts perish."

Of other creatures it is said,

"Thou sendest forth thy spirit, they are created. Thou takest their breath, they die and return to their dust."

Of both man and beast conjointly it is said,

"As the one dieth, so dieth the other. They have all one breath, or spirit. If God gather unto himself his spirit and his breath, all flesh shall perish together."

And so we have this illustrated in the announcement and event of the flood. It was to destroy all flesh wherein was the breath of life. The "all flesh," is all living creatures; the breath is that of which it was said, "God breathed into man," and the life of which the breath is spoken, is the aggregate of lives. We repeat therefore, "what befalleth the sons of man,

befalleth beasts; as the one dieth, so dieth the other; they have all one breath; they all are of the dust, and all return to the dust again." The body breaks up into its several elements, then blend with their kindred in the laboratory of nature, and the spirit returns to God who gave it as but an agent of God, apart from beast or man, in the process of organic life, not as an essence of man or beast, not as an element limited to the man or beasts being, but simply as that "inspiration" by which they both lived in common. The spirit is not the life. The life is the result of the spirit common to all, acting on and through the body, it ceases therefore when this spirit is withdrawn. But the spirit returns as it came, is unaffected thereby, was no part of man or beast before it entered them, and has nothing to do with them after it has left them.

W. D. J.

(To be continued.)

## One Result of our Collision with Campbellism.

### AN ANNOUNCEMENT.

**FIVE** months ago, Mr. David King, editor of the *British Millennial Harbinger*, having declined controversy with us, attacked the principles we espouse, through the pages of his periodical, not, as should have been expected from a man of his professions, by argument, but by words of railing and ridicule. We responded to the attack in an answer which evoked a second ebullition of scorn equally unaccompanied by attempt to bring argument or testimony to bear on the subject of difference. In point of fact, the subject itself was carefully evaded in preference for certain petty matters of dispute in which Mr. King evidently found himself more at home, than in the more sober and more difficult task of attempting to refute the doctrines he had so glibly condemned. To this second article, we replied with a series of scripture-fortified propositions respecting Campbellism which we invited Mr. King to deal with. This invitation he has seen fit to ignore; and so the matter seemed to have ended, and it did end so far as Mr. King was concerned; but it has been taken up in another quarter

and assumed another phase. One of Mr. King's own communion, (M. J. Dougall, of Aberdeen,) seems to have been so dissatisfied with Mr. King's conduct in the affair, that while disagreeing with some of his opinions, he has offered to make up his deficiencies by entering the lists against us himself in the pages of the *Ambassador*; and so confident is he of the soundness and importance of the views he intends to advocate, that he has undertaken to pay for the addition of four extra pages to the *Ambassador* to provide the extra space required for the proposed discussion.

The first intimation we received of the fact, was in the following words occurring in a letter from bro. James Mowat of Aberdeen:—"Mr. John Dougall of this place is willing to discuss with you what he understands to be Bibleism in opposition to what we believe the Bible teaches. He is a reader of the *Ambassador* and has seen what has passed between you and David King. He does not approve of King's conduct in the affair, and as he seems desirous that truth should be promoted, he is himself desirous to enter the contest. He called upon me and stated his proposition. I said to him that I should take the mind of the brethren upon the matter which I have done, and the brethren concluded that I should write you regarding it and to say that if you were willing, they thought good might be the result. I may say that Mr. Dougall meets with the Campbellite friends of this place. He is the most intelligent of them and is of some standing in society. He has a very good moral character. In fact, I do believe he is sincere and honest, and that it is the promotion of the truth he has solely in contemplation. You will see from the accompanying half sheet, that he is willing to pay the extra expense that you will be put to in providing the additional pages to be devoted to the discussion. I leave the affair with you, and you can let us know the result."

On receiving this letter, we at once signified our willingness to consent to the proposed written discussion, and entered into correspondence with Mr. Dougall himself, with whom it was finally arranged that he should open the discussion with the affirmation of his own views on those points wherein he dissents from the principles represented by the *Ambassador*. His own statement of the result is in the following words:—"An arrangement having been come to between the Editor and myself whereby four pages of the *Ambassador* shall be specially devoted to the discussion of

Christadelphian principles, I propose (D.V.) to open in the April number by an article on some of the more glaring sophisms which Christadelphians palm upon themselves and others as scriptural truths with a view to the refutation of the errors upon which the principles of their community are built. In doing so, Mr. Roberts' Twelve Lectures, and the pages of the Ambassador will be the clue." By Mr. Dougall's suggestion, the discussion will be simultaneous in each number so long as it continues. That is, an article on each side of the question will appear in the same number.

The announcement we have to make, then; is that the discussion will commence in the next number of the *Ambassador*. How long it continue we cannot say, nor can we say what course it will take; that will depend upon circumstances. Doubtless, most phases of essential truth will come under review in turn; and if discoursed about with candour and good feeling, [which on our part, we shall endeavour to do, the result may be for the better and not for the worse.

EDITOR.

Feb. 22, 1865.

### Intelligence.

BIRMINGHAM.—The brethren here have resolved upon a more public effort than has hitherto been undertaken. Placards and advertisements have been issued, announcing four lectures by bro. Roberts as follows:—March 5, "History and Prophecy; or the Kingdom of God in the Light of facts and scripture;" March 12, "Christ the future ruler of mankind;" March 19, "The Jews to be restored and made the governing nation on earth;" March 26, "The judgments by which the present order of things will be broken up." These are to be followed by another course on subjects relating to the Name-manifestation.

HALIFAX.—A weekday Lecture has been delivered by bro. Shuttleworth on the Second Coming of Christ, at Ripponden, (6 miles from Halifax) at the house of bro. Cheetham, (late of Huddersfield.) The room was crowded (about 40 being present,) with a highly-interested audience, at whose request another visit was promised; accordingly on the 26th ult., six of the brethren went over, and bro. Shuttleworth again addressed

an attentive audience, morning attendance about 100, afternoon nearly 200; the first lecture was re-delivered in the British School Room, Halifax, where two Berean-minded persons were attracted to the consideration of the truth. The re-published "Summary of Christianity" by bro. Thomas, did good service at these Lectures.

NOTTINGHAM.—On the 27th of January, Mary Sheppard, aged 28, of Hyson Green, a beloved sister in the faith, fell asleep after a long and severe illness arising from pulmonary consumption. She died in the unshaken hope of a resurrection to eternal life at the appearing of him who is the Resurrection and the life. On Sunday, 19th of last month, George Hind, one of the unbaptized believers, who assembled with the church previous to their withdrawal from the original lax assembly, was received into their fellowship, having latterly come to a scriptural knowledge of his position and given effect to that knowledge in his baptism which took place the previous week.

### Answers to Correspondents.

W. E.—We intended this month to have published extracts from the Doctor's interesting letter to you but find it at the last moment crowded out by matter already in type. Next month, we hope to make good this deficiency.

G. E. O.—Your remark though penned ironically is strictly true. There are things a non-belief of which is essential to fraternal recognition; and provided they were correctly defined, there would be no great harm in making out "a list" of them. We suggest the following contributions: the god Vishnu, Mahomet, Joe Smith, Emmanuel Swedenborg, the Pope, the deity of the Virgin Mary, the immaculate conception, the worship of saints and images, transmigration of souls, and if there be anything else which is contrary to the sound doctrine of "the things concerning the Kingdom of God, and the name of Jesus Christ," it must be included in the category, such as the immortality of the soul, eternal torments, seducing spirits, doctrines of devils and many other well known forms of theological malaria which infect the air.

M. M.—We have to acknowledge your little book

entitled "A Diagram exhibiting the purpose and duration of the Reign of Christ," and also the tracts and letter which accompany it, the main object of which we perceive to be to establish the theory of ultimate salvation. You are certainly the first person we ever heard of who advocated this idea while denying the commonly received doctrine of the immortality of the soul and admitting the unconsciousness of the dead. We admire the general temper of the argument by which you sustain the theory, but you have been rightly informed that we believe an opposite doctrine, viz, that eternal life will only be confirmed upon those who by a process of spiritual education in the present state of existence, are fitted to receive such an honour, and that the residue, embracing uncounted millions who, steeped in barbarism will never see the light of resurrection, as well as that limited class of the unsaved who are made accountable, to a judicial resurrection by their relationship to the light, will be totally engulfed in oblivion from which their polluted and profitless existences will never be permitted to re-emerge. We do not consider this doctrine to be in any respect incom-

patible with the Deity's goodness. We grant the Universalists have a strong case against the orthodox theory of eternal torments, both holding the natural immortality of human nature; but we cannot see what foothold they have against the view which consigns the wicked to ultimate annihilation. Annihilation can be no injustice to creatures who have forfeited their title to existence by violating the only conditions upon which its author will permit its continuance, viz., appreciative submission to himself; and there can be no unkindness in removing those from life whose mental condition totally incapacitates them for its real enjoyments. There is no principle more apparent throughout the word and works of God, than that happiness is subordinate to law. In this respect, God is inexorable, not in the sense of exalting form and ceremony over what we call "goodness" but in the sense of benevolently insisting on that conformity to law wherein consists the very essence of happiness. True "goodness" is discoverable at the bottom of all God's arrangements whether physical or moral; but it is impossible to displace that goodness from its fixed place in relation with the wisdom of God as manifested in law. Hence though God loved the world, it "was not possible" for the bitter cup to pass which his Son had to drink, in order to pave the way for the operation of that love unto salvation. And hence, also even subsequent to the full provision made in the drinking of the cup, voluntary conformity to the arrangement is still made the indispensable condition of individual benefit. He that believeth not shall be condemned. Now there are many who refuse this conformity; and who live in wanton rebellion against God. Of them Peter says "These as natural brute beasts made to be taken and destroyed speak evil of the things that they understand not, and shall utterly perish in their own corruption." (2 Peter ii. 12.) Paul speaking of the same class whom he describes as "the enemies of the cross of Christ," says "THEIR END IS DESTRUCTION," (Phil. iii. 19.) and more specifically declares, "They shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord and from the glory of his power." (2 Thess. i. 9.) With this agree many other explicit declarations, both in old and new testaments, which affirm the complete extinction of the wicked from the face of creation. You admit this in a limited sense, but suggest their resurrection at some post-millennial stage of God's operations. For this we can see neither warrant nor necessity. The statements which make Christ's work co-extensive with "ALL," find their complete counterpart in the universal applicability of its permissive provisions, and in its predicted triumph in the redemption of the race as such. The theory of indiscriminate individual salvation, would in our view throw confusion into God's moral arrangements and weaken the motives which arise from the peril of eternal reprobation, while it would detract from the value of the word of God as a light to lead us from the paths of destruction.

W. P.—Your letter is too long for insertion, and of a character unsuited for the *Ambassador*. Your object will be attained by the publication of the fact that you deny Dr. Thomas's statement that A. Fordyce, of Glasgow, is currently known as "king of the roughs." We know nothing on the subject one way or other. In saying that the Doctor's remarks possessed the merit of truth, we did not of course refer to such details of narrative of which we could have no more knowledge than of the incidents of his American tour; nor did we refer to the letter in particular, but to his writings in general when dealing with the relations of men to principles. You cannot suppose the Doctor

invented the name which has given so much offence. He no doubt heard it incidentally, and in such a way as to create the impression on his mind that it was "current." As to his "doing penance," the phrase as we view it is simply an expression of the discomfort any one would feel in a city where so much disunion exists. We do not defend the Doctor's bearing in all things, nor his way of writing in such particulars as you refer to, though warmly endorsing his doctrinal positions. At the same time, we cannot agree with those who make his idiosyncratic peculiarities a reason for dissociating themselves from so much sterling honesty and independence, allied with so much power of intellect in the demonstration of the most important of all concerns that can be commended to the attention of men; nor do we sympathize with those who for the same reason allow themselves to become forgetful or ungrateful of the past.

W. D.—The "table of the Lord" is not a piece of furniture, nor the material emblems employed in the celebration of the Lord's death. It is a mystical name (derived from the literal table in the first instance) representative of a memorial act enjoined upon the brethren of Christ who while remembering their absent master in the form appointed, set forth their unity by partaking of one bread and one cup. This unity in the present state, is doctrinal and arises from unanimity in their perceptions of the things imported by the ceremony — which things of course have reference to a higher future unity, when they shall be in nature "one." You ask who is to decide upon the admissibility, or non-admissibility of persons to this. The answer is, Christ has constituted his brethren, the natural guardians of that table by making it symbolical of unity. This compels them to see to it that unity exists where they are invited to sit down to it. They may differ as widely as possible on general topics, but there must be unanimity in their views of the matters involved in the ceremonial act, in which they are called upon to engage. Hence they instinctively refuse to "fellowship" those who have another hope and believe another gospel than themselves. They would not hesitate to refuse fellowship to members of the common sects of professing Protestantism; so that although "the Lord's table," they are compelled in the Lord's absence to act with the discretionary power of the Lord's stewards, in drawing the line which divides the mystic table of the Lord from the wide spread table of the devil. This leads to the specific questions you ask. A person holding the common doctrine of the devil is not in unity with the doctrine which constitutes the basis of "the table." The event memorialized by the table is the destruction of the devil through the death of Christ, (1 John iii. 8, Heb. ii. 14.) Hence, unity of doctrine on the subject of the devil is absolutely necessary as a condition of the memorial act of the table. The devil Christ destroyed, was sin in the flesh. This is the fact perceived by all who scripturally partake of the table, but if there come one among you, saying that sin in the flesh was not the devil that Christ destroyed, but that it was a supernatural antagonist, dealing death and affliction among the human race, then he is clearly unsuited by his condition of mind to sit down with you. There is no unity between you in those doctrinal perceptions which constitute the very basis of "the table of the Lord." If he insist on a fellowship which cannot exist, all you have to do is to follow the apostolic injunction where spiritual incompatibility arises, — "withdraw thyself" which is more in harmony with the general passive policy inculcated by Christ, than the arrogant attitude of excommunication.

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

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Vol. II.

### God's Purpose with the Jews.

#### SIXTH ARTICLE.

CHRIST'S messengers having convinced Israel (as Moses convinced their fore fathers in Egypt) that they have been sent by the God of their fathers in remembrance of the covenant with Abraham, Isaac and Jacob, and in remembrance of the land (Lev. xxvi, 42), the powers holding the Jews in vassalage will be summoned to let them go. That they will refuse is not only probable in view of the disposition of those in power, both now and in past times, but certain from the testimonies quoted last month which represent the deliverance of Israel as the result of compulsion brought to bear on their oppressors. But their refusal will avail no more than Pharaoh's. "*The captives of the mighty shall be TAKEN, and the prey of the terrible ones DELIVERED*: for I will contend with him that contendeth with thee, and I will save thy children." The mighty and the terrible of the earth can only be coerced. They are not open to suasion, especially where the thing they are desired to do is contrary to their likings. They will not be induced to let Israel go by argument; and therefore will be compelled by judgment. What form this

judgment will take is not revealed; but that it is administered by the saints, and effective in its results, is certain from various testimonies. Daniel observed that at this crisis,—the Ancient of days having come—"judgment was given to the saints of the most High," (Dan. vii, 22); and that judgment is to be "given" to them in the executive sense, is manifest from David's description of the functions they will be called upon to perform; "*to execute vengeance upon the heathen, and punishments upon the people, and to bind their kings with chains, and their nobles with fetters of iron; TO EXECUTE UPON THEM THE JUDGMENT WRITTEN*; this honour have all the saints." (Psalm cxlix, 7-9.) It is further made apparent by Christ's promise in Rev. ii. 26 27. "*To him that overcometh, and keepeth my works unto the end, will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I have received of my father.*" The point is further strengthened by the fact that when Christ is apocalyptically represented in collision with the beast and the kings of the earth and their armies, he is said to be accompanied by his "*called and chosen and faithful*" ones, showing



that they are actively associated with him in the work of judgment; and also by such general statements as the prophecy of Enoch, recorded by Jude, 14-15: "Behold the Lord cometh with TEN THOUSANDS OF HIS SAINTS, to execute judgment upon all;" and the statement of Joel and Zechariah, that at the crisis of the enemy's discomfiture at Jerusalem, which inaugurates God's coming interference in the affairs of men, and precedes the embassy of which we have been speaking, "the saints" accompany and form part of the manifestation of Yahweh's power in the descent of Jesus.

Whatever the saints, as the delegated representatives of a returned and wrath-executing Messiah, may do upon the refusal of the Gentile powers to let Israel go, the result is unequivocal. A display of power takes place which over-awes the foe and exalts the saints to a position of dreaded authority. "Confounded at all their might" the nations quail before them and "creep out of their holes like worms of the earth" in great fear of "the Lord their God," and fearing because of a nation so "terrible from their beginning" (when the Canaanitish nations trembled at the report of their deeds,) to that time, when the arm of God will again be bared throughout the earth on their behalf in the sight of the terrified nations of modern Gentiledom, in the judgments he will cause to be manifested in their midst for the chastisement and subjugation of a wicked and rebellious world as a preliminary to the outshine of that universal glory which shall enswathe the globe in the age of righteousness. In the terror of the time, the opposition to Israel melts away. They no longer refuse the demand of Israel's leaders, but sanction their departure, and not only

sanction it, but extend assistance to it throughout the world. The movement does not take the shape of a flight. Israel does not hurry precipitately from their coasts as if beholden to a momentary panic among their enemies for the accomplishment of their deliverance. They leave with the dignified deliberation inspired by the fact that God is with them, and that no hostility can circumvent their procedure. This is evident from the following testimony:—"Depart ye, depart ye, go ye out from thence; touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord, (that is, the saints, the leaders of Israel at the coming of Christ, who are the anti-typical priests or vessel bearers of Jehovah.) FOR YE SHALL NOT GO OUT WITH HASTE, NOR GO BY FLIGHT; for the Lord shall go before you, and the God of Israel will be your reward." (Isaiah lii, 11-12.) The nations cooperate in this movement:—"Surely the isles shall wait for me, the ships of Tarshish first, (by which there is reason to believe is meant the English and American marine,) to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." (Isaiah lx, 9.) "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto, a nation meted out and trodden down, whose lands the river have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion" (Isaiah xviii, 7.)

But there are stages in the work. The events we have described are not accomplished in a moment. The judgment on the nations will be progressive, as were those on Pharaoh.

The departure of Israel for the land of the covenant will only take place when the steps taken by the king's messengers have created a universal recognition of the fact that Jehovah is working; and developed a disposition to help forward the work with alacrity. Those "steps" will involve great retributions in which the Jews themselves will take an active part. This is evident from such testimonies as the following:—"Turn ye to the stronghold ye prisoners of hope, even today do I declare that I will render double unto thee, when I have bent Judah for me, *filled the bow with Ephraim, and raised up thy sons O Zion, against thy sons, O Greece, and* MADE THEE AS THE SWORD OF A MIGHTY MAN; and the Lord shall be seen over them, and his arrow shall go forth as lightning, and the Lord God shall blow the trumpet, and shall go as whirlwinds of the south. The Lord of Hosts shall defend them, and they shall devour and subdue with slingstones: and they shall drink and make a noise as through wine, and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people, for they shall be as the stones of a crown, lifted up as an ensign upon his land" (Zech ix, 12-16), "Now also, many nations are gathered against thee, that say, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel, *for he shall gather them as the sheaves into the floor*; ARISE AND THRESH, O DAUGHTER OF ZION: *for I will make thine horn iron, and I will make thy hoofs brass. AND THOU SHALT BRUT IN PIECES MANY PEOPLE. I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.*" (Micah

iv. 11-13.) From this, it is evident that God will make use of Israel in the work of subduing their enemies. This is perhaps still more specifically stated in the following verses from Micah v. :—"The remnant of Jacob shall be amongst the Gentiles in the midst of many people, *as a lion amongst the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver.* THINE HAND SHALL BE LIFTED UPON ALL THINE ADVERSARIES, AND ALL THINE ENEMIES SHALL BE CUT OFF." To a similar purport is the following testimony from Isaiah xi. :—"In that day, there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim: *but they shall fly upon the shoulders of the Philistines towards the west, and shall spoil them of the east together. They shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.*" "Fear not, thou worm, Jacob and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer the holy one of Israel, BEHOLD I WILL MAKE A NEW SHARP THRESHING INSTRUMENT, HAVING TEETH *and thou shalt thresh the mountains, (kingdoms) and beat them small, and shalt make the hills (nations) as chaff. Thou shalt fan them, and carry them away, and the whirlwind shall scatter them*; and thou shalt rejoice in the Lord, and glory in the Holy one of Israel. (Isaiah xli. 14-16.) Thus, as in the Egyptian deliverance, the miraculous interference which initiates the redemption of the Jews from universal bondage, will be followed up by military achievements on the

part of the nation itself, which as of old, will strike terror into their enemies, and revive the fame of Israel's God as the foundation of the "glory to God in the highest," which will prevail in the age of Israelitish supremacy to follow. In view of this, the following statement will be intelligible: **THOU ART MY BATTLE AXE AND WEAPONS OF WAR; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; with thee will I break in pieces, man and woman . . . and with thee will I break in pieces, captains and rulers"** (Jerem. li, 20-23) This judicial employment of Israel as a military instrument, will precede the process by which they will themselves be prepared for settlement in the land of promise, even as Israel under Moses and Joshua were made the agent of punishment upon Egypt, Amalek, and other wicked nations in the east, before their own settlement in the land under the judges. "The nations shall see, and be confounded at all their might," even while perchance they may be in their present unsanctified condition. The object of the operations conducted by their agency, under the leadership of the saints, is to make God known among the nations of the Gentiles, as the indispensable preliminary to the establishment of his authority in peace over a rejoicing earth. This purpose carried out, and the Gentiles made willingly accessory to Israel's restoration, the next part of the divine programme will affect Israel themselves. The discipline of the nations, will be succeeded by the discipline of Israel, who, as we have seen in a previous article, are not prepared for an immediate transfer to the jurisdiction of

the Messiah. They have to be enlightened and purified and morally subdued, which will be accomplished by a second sojourn in the wilderness, where the corrupt elements of the nation will be expurgated, and the remnant brought into the bond of the covenant. They will likely be conveyed to some port in the Mediterranean, to the south of the land of promise, probably to Alexandria, whence they will be led to the scenes of the nation's birth, three thousand years ago, there to renew acquaintance with the God of their fathers under an administration which will rigorously convince them of the national crimes of which they have been guilty, and open their eyes to the glories of the new covenant which they have blindly despised, and whose messenger they put to death.

There is great reason for believing that Elijah the prophet, who like Enoch "was translated that he should not see death," will have something to do with this stage of affairs, and may, in fact, appear on the scene earlier than the point to which we have brought the development of events. The first testimony suggesting this supposition is as follows:—"Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi iv, 5-6.) This promise has never been fulfilled in the specific sense that would be apprehended from the reading of the statement. It is true that Jesus said, "Elias has already come," (Matt. xvii. 12) in reference to the appearance and work of John the Baptist; but this statement does not preclude the coming of the real Elijah at a future time; for several reasons. In the first place,

it was testified of John before his birth that he should "go forth in the spirit and power of *Elijah*." (Luke i. 17.) which would warrant the saying of Christ—who often spoke in a representative sense—that *Elijah had come*. In the second place, Jesus while making the very statement in question, specifically said "*Elias truly SHALL FIRST COME and restore all things*," (Matt. xvii. 11.) for which words there could be no meaning or application, if there was to be no other coming of *Elijah* than that which at the time Jesus spoke, was an accomplished fact, John having finished his testimony in martyrdom. In the third place, the coming of *Elijah* spoken of by *Malachi*, was to occur "*before the coming of the great and dreadful day of the Lord*." Now the mission of John related to "the acceptable year of the Lord" and not to the "day of vengeance of our God." He was the harbinger of Christ's appearance as "the Lamb of God to take away the sin of the world," and proclaimed his approach in these words (John i. 29). His mission was "to make ready a people prepared for the Lord" (Luke i. 17), by creating the expectation of Christ's approach and disposing the minds of the good and honest hearted of Israel to receive him when he should appear. Now, since Christ at his coming in weakness had a forerunner in the person of John the Baptist, who was invested with the "spirit and power of *Elias*," what more appropriate than that his coming in power and great glory, should also be preceded by the appearance of John's prototype, the stern judicial prophet of whom John was but the representative, viz., *Elijah* himself who must be presumed to have an engrossing interest in Christ's work seeing he appeared on the mount of transfiguration and "spake of the

decease which he should accomplish at Jerusalem." The testimony of *Malachi* is that he will be sent as a forerunner of this great and dreadful day, and it specifies his mission in words which are significant enough, though at first they may not convey a very definite idea to Western minds, viz. "to turn the hearts of the fathers to the children and the hearts of the children to their fathers," that is, to induce such a moral change among the Jews that the fathers will have the humility and tractableness of children, and children the wisdom and understanding of their fathers, or in general, as paraphrased by the angel in his message to Elizabeth, the mother of John, "to turn the disobedient to the wisdom of the just" (Luke i. 17). John accomplished this to a limited extent at the first advent; and it is the mission of *Elijah* to realise it to the utmost at the second.

The testimony concerning *Elijah* does not require us to expect his appearance before Christ's actual presence in the earth, but simply that he shall precede Christ in his dealings with Israel. This is evident in the case of John, who was no less a forerunner than he, and yet Christ was in the midst of Israel before John commenced his proclamation. So in all probability, Christ will again arrive upon the scene of operations before *Elijah* commences those dealings with the nation which terminate in their introduction to the Messiah whom their fathers rejected. It is meet that this should be the case, because *Elijah* may be considered in the light simply of a lieutenant-general holding his commission from Jesus, as "King of kings and Lord of lords" whose prerogative it is to initiate the great drama of which *Elijah's* mission will form but a subordinate

part. That he is to be sent "before the coming of the great and dreadful day of the Lord" may simply mean that his mission to Israel (while commencing actually after Christ's arrival from heaven) will be carried out before that final culminating outburst of Divine judgment which, after the manner of the catastrophe at the Red Sea, will give the death-blow to the power of the enemy who till then will have been permitted to antagonise the Divine operations. The nation's introduction to Jesus takes place at Jerusalem (Zech xii. 10), and at this time they are in a subdued state. Softened with the "spirit of grace and supplication" poured abundantly upon them and enlightened by the great events of the period, they look upon him whom their father's pierced, and mourn with the bitterness of genuine grief. But before this, the great forerunner, appointed "to make ready" on the national scale, "a people prepared for the Lord," will have completed the process which in the wilderness will put an end to "the blindness in part which hath happened unto Israel," and abolish the veil which for three thousand years has obstructed the spiritual vision of the nation.

It is mainly by reference to Jehovah's dealings in the past with his nation that we are enabled to lift the curtain which in the prophetic word conceals from our view the operations during the second sojourn of Israel in the wilderness. The fact that this sojourn will take place is apparent with its objects and effects; but the manner of it, and the shape of it, are not revealed. So much is said, however, as to give us the expectation that the miracles of the wilderness will be repeated. A nation of three or four millions led into the wastes of Arabia would be no less straitened for

supplies under Elijah in the nineteenth century after Christ, than under Moses in the fifteenth century before Christ. Accordingly, we have the following intimations which it is impossible to apply to any other crisis than that under consideration:—

"Remember ye not the former things neither consider the things of old. Behold I will do a new thing; now, it shall spring forth; shall ye not know it? *I will even make a way in the wilderness and rivers in the desert.* The beasts of the field shall honour me, the dragons and the owls; *because I give waters in the wilderness, and rivers in the desert, to give drink to my people, to my chosen.* This people have I formed for myself; they shall show forth all my praise." (Isaiah xliii. 18-21.) "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them: I the God of Israel will not forsake them. *I will open rivers in high places and fountains in the midst of the vallies; I will make the wilderness a pool of water and the dry land springs of water.* I will plant in the wilderness the cedar, the shittah tree, and the myrtle and the oil tree: I will set in the desert the fir tree, and the pine and the box tree together. *That they may see and know and consider and understand together that the hand of the Lord hath done this and the Holy One of Israel hath created it.*" (Isaiah xli. 17-20.)

The completion of the subject must be reserved for a further article.

EDITOR.

March 14, 1865.

## Letter from Dr. Thomas.

West Hoboken, Hudson Co., New Jersey, U.S.

Feb. 9, 1865, A. M. 5951.

Dear bro. Tait,

Yours of Jan. 17, is just received, conferring upon me a pleasure which is highly appreciated, and only surpassed by personal communion with the writer. I am always gratified at receiving letters from my friends, who, compared with my enemies are few and far between; but much more gratified when the letters come from those who are my friends for the truth's sake. I am no man's personal enemy. I have neither time nor inclination to trouble myself about persons, or their affairs. I have enough to do in this department to take care of my own personalia, without interfering in other people's. But when they approach me on the premises of the truth, then they are either my friends or my foes, and I am theirs. I am their friend for the truth's sake, or I am their foe for the truth's sake. I would rather be the friend than the foe of any one upon any ground. This is the bent of my fleshy nature; and if men will not be friendly, I do not feel resentful, but my disposition is to give them a wide berth or margin, because the world is wide; and if they are disposed to travel north, I will travel due south; or if they would go west, I will go due east; and think of them and theirs no more. This is the natural man. But if they pretend to be the friends of the truth, and they are neither intelligent in, nor faithful to, what I believe to be the truth, and will not consent to be instructed, then I have a duty to perform as one of Christ's Brethren, in obedience to apostolic injunction, and that is, to "contend earnestly for the faith once for all delivered to the saints," and in so doing, which is well-doing, "to put to silence the ignorance of foolish men," that their mouths being stopped, they may no longer subvert whole houses, and lead captive silly people laden with sins. In the performance of the duty common to all the faithful, I do not wait to be attacked. If no one will go with me to the assault, I go alone, with the determination to scatter them, or be demolished in the attempt; in which, however, I do not expect to succeed, because "the saints are prevailed against till the Ancient of Days comes." Why then labour in expected failure? To obey the injunction, and to prove my own faith.

In this spiritual warfare, whose weapons are neither lead nor steel, but more effective than either for putting to flight the aliens, there are neither truce, armistice, neutrality, nor peace. He that is not with us, is against us; and he that gathereth not with us, scattereth abroad. I, for one, know no man in this warfare as a brother and friend who is neutral or not gathering. A man who is neutral stands by with arms folded and sees the enemy crushing me to death! He believes in the cause I am fighting for, but he calmly views my destruction without any sign of help. Is such a man my friend and brother? Is he not rather a sympathizer with the enemy? If he helped me, we might prove too strong for the foe; the enemy knowing this cannot look upon neutrals in any other light than his friends. And this is just where Christ puts all neutrals in the good fight of faith.

But, if this be the position of neutrals, what shall be said of those who either oppose or nullify what we believe to be the truth? Who not only so, but seek to destroy the influence of those who have, while they were mere heathens, proved themselves through evil and through good report, and when the truth had few to say a good word for it, faithful advocates of it—what shall be said of them? They may virtually acquiesce in the theory of the truth, but can we call them friends and brethren? Are they Christ's Brethren? How can they be seeing Christ is the truth? If they were Christ's Brethren, they would love the zealous and disinterested advocates of the truth, and would be careful to do nothing that would embarrass them. Shall I call such enemies of Christ, my friends and brethren? I tell you, nay; I will have none such, if I know it. They are my enemies, and it is my duty to make war upon them. If I belong to the Spirit's witnessing prophets clothed in sackcloth, and any man will to injure me in my witnessing, it is my duty to devour him with the fire of my mouth—to torment him with my testimony. He may not feel very pleasant while under this fire: if he get wounded, it is his own fault; he should keep out of the way: but if he persist in storming our works, then "he must in this manner be killed."

I have no sympathy with a yea-and-nay profession and advocacy of the truth. It does no good to the professor, to those who are associated with him, nor to those dwelling in outer darkness. "The whole world lieth in the evil one"—in Sin; and the only

exception to this, are the untraditionized believers of the truth we believe and teach and have obeyed; and are walking as little children therein. If we are these scriptural exceptions, we have nothing to do but keep clear of this evil world, and to testify against all the traditions it would substitute for the truth, or by which it may seek to nullify it. The greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are not faithful to his doctrine; and they are unfaithful who from any motives of personal interest would weaken the point of the doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with him. I trust that this is not the case with any of our friends in Calton Convening Rooms. They and all such in Britain have a great and important work before them in this country. It is to bring people to the understanding of the ancient apostolic doctrine and to the obedience of faith, in the form inculcated by them upon all believers. If our friends faithfully and intelligently execute this mission, they will be placed in opposition to all the world—they will find themselves in the position of the Spirit's witnessing prophets, standing in the court of the Gentiles, and bearing testimony against "the God of the earth;" with all the power, learning, and influence of the Great Harlot, her State daughters, and dissenting abominations arrayed against them; and besides all this, the heartlessness and cowardice and treachery of professed neutrals and friends. To take up such a position, and to maintain it without surrender, requires knowledge and faith working by love of what is known. Hence, the necessity of meditation upon the word. This will develop faith, and the more an honest-hearted man understands of the word untraditionized by what is falsely called science, the more enlarged and the stronger will his faith become; and the more valiant will he be for the truth, and the more efficient for the work before him as a "witness" a "prophet," a "lightstand," and an "olive tree" "before the Deity of the earth."

You can do nothing for the truth in the Modern Athens that will be recognized by the King at his appearing, if you follow your old ways when you used, as bro. Steel says, "to discuss everything, and settle nothing," and call it exhortation and teaching. Such is mere twaddle, and will never make you appear before the enemy, the

great Babylon around you, "fair as the moon, clear as the sun, and terrible as an army with banners." You will only be terrible to your friends. "Discussing every thing and settling nothing" is a weakness that will never grow into strength. No good can possibly come out of it; and will cause no one to wax valiant in the fight, or "to turn to flight the armies of the aliens." Some are always learning, and never able to come to the knowledge of the truth. Such may unprofitably occupy time, but they can edify no one. All their "discussions" and "investigations" amount to nothing. The light of truth must shine clearly in a man's head, before he can speak critically or accurately upon "the Deep things of the Spirit;" and if you undertake to implant these in the brains of Modern Athenians, who, like their brethren of old time, are exceedingly fond of gossip, you must be bright and lucid in your irradiations, that you may shine away the darkness of the subtleties, and the vagaries of the inner consciousness, with which the cup of the Old Harlot has crazed and intoxicated them. And this you will find to be, if you have not already done so, no easy work to do. The traditions radiating infinitely and at all angles, form almost an impenetrable cloud—a cloud which befores every thing, and renders it impervious to "the simplicity that is in Christ." But shall we despair? By no means. The work before us at present, is not to demolish Antichrist, and the tradition with which he is clothed as with a black and threatening cloud. This is beyond our power, as it is extra the mission of the saints against whom he has prevailed almost "forty and two months." His demolition is their work, when joined therein by the Ancient of days. This is their patience and faith.—Rev. xiii, 10; xiv, 12. The real saints are waiting for this. In the meantime, they hold the position of the witnesses for Jesus; and it is required in witnesses, who are stewards of the testimony, that they be faithful after the example of Christ and Antipas—Rev. i, 5; iii, 14; ii, 13. At present, they have to show the truth in every way that will make the truth shine; that it may stand out in the foreground of the picture so distinctly from all surroundings, that observers at a glance may distinguish it in all its outlines, without any possibility of confounding it with the dark cloud of the things beyond. This is the work for us to do, that men

seeing the photograph, Christ *written* upon their minds *by the testimony* which is light, may confess that it is a true, faithful, and beautiful picture; and embracing it with affectionate hearts, may so put it into their bosom, and become married, or rather betrothed unto the Lord. In this way an enlightened and affectionate, and valiant people will be prepared for him; who will not only be watching for him, but with garments kept, and lamps well trimmed with the golden oil of the good olive tree, be ready to enter in on the closing of the door against all the world.

But this bringing the truth out in striking contrast with the dark background of pious sinnerism, is exceedingly offensive to all the brethren of Demas; who forsook Paul, "having loved the present world" as he went to Thessalonica, where there were many faithful brethren. He did not perhaps forsake Paul's theory. He may have held on to this; but he forsook Paul, doubtless, because he was "rude in speech," and did not like his "plainness of speech" in which Paul seemed to delight. Perhaps, he thought, that to call *brethren* "false apostles, deceitful workers," and ministers of Satan; and to wish that they were cut off who troubled the faithful: and to anathematize such respectable professors of astrologic science, and Hebrew divinity, as the Rev. Mr. Barjoses; to apostrophize him as "full of all subtilty, and of all mischief, child of the devil, and enemy of all righteousness, perverting the right ways of the Lord"—was "reviling and threatening," "the language of harsh denunciation," and uttered in "a tone and gesture" which did not "manifest the compassionate spirit of Jesus," but "a spirit entirely foreign to his heart of hearts." At all events, there was something about the apostle that brother Demas did not like, and caused him to turn his back upon him. It could not be Paul's moral character, for he was unblameable; nor unscriptural teaching, for he said none other things than what the prophets said before him; it could hardly be his want of personal attractions, for Christ himself had none of these; there remains then only his rude and vulgar speech, which was not conformed to the diplomatic and forensic generalities of Cæsar's circle. Paul's style was not compatible with the interests of fashionable professors, who "love the present world." This is the secret of the outcry made by the brethren of Demas in all ages since. They

love the present world, which makes it utterly impossible for Christ's faithful witnesses to work with them, or to please them. If, when you are testifying against the perverters of the right ways of the Lord, you use the "tone and gesture" of *earnest contention for the faith*, and specify the blasphemies which pervert it in language which truly and unmistakably define them; they accuse you of rudeness and reviling. They would have you adopt their style, as if you were pleading a case in court, in which you had no more interest than the fee you expected to obtain when you had got through your otherwise irksome task. They would reduce you to the cold, unimpassioned, style of a clerical reader of sermons, purchased in Paternoster Row, at so much per dozen. Whatever they may think, they dare not accuse Paul, Peter, John, Jude, and Christ of reviling; but they condemn their words in the mouths of Christ's brethren. Oh say they, "Christ was inspired and infallible; but you are not, and have no right to do as he did." But Peter exhorts us differently. He tells us, that Christ left us an example, that we should follow his steps; who did not sin, *neither was guile found in his mouth*: who, when he was reviled, reviled not again. Now, it is well to follow his steps in speaking, as well as in action. No better model for style than his can be found. *He was a guileless enunciation of the truth in word, tone and gesture, which left his hearers unmistakably impressed with his meaning.* He has not left us to the dictionary for the definition of the word "revile." Matt. v. 11, clearly shows, that to revile is "to say all manner of evil against a man falsely:" to say evil of a man, or body of men, *truly* is not reviling. All said against Jesus reproachfully, was false, and therefore reviling; but all he said of his foes was true, and therefore not reviling, else to earnestly declare the truth is reviling. Now, it is not necessary to be miraculously inspired, nor infallible, to qualify for discerning the truth in relation to modern teachers as surely as Jesus did in regard to the Scribes and Pharisees. He judged them by their fruits; and by the same rule, he said they should be known. When, therefore, men ascend a pulpit, and proclaim themselves to be the "ministers of Christ," and "successors of the apostles," we are as infallibly certain that they are the ministers of Satan, as Jesus was, that the Scribes and Pharisees were a generation of serpents; because they neither know the gospel nor have they obeyed it; and it is



not reviling to proclaim this truth upon the housetops. Christ does not employ men as his ministers who are ignorant of his truth. They who think he does, are either ignorant of it themselves, or sceptical concerning it. If a man say, I am infallibly certain, that two and two make four, does any one reproach him for presumption? Or accuse him of setting up for an arithmetical pope? Did not Christ say, "He that believes the gospel, and is baptized, shall be saved? Is not this the oracle of heaven? Is it then dogmatizing, or presumption, or setting up for a religious pope, to say, I am infallibly certain, that there is no salvation for Jew or Gentile since the great Pentecost, who does not believe and obey the gospel in immersion. If a man affirm the contrary, is he not speaking evil falsely, or reviling Christ. For in so saying, or so insinuating, he is accusing him of saying what he did not mean; in plain terms, of lying; and that too, on a subject affecting the best interests of men, and the honor of God.

I hope you have no brethren of Demas with you at Calton Convening Rooms. It is an evil thing to bein love with the present world. It destroys all valour for the truth, and undermines our faith; and it is only by faith we overcome the world. While Demas friends are twaddling about style, being, we may suppose very stylish people, let us leave the shadow to them, while we grasp the substance. Let us rejoice, that we know the truth, and they cannot deprive us of it. They may censure, and use all underhand means to alienate friends, and to bring us into disrepute; it all goes for nothing, and "passes by as the idle wind which we regard not." For myself, I am absolutely independent of them in thought, word, and deed. I seek nothing they possess in the form of honor, approbation, substance, or any thing that is theirs; yet would I seek them, and were it possible, I would deliver them from their worldliness, their scepticism, and their traditions. I would show them a more excellent way in which they would do well to glory.

But, adieu to Demas and his brethren! Turn we now to more genial things. You may perhaps like to hear how our brethren have been getting along in the Confederate States during the past three years. In Richmond and Lunenburg County, Virginia, they are all well and prosperous. A son of one of them who has been three years in the army of the South, is a prisoner on parole, and residing with me till he can get something to do. Believing it is wrong to be killing men, he put himself in a position to be

captured. His captors sent him on North, and as I said, he is now with me. All I know of the brethren is from him. They hold their meetings regularly, and take no part in the war. The Confederate Congress passed an act, exempting them from military service, under the name of Nazarenes, on payment of 500 dollars. All are exempted who were members at the time of passing the act; but all who join them since, are liable to military conscription. My informant has four brothers in the army. One obeyed the gospel recently. He applied for his discharge, stating that he could not conscientiously use his weapons to destroy life. But his superiors reviled him. He appealed to his past service in twelve of the bloodiest battles of the war; and to his reputation with his comrades, in proof that it was not cowardice that caused his application. His valour was admitted, but conscience was ignored. He has often charged the enemy with his troop, but he will not kill. This course has arrested the notice of his captain, who has come to recognize the existence of conscience formed by the truth. On one occasion, he went into a charge in which all his company were killed or wounded except himself. His Captain said it was suicide, and he determined that he should expose himself no more. He was put therefore in a position in which he would not be called upon to fight. None of the brethren have lost any of their sons. How it may be if the war continues, who can tell? There was a motion made in the Confederate Congress, to drive them all out of the country! Had this been decreed, I should have despaired of Richmond and the South. But "the Earth helped the Woman." An able speech was made on their defence, and the motion was lost.

A brother in Norfolk, Va. writes, "We have had some severe trials since I wrote to you, but the Lord delivered us out of them all. I had several interviews with the General commanding here, when finally he agreed to allow us to remain in this department upon the condition that he would not give us any protection; to which we agreed; asking of him, at the same time to keep the men off, and we should try to take care of ourselves. In reply to this he promised us, that they should not interfere with us. A word on the subject of protection. In order that one may be a recipient of all the good things promised in Ab. Lincoln's proclamation, we are required to first of all take the oath of allegiance. After due compliance with this, the authorities give you a certificate of loyalty, upon the strength of which you can claim all the

rights of a native born citizen ; but without this certificate of loyalty, you can neither buy nor sell. Hence, you see that our operations under such restriction must necessarily be confined to a narrow compass ; and that we are pretty closely hemmed in, at least for the present. We are consoled, however with the full assurance of faith and hope, that the God, and Father of our Lord Jesus Christ will deliver us from the present evil world, and will translate us into the kingdom of his dear son."

I am happy in being able to inform you, that I have nearly finished writing Eureka Vol. ii. I think it will effectually explode the Glasgow "conviction that the fulfilment of what is written in the book of the Revelations, from ch. iv. inclusive, is still future" —Messrs. Dowie, Cameron, & Co's Messenger, No. vi. Vol. iii. p. xxiii. Such a "conviction" is conclusive that those who formed it are not of the blessed, who understand the words of the prophecy, and keep those things that are written therein." I trust, however, that it may yet be possible to shine into their understandings ; and to convince them that their "conviction" is untenable, and rashly and presumptuously formed.

With kind regards to all the faithful who rejoice in the truth, and are devoted to it with a zeal according to knowledge.

I remain,  
Faithfully and Affectionately Yours  
JOHN THOMAS.

The Bible as a Law of Life and Immortality.

(Continued from page 146.)

THE exposition we have given of the passages we have quoted from the writings of Moses, David, and Solomon, somewhat remind us of the preacher who took for his text "Silver and Gold have I none, but such as I have give I thee," and began his discourse thus : "Silver and Gold" said he "is just Gold and Silver." It is a difficult thing to make plainer that which is already plain, and to attempt it, as where sometimes it is needed, leads but to little else than mere repetition, and frequently the result is neither complimentary to the speaker nor flattering to his audience. What is plain is readily understood, and is often the better to remain untouched. But in the

subject before us there appears a necessity to disturb the repose in which those passages we have quoted are not merely permitted to maintain, but subjected to, by a force of a habit of thought which readers of the bible are so accustomed to, that they read over them unthinkingly as if they were mere matters so commonplace that they are not worth the stopping at ; so vulgar, that they are beneath their notice to stoop down, and pick them up for examination. They appear so much like dirty stones by the wayside one does not care about fingering, they treat too much of earth, yet, they are presumed to contain so much crude material as that an essence of being, a sublimation in the character of immortal spirits, may be drawn from them. But as this process is so difficult, if it ever has been tried, and the doctrine of immortal spirits can be produced in a more abundant measure from other sources with infinitely less labor, it would never be of any theological value to base the doctrine on those passages. The labor would be more arduous than the result would justify. The brains that would set to the task would either break down ere they had finished, or if not, madden at the vanity of the labor. Still, as those passages are made to associate in a way not very easily comprehended, with the philosophy on which the doctrine of immortal spirits is based, they are set down as part and parcel of that philosophy, and hence it is we desire to prevail with those who do so to leave those quotations alone, to push them aside from their thoughts, and their doctrine of spirits immaterial and immortal will assume a more consistent aspect ; their "spirit" will be free from that contaminating materialism which now makes them hazy and suspicious to look upon, supposing them as nothing-made-visible.

Out of the position those passages hold—were they found in some other book—the sense they clearly mean would at once be perceived. To ordinary intelligence, and below ordinary intelligence, they would mean what they say. But as they are found in a book which teaches an immortality not understood—an immortality that is mistaken for that which Socrates discoursed of, and Plato wrote of, this heathen philosophy is as it were, poured into them as into vessels which cannot be got rid of, and so must be used. And thus being used, they can be turned up and emptied. The words themselves retain none of it. The cup has no affinity for the contents it is made to contain. And so our exposition is but the turning up of those vessels, the

cleansing them of the poisonous draught they are made to hold, and the returning them to their places for their own proper use. Had they an affinity for the doctrine they are said to teach, we should dirty our fingers in the attempt to wipe them; we would defile our consciences in the endeavour to empty them. Some part would stick. Our exposition therefore, is but a repetition of ideas, a mere turning of the passages round and round to show their transparency, that thereby the attention of the reader may be attracted. And if we have secured this result, we have accomplished one of our objects at least, as the passages will to the attentive reader, answer sufficiently for themselves, and show him that even though the immortality he contends for were true, it is not in those passages it is to be found. Had they appeared originally in a book, the author, man, they would have been scouted as the opinions of some infidel materialist, but as they appear in the bible, they cannot be got rid of, and hence must be made to mean what they don't say, as if Moses after the fashion of any earth-born diplomacy had used his language to conceal the matter rather than expose it. But even as that, his phraseology is a bad specimen, and exhibits Moses' character of too honest a kind for the attempt.

Josephus in *his* record of the creation, says that Moses begins to speak philosophically where he writes of the creation of man, as if the language used were in any wise different in character or kind in construction or otherwise, from that used in the record of the creation of the animate and inanimate things which preceded man. He makes the assumption however, and as the interpreter of this philosophy, he attributes to Moses,—as the solver of the enigma which he imputes to the language of Moses, the following as the meaning of it, "God took dust from the ground, and formed man, and inserted in him a spirit and a soul." These words are plain; they contain no enigma; they are the solution of what Josephus assumes to be an enigma; they therefore mean what they say, and illustrate the method by which the Pharisees, (for Josephus was of that sect,) made void the word by their traditions, and serve also to show how the same pharisaical spirit infects the current theology of the day. It would seem, nay, but it was the case, that philosophers before and in Josephus's day studied not to explain, but mystify their ideas. This is not the character of the philosophers, untainted by tradition, that now give forth their utterances. They study plainness of

speech, and though their expositions of science be couched in language difficult, save to the student, to understand, the language they use is that best fitted to convey their ideas to their pupils. The discoveries they have made cannot be told in plainer language for reasons sufficiently obvious to any intelligent man. But were we to believe Josephus, it would commit us to the violation of the very principle on which a revelation is founded. It would commit us to the assumption that Moses while treating of a plain matter, made use of words to involve his subject in the haze of mystery—to seal up that which he was commissioned to reveal. This would be no revelation. Moses testimony would be no testimony. It would be but a Babel of words to no profit, out of which anything might be made. Had Moses believed as Josephus believed, he would have used the language Josephus has used. And Josephus in making his statement, has unwittingly testified to the obvious sense which Moses' language did in his day convey. It was the fitness of Moses' language as the medium of a sense Josephus did not incline to receive, that must have induced him to call it philosophical and enigmatical. He impresses his readers that Moses did not mean what he said, but something else, of which he Josephus treats them to an interpretation. He in reality, affirms that Moses says this, namely, that which we contend for, but means that which he contends for. And so we refer to him—the subtle and crafty pharisee, the learned and able historian of his own nation. We point to him as to a competent judge, who though on our enemies side, lets slip the verdict that confirms our doctrine, and condemns his own. There is no enigma in plain language. Plain language must either express a truth, or express a falsehood. To put an enigma in language, something cunning must be introduced into the composition. But as there is no subtlety in the passages we have quoted, the question here comes to this, was it Moses' aim to reveal the truth? The answer to this cannot be disputed. This was his aim; consequently, the statement Moses makes is true; the statement Josephus makes is false. Both are equally plain and simple; both convey the obvious ideas intended by their respective affirmers, but each is a contradiction of the other.

Now, we come to a passage simple and plain as the others, but more allied to philosophy, in so far as it establishes the basis of all true philosophy in the directing us to the *how* man gets his understanding. Hitherto we have spoken but of the life, the

animal life, which all living souls possess. Now we approach them ind of man, to that by which he is exalted as the preeminent creature to whom is given the lordship of creation. We find in Job, xxxii, 8, these words: "But *there is* a spirit in man, and the inspiration of the Almighty giveth him understanding." And in considering the composition of this sentence, there appears something like, (and we have no doubt it was intended for,) the idea that the "spirit in man" here spoken of, and the "inspiration of the Almighty" are two different things. But let the reader look at his bible and he will find the words "there is" are in italics, which imply that these words are supplied by the translators, and their equivalent is *not* in the original, and so the passage should read thus "But a spirit in man and the inspiration of the Almighty giveth him understanding." The sentence is but another example of the Hebrew parallel. The words "there is" are not needed to supply any defect. The passage reads better without them. And as they stand, they emphasize the first clause of the sentence to which they are added, and give it a marked but unwarranted distinction from the clause which follows. But the distinction which appears in the natural reading, is diminished to simply one of degree, and the whole sentence together coupled with what we find in the quotations we have already treated, involve and evolve but one idea. The two phrases, "spirit in man," and "inspiration of the Almighty," express one and the same thing, in simply two features. The "spirit in man" is the effluence from the Deity, which in the first place, gives man life, and hence from his nature, susceptibility of understanding. God breathes it into him, and by the operation of a pneumatical law, which in plain words, is but the peculiar operation natural to God's mechanism in all animal forms, man inhales it, and so receiving it, possesses it as the spirit *within* him, the spirit of God. The "inspiration of God" therefore, and this "spirit in man," are one and the same effluence, apart in the first outset from its having to do with the understanding. It sets forth the primary operation of God's spirit upon all flesh in the giving life. It exhibits the base on which the further operations are made on the superior mechanism of the brain with which man is endowed above his fellow-creatures. It displays the ground work, the beginnings of the spirit of God upon man, the point where the spirit ends in its operations on the beast, and leaves it the beast, the point from which the spirit continues to proceed in its opera-

tions on the man, and by degrees exalts him to the position of a God. The second phrase "the inspiration of the Almighty" as associated with the understanding is a like effluence, (but through another vehicle than that of the air he breathes) in a larger or additional measure, imparting to him, made susceptible of receiving it by the primary operation, or first measure, common to all flesh, "wisdom" and "knowledge," Eccles. ii, 26. God breathed it into him, and he inhales it. And this inspiration is simply the spirit of God further manifested in its operations upon the primary being, the "living soul." Therefore as the spirit of God is in the first aspect on the primary being, "the spirit in man" sustaining his life, this same spirit of God in the second aspect, becomes *in* the man who receives it, the spirit of wisdom, and the spirit of knowledge. In both aspects, the results in their respective manifestations are from the one spirit, the one cause, and in neither is it man's spirit. It is the spirit of God, not the spirit of man, but simply the spirit *in* man, the agent or instrument by which in one view God sustains man, and in the other instructs him.

By the spirit of God in a primary or fundamental operation all men live, and move, and have their being, and by it likewise He is to them in all places they may find themselves—their omnipresent Deity. And it is through this relationship they are called by the apostles the offspring of God. (Acts xvii. 27, 28, 29.) By an additional or progressive operation of the same spirit, man is instructed in the science of life—plowing, sowing, threshing, weaving, embroidering, engraving, constructing, and all manner of work in the arts of war as well as in the arts of peace, in all which compasses the understanding. For the proof of which read in conjunction with the statement "the inspiration of the almighty giveth man understanding" Exod. xxxv. 35, Isaiah xxviii. 23-29, and similar passages. And this inspiration must be understood as that which is drawn by man studying for himself the revelations of God's spirit in all that surrounds him. Every thing in art and science are but copies of the workings of God's spirit in nature. And it is by the study of nature and by meditation, on the discoveries which have been made as communicated to him through books, that man acquires his knowledge in the science of life, and so inhales this inspiration of God's spirit. In his primary state he thinks; it is by God's spirit he thinks, but he may think only as a beast thinks, and all beasts think; their actions

prove this. He may think on what simply affects his instincts and never proceed farther and thus remain uninstructed, refusing all farther inspiration saving that which merely affects his being a living soul. But as an observer of nature, he thinks on what is revealed to him there, and so acquires his art and use. Hence what he comes to know from this source is in truth the inspiration of God working in him as a spirit of knowledge. It does not rise out of him, it does not fall upon him, it comes to him *through* the medium of nature's operations. In these God breathes it; through these, a man inhales it by the work of thought, and whatever error he may make, whatever mistake he may fall into, these errors and mistakes are not the fault of nature, are not the Spirit's teachings, but his own thoughts and therefore ignorance, not knowledge, darkness not light, the mere mechanical workings of his own brain, the mere turning of his own thoughts upon their own axis, a mere whirl and no progress a tear and wear to no advantage, and consequently a retrogression. We affirm therefore that all truth is inspired, no matter of what kind. Not, that all that is called truth is so, but all truth as it flows pure from the springs of God's spirit in nature is inspired. And in so far as man possesses through his own efforts such truth, in so far is he an inspired man—a man speaking forth the wisdom and knowledge of God as pertaining to the affairs of the present state of things, as subordinate to the higher knowledge and wisdom of God of which we will speak presently—a man the mouth-piece of the Spirit of God in these matters, and hence an inspirer in himself of his fellow men with the truth he utters. And the fruit of this is increased life, animation, and elevation; the contrary dissipation, mortification, and ruin. "It is not good for the soul to be without knowledge." Prov. xix. 22. In the aggregate men contain a mixture of both knowledge and ignorance, of good and evil. In some, the one predominates to good purpose, in others the other predominates to mischief. In this therefore are manifested as working within man two spirits, one of truth, the other of error, the former proceeding from God, the latter originating from within man's self. And these spirits are not entities but simply influences, or powers, or forces, or effluences, proceeding from separate sources.

Now, we come to a higher knowledge and wisdom, not more necessary however, though of greater importance, and in the inspiration of this we have the revelation of it as contained in the bible placed in the same relationship to man as nature is. The bible is

given to man to exercise his faculties on, to study, to inquire into, to search in for this treasure of greater price, as he searches nature for *her* hidden treasures of the lesser value. It is *through* this book the spirit reproves, corrects, and instructs man. By it he learns doctrine and righteousness. Christ affirms this in his prayer, "sanctify them *through* thy word, thy word is truth," and declares it again in these words, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you are spirit and are life." It is not the man's own thoughts that profit; it is the reception of the truth spoken, that quickens him. He has to use the thoughts generated in him by the words of the spirit. He has to meditate on these words so as to think *with* the spirit, on the same principle as he thinks with another on any subject, whose opinions he considers better than his own. His own thoughts in contradistinction from the teachings of the spirit, are merely the revolving of his own instinctive, and therefore carnal or fleshly feelings which profit nothing, because they can produce no fruit in any sense like to that which the spirit yields, their aim and object being not only different, but opposite, or rather antagonistic to the aim and object of the spirit. And the lesson we derive from this is that of the apostle's counsel to Timothy, "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." So it is *through* the word, God inspires man with the understanding and belief of the higher and holier truth. God's breathings, or spirit of holy truth is found there. But man has to go there to find it. It is not the spirit that forces itself upon him. This operation of spirit, apart from its operators *through* the word, is something he has got nothing to do with, since it was only for special purposes this was manifested. The speciality with which man has to do, is that already wrought out, and made convenient to all whom it may concern to think of it. And those who despising the means thus placed to their hands, who thoughtlessly undervalue the natural gifts which through the fundamental operation of the spirit they already enjoy, and who arrogate to themselves a privilege which they wish to

possess, that was only given to some, and to them simply, not for their own individual advantage, but for the serving God's purpose in extending the means to all, and so wait, and long, and pray for this particular gift which they suppose they should have ere they can understand that which is written, are like the dog at the river's edge,—let go the substance for the shadow, let the stream of time sweep away the substantial advantages they presently hold, for the shadow of the same, which in the bigness of their hope, diminishes in size as their opportunities fleet away. But should they bethink themselves and study to acquire the things of the spirit, they will find as the result that without any such gift, "God will work in them," not the less effectively "both to will and to do of his own good pleasure," for God is in it all. They will find from the words of the spirit their own thoughts, subdued, subordinated, supplanted by God's thoughts, and themselves made captive to his will. If they think *with* the spirit, they must necessarily think on the subject written, as God thinks. And hence from this, will possess within themselves a new spirit, a right spirit, a holy spirit, yes, the Holy Spirit of God, but not a spirit separable, and working within them as a being personal in itself, a being within a being, an entity of the spirit of God, but simply such an effluence, or influence from God through the word, an inspiration like as they in a small measure can infuse of their own spirits or wills by speech and by letter into their fellow beings. And in so far as they possess by their own efforts the truths revealed in scripture, thus far are they themselves inspired—men instructed of God, men speaking forth the righteousness and judgments of God, disciples of Jesus Christ, men of the spirit of God, and hence spirits themselves, and inspirers of others with the truths they utter. But with truth they may commingle error, and it is for hearers and readers, to test what they hear and what they read with

what saith the scriptures: to search the scriptures daily as the Bereans did, "whether those things are so," Acts xvii, 11. It is not for inquirers to believe every spirit, but to try every spirit whether such and such a speaker, and such and such a writer are spirits of God. And if believers in the word of God, they have the test at hand, by which they can discern the spirit of truth, from the spirit of error. 1 John iv. By the fruit shall it be known. In man not specially inspired, (since there is nothing special to be revealed, while the present constitution of things remain, there is no man now specifically inspired though some may have special work set before them to do out of the word of God) there is not only the possibility of error, but the probability of it, and hence the greater necessity of every one proving and testing everything for himself—of taking the "he has said it," and "I have said it" from no man. Error is not a light thing; it is not a thing to be winked at, nor easy about. It is served with punishment in nature, destructive of happiness, and life itself, and in scripture, the punishments threatened against it are of such a kind as destroy all hopes of eternal life. Scripture therefore needs careful and exact study—study, such as will discover the "precious promises" confirmed by Christ, and such as will add to his faith in these, ratified by His death, virtue, and to virtue, knowledge, *that is*, knowledge to that previously acquired for the necessity of faith, and to knowledge, temperance, and so on, without which, the man who has begun well, will become barren and unfruitful, and ultimately return like the dog to his vomit. By the study of the word, the believer makes his calling and election sure, and all through "divine power." Read ii Peter, 1. In this therefore, as in nature, and not more so in the one than in the other, "the spirit in man and the inspiration of the Almighty giveth him understanding."

W. D. J.

(To be continued.)

### Discussion between Mr. J. Dougall, of Aberdeen, and the Editor.

On entering upon this discussion, it is very agreeable to be enabled to do so in unison with the key note given in the last number of the Ambassador. The "announcement" made by the Editor under the article—"One result of our collision with Campbellism" concluded with the assurance of an endeavour to discourse about

essential truths "with candour and good feeling;" and had this been struck and preserved as a key note to that announcement, the following introductory remarks would have been spared. Plain speaking does not necessarily involve disrespect of the persons spoken to, or of those spoken about, but the habit of prejudging an opponent by calling

names upon his introduction to your friends; or imputing motives and aims which he neither entertained nor hinted at, or announcing only a part of that which is requisite to set him forth fairly, is, to say the least of it, anything but respectful, and not the usual way by which candour and good feeling is shown. To set matters right and so prevent any future discord, these brief remarks will suffice,—(1) by way of a Caution, (2) in the form of a Correction, and (3) as an additional explanation.

(1) The Caution. What has Campbellism got to do in a discussion with a Bibleist? The word Christadelphian was coined last year and is the denominational name by which Dr. Thomas and his disciples desire to be known and called. Campbellism is an epithet used by the Sects to designate those who are of no sect, and whose unity is not based upon "*doctrinal perceptions*," but upon FACTS. These facts are about Christ. If the name Christian had not been used now-a-days in a conventional sense, it would have been put in the place of Bibleist. The epithet adverted to is never applied to Bibleists or Christians by any candid opponent. If "*candour and good feeling*," then, be the characteristic feature of the present discussion, let all such disrespectful names be discarded; and let the endeavour be to "*avoid questions and strifes of words, whereof cometh envy, strife railing, evil surmisings, and consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness.*"

(2) The Correction. The proposition for a discussion, when first made, was not upon the ground either of dissatisfaction with anybody's conduct in an affair, neither did it *seem* to be an offer to make up Mr. King's deficiencies. The Editor's teeming imagination fancied so, but an extract from a letter dated Jan'y. 18, 1864, will tend to shed some light on this point—"solely with a view to an expiscation of truth." So far from thinking that assistance was required, and since the motive requires to be told let it be in words spoken to a Christadelphian brother in Aberdeen—"It pains me to see men so dogmatic in cramming their own *thinkings and inferences* down the throats of every professor they can clutch, and using what little time and intellect they possess for the destruction of the very truth they blindly pretend to uphold. If Mr. Roberts understood Mr. King's replies, they amount in plain English to this "it is a profitless task to throw water upon a drowning rat." Were it not for the temporary triumph of sheer pugnacity, in a circle wider than Bir-

mingham, and by this means confirming misguided friends, who are readers of the *Ambassador*, in a course which neither tendeth to edification nor their duty towards a world perishing for want of knowledge, the lists should never have been entered.

(3) The additional explanation. This is requisite in justice to the readers of the *Ambassador* and with a view to their entering with unprejudiced minds upon the subject to be discussed. The Editor declined a discussion upon the five following propositions:—1st, That "the blessed and only Potentate, the King of Kings, and Lord of lords . . . only HATH immortality." 2nd, That immortality is no where, by "our Saviour Jesus Christ, who HATH abolished death, and HATH brought life and immortality to light through the gospel," said to rest upon the undying nature of the soul. 3rd, That there are no Scriptures to be found teaching the immortality of the soul, but immortality when referred to is invariably connected with the body. 4th That "life eternal" is the gift of God—to be received by man upon conditions, and these conditions from their very nature must be fulfilled in this probationary state of existence. 5th, That "whosoever liveth and believeth in the Christ, the Son of God, shall never die;" and this living and believing is a life begun now which the death of the body cannot possibly interfere with.

In consequence of this objection on the part of the Editor, the present formidable looking subject was submitted and accepted, and may be said to have shaped itself into its seeming gigantic proportions. It was dictated solely with a view to narrow the discussion into one of principles and to keep curbed that tendency in many religious discussions to degenerate into a mere bandying of words. May "the wisdom that is from above" and which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" be abundantly vouchsafed both to Readers and Writers!

#### GENERAL PRINCIPLES AND DEFINITIONS.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which *testify of ME* \* \* had ye believed Moses, ye would have believed me: for he *wrote of ME.*" (John v. 39-47.) At the time when Jesus so exhorted and spoke, the only Scriptures available were the "law of Moses, the prophets, and the Psalms:" the writings of the Evangelists and the Apostles we now have in addition. Both Testaments—Old as well as New—make up THE SCRIPTURES;

although the work of many writers or clerks, and the repository of varied invaluable moral, historical and social truths, they have but one author, are occupied with the revelation of one glorious person, and aim in all their teachings at one object. John Locke concisely expresses it—"The Bible has God for its Author, Salvation for its object, and Truth without any mixture of error for its contents." So far as the Old Testament is concerned, we have Christ's own words that they testify of HIM, and Peter (2nd Epistle i. 16-21.) clearly indicates the Authorship "We have also a more sure word of prophecy (*even than if we had witnessed the Transfiguration and heard the voice out of the cloud*) to which we do well to take heed . . . no prophecy of the scripture is of any private (*individual or denominational*) interpretation . . . in old time . . . holy men of God spake, moved by the Holy Ghost. With respect to the New Testament Jesus puts all doubt at end in these words:—"When the comforter is come . . . the spirit of truth . . . he shall testify of ME: and ye also (apostles) shall bear witness because ye have been "with ME." John xv, 25-27. The Bible then is the only quarry whence we are to draw materials, because of its Author, of its Testimony, and of its Object—our Salvation: and, do not leave out *no admixture of error* in its contents. One striking contrast between these scriptures and the writings of men, is their *sobriety*. Nothing can be more opposed to man's partiality and one sided extremeness, than the completeness and comprehensiveness of the Bible. It "never limps upon the uneven legs of a short theology, nor does it flutter on the solitary wing of one only virtue." It puts truth calmly, fully, and in all its goodly proportions before the mind.

The *Bibleist* deals with the scriptures in a way as unlike the Secretary, as the Book itself differs from other books. Having no creed to uphold he has no care for any form of words, but "the form of sound words which he has heard," of prophets or apostles, and to hold them fast in faith and love, which is in Christ Jesus." His constant study is to learn of Christ by drinking in "the sincere milk of the word" direct from the Bible itself, without intervention of that which Luther termed the "sooty sack of —J. DOUGALL.

(For some unexplained reason, Mr. Dougall has failed to send the conclusion to the above, although we waited for it till the last moment: under the circumstances, we would have

withheld the whole till next month, were it not for the expectation created by the announcement of last month.—EDITOR

Mr. Dougall asks "what has Campbellism to do in a discussion with a Bibleist?"—meaning himself. We reply, just so much as the Bibleist may have to do with Campbellism, and no more. How much that may be in the present instance remains to be seen. Mr. Dougall writes as if it had nothing at all to do with it. We shall be glad to find on subsequent acquaintance that this is the case, and that Mr. Dougall instead of being a Campbellite is really a Bibleist in the sense of understanding and believing what the Bible contains; but so far, we can not be accused of any want of "candour" or "good feeling" in writing under a contrary impression. We knew nothing of Mr. Dougall beyond the information communicated in the letter published last month, and in that letter—written from the town where he lives, he is said to be "meeting with the Campbellite friends of that place," and not only so, but that "he is the most intelligent of them." What could we suppose after this but that he was indeed a Campbellite of the Campbellites? especially as that conclusion was countenanced by the incontrovertible fact that he had made up his mind to give battle where the British Champion of Campbellism had cowered and fled. But if in this we were mistaken, if Mr. Dougall is no Campbellite but a believer of "the things concerning the Kingdom of God and the name of Jesus Christ," preached by Philip, Paul, and other apostles, we shall be glad, and shall hasten to acknowledge our mistake with a sorrow only heightened by the joy of the discovery that we have been mistaken.

But we suspect it is names and not things that Mr. Dougall is quarrelling with. He objects to the word Campbellism as applied to the system with which he is identified, and claims to be considered a Bibleist and his faith Bibleism. It is very natural as an honest man, that he should make this claim, and we give him full credit for the sincerity of conviction it indicates; but to quarrel with us because we use a name indicating our disbelief in the validity of the claim is to evince a disposition to beg the whole question to begin with. To call upon us to acknowledge his Bibleism at the outset, is to ask us to surrender our convictions without a reason. We shall admit Mr. Dougall's Bibleism when it becomes apparent in the course of discussion. Till then, it is premature



to insist upon a concession which, under the guise of courtesy, would involve the compromise of our convictions, and the endorsement of a position we believe to be false.

When we use the term "Campbellism," it is from no desire to be contemptuous, but purely from the want of a better word to express what we mean. To call it Bibleism would (with our views) be a positive perversion of the word, after the Belialite practice of calling darkness light; but we would remind Mr. Dougall that as a man of independence, hence not to be disconcerted or even displeased at this. Our calling his faith "Campbellism" would make it Campbellism if it be not so already. He may therefore well overlook a questionable nomenclature which if he be in the right, he can easily put to silence by showing from the scriptures that his faith standeth not in the wisdom of Campbell, but in the word of God. We would also remind him that he serves us with precisely the same treatment as he himself complains of. When he calls our faith "our own thoughts and inferences," and therefore not the truth, he pays us quite as high a compliment as the word Campbellism conveys to him; and hurts us quite as much as the word Campbellite ought to hurt him. He has also helped us to the use of the word "Christadelphian," and in this perhaps does us more good than evil, since the word has not been "coined by Dr. Thomas" in the sense of his inventing it, but simply adopted by him, with slight structural modification, from the vocabulary of the Spirit. "Christadelphian" is but the Anglicization of the word originally bestowed by the Spirit, speaking in the Grecian tongue through Paul, upon the friends of Christ, and is nothing more nor less than a literal definition of their standing—"brethren of Christ." Mr. Dougall would own to "Christian," if it had not become conventional. That is, he would have no objection to a nickname created by the early enemies of the truth at Antioch, but would protest against the name invented by the Spirit which Jesus said would only speak the truth. (John xvi.) We can only thank Mr. Dougall for the advantage he gives us in the choice, since his ready application of the term "Christadelphian" to our principles unwittingly an endorsement of the scripturality of our position.

As to Mr. Dougall's "explanation," we can only say that our reason for declining to discuss his five original propositions, was that they afforded no basis of discussion. To Mr. Dougall, under the guise of a discussion would have occupied space in

demonstrations which we were not prepared to controvert. The only proposition from which we dissented was the fifth; and this we offered to debate; but Mr. Dougall declined. All we stipulated for was the reasonable condition that if there was to be a discussion, there should be real and substantial issue between us, in accordance with which, we asked him to confine himself to those points wherein he dissented from the principles represented by the *Ambassador*. Hence, the form the discussion has assumed.

Mr. Dougall claims as a "Bibleist" to deal exclusively with "facts" and not at all with "doctrinal perceptions"; but his claim will not bear investigation. His faith is as much made up of "doctrinal perceptions" as the faith of those against whom the observation is directed. Does he perceive in the sacrifice of Christ nothing more than the *fact* of a mangled body extended on a cross? How would he preach the cross? Would he confine himself to the nails and the spear and the tree and the victim? Would he say nothing about THE MEANING of the tragedy? And how could he proclaim the meaning without setting forth the DOCTRINE of Adamic disobedience and the consequence, and thereby developing the "DOCTRINAL PERCEPTION" that the immolated victim of Jewish jealousy and Roman barbarity, was a Lamb of God "taking away the sin of the world?" Having spoken of the cross, how could he preach Christ without creating the doctrinal perception that as the Son of David, he will occupy David's throne? And having finished his proclamation, how could he tell the repentant what to do to be saved without begetting in them the "doctrinal perception" that in the "foolish" act of immersion in the water, there is a symbolical participation in the death and resurrection of Christ and a taking on of his saving name?

It is quite true that the faith of Christ in relation to our age has a fact basis. It is founded upon the fact that he appeared once in the end of the age to take away sin by the sacrifice of himself, but no man can receive this fact without understanding the bearing of the fact, both retrospective and prospective. What is the use of a fact without its significance? The infidel believes in the death of Christ; but his belief is not associated with "doctrinal perceptions," and the consequence is, his belief is vain. But according to Mr. Dougall, his faith ought to be efficacious to salvation because with him, he believes in *facts*, and spurns "doctrinal perceptions." If there are no

"doctrinal perceptions" connected with a man's reception of the facts of the gospel, his faith is a very dry and sapless affair, and he may as well be without it. The death of Christ to the merely fact-seeing eye is a meaningless butchery; to "doctrinal perception," it is the exhibition of God's love in the removal of a barrier interposed by man's disobedience in his way to favour and life. And it requires this strong doctrinal perception in connection with the fact to make the fact of any efficacy to the believer of it.

Mr. Dougall makes a similar statement on the subject of "creed." He says the Bibleist has no creed to uphold. If this is the case, a Bibleist must be as different from an ancient Christadelphian as possible: for to Christadelphians, it was written by inspired apostles, "Contend earnestly for THE FAITH once delivered to the saints" (Jude 3). "Continue grounded and settled, and be not moved away from THE HOPE OF THE GOSPEL" (Col i, 23). "Hold fast the beginning of your confidence steadfast unto the end." (Heb. iii, 14.) "Ye are saved IF YE KEEP IN MEMORY WHAT I PREACHED UNTO YOU." (1 Cor. xv, 2.) "Holdest fast my name, and hast not denied my faith." (Rev. ii, 13.) "There is ONE FAITH AND ONE HOPE."

(Eph. iv, 3.) What is a creed? The sum of anything believed. What is the gospel of Christ? *Things to be believed* even "things concerning the kingdom of God, and things that concern our Lord Jesus Christ," which were proclaimed for salvation by Paul and Philip, and the rest of the apostles. Acts viii, 12, xxxi. If a Bibleist has no creed to uphold, he cannot be one of Christ's brethren, because Christ's brethren have a very sharply defined creed to uphold against a faithless world even the creed of Christ, the truth of which Christ was the embodiment and of which the gospel is the proclamation, causing THE LIGHT OF THE KNOWLEDGE of the glory of God to shine around, and perchance to enter the darkened heart of ignorance.

But we anticipate it will turn out that the Bibleist has a creed to uphold, and that his protest to the contrary is simply the offspring of a vague sentiment of "charity" struggling upward and obscuring from the Bibleist's own gaze the outlines of his perhaps somewhat latitudinarian but still defined and coherent "creed." The wind of discussion may blow the clouds away and cause our friend Dougall to take a more definite position than he has dreamt of.

THE EDITOR.

## Answers to Correspondents.

J. U. H.—Your remarks on our note last month to "M. M." on the subject of Universal Restoration, will appear in next month's "Ambassador" along with observations which we feel called upon to make in reply. The theory in question is no doubt a pleasing one, but we do not think it receives any support from the testimonies you quote.

J. E.—Eternal torments derive no countenance from the passage you ask us to explain. The undying worm, and the unquenchable fire, are rather to be interpreted as symbolical expressions of the opposite doctrine. The worm is an agent of corruption, ending in death or annihilation. Fire is a means to the same end, but by a more summary process. When therefore, they are said to be unarrestable in their action, it must be taken to indicate that destruction will be accomplished without remedy. The expressions cannot mean immortal worms, and absolutely inextinguishable fire. A limited sense to an apparently absolute expression is frequently exemplified throughout the scriptures. In Jer. vii, 20, Jehovah says his anger should be poured out upon Jerusalem, and "should burn and should not be quenched." He also says in Jer. xvii, 27, "I will kindle a fire in the gates of Jerusalem, and it shall burn the palaces thereof, and it shall not be quenched." This did not mean that the fire with reference to itself, should never go out, but that in relation to the object of its operation, it should not be quenched till the opera-

tion was accomplished. A fire was kindled in Jerusalem, and only went out when Jerusalem was burnt to the ground. So also God's anger burned against Israel, until it burnt the ground out of the land, driving them out of his sight; but Isaiah speaks of a time when God's anger will cease in the destruction of the enemy (chap. x, 25). The same principle is strikingly illustrated in the 21st chap. of Ezekiel, verses 3, 4, 5, where Jehovah states that his sword will go forth out of its sheath against all flesh and shall no more return again; that is, it should not return until it had fallen judicially upon those referred to. It is not necessary to say that in the consummation of God's purpose, his loving-kindness will triumph over all exhibitions of anger which have for their object the extirpation of evil. In the absolute sense therefore, his sword of vengeance will return to its sheath, but not in the sense of failing to accomplish its purpose. So the worm that preys upon the wicked will disappear from the face of the earth when the last enemy, death, is destroyed, and the fire that consumes their corrupt remains will die with the fuel it feeds on; but in relation to the wicked themselves, the worm dieth not, and the fire is not quenched.

G. M. Your criticism is certainly an admissible one. It is not certain that "those that escape of all nations and tongues," mentioned in Isaiah lxxvi, 18, 19, as the messengers of Jehovah's fame to the world at large, are the saints. We did not speak

in terms of certainty when we suggested last month that they might be so. At the same time, that the saints co-operate with Christ in his work of judgment as the "Lion of Tribe of Judah," does not rest on the supposition we advanced; so that our argument is in no degree weakened by our concession that the persons mentioned by Isaiah, may be the survivors of Gog's army who would naturally carry the report of their supernatural discomfiture into the countries where they fly for refuge. We think the point a little doubtful. Isaiah's language admits of either the one class or the other; but since the existence and function of each is settled by independent testimony elsewhere, the obscurity confessed is not of serious moment.

J.G. We have not reached that stage in our exposition of God's Purpose with the Jews, at which it will be appropriate to consider the probabilities of an early Jewish colonisation of Palestine, but we are not far off that point, and will probably be able to say something on the subject next month.

M.M. Your extracts anent the subject of the resurrection of animals, are to hand. We thank you for the trouble you have taken to put us in possession of what you regard as serious evidences of this extraordinary proposition, but cannot add that we coincide in your judgment on the matter. Our regard for the evident sincerity of your conviction alone deters us from speaking of the idea in terms of ridicule. The whole subject of resurrection, must, as it seems to us, be radically misapprehended before such an idea could enter a man's mind. Resurrection is the reproduction of dead

persons with reference to moral accountability sustained in a previous state of existence. Man in certain circumstances is responsible to his Maker and will therefore "rise again" for the reckoning arising out of his moral relationship; but beasts are not responsible and could not be made so by a resurrection, since by resurrection they would still be beasts. If a resurrection made them any thing else than beasts, it would not be a resurrection but a new creation. The destiny of the undiscerning brute—placed in varied shape upon earth for the service of the present economy, is, to pass away with the ephemeral order of things of which they form a part; and with them will go myriads of Adam's rebellious race who have "no preeminence above a beast." Eccles. iii. 19, 19. For it is written "Man that is in honour and understandeth not is like the beasts that perish. LIKE SHEEP they are laid in the grave, DEATH SHALL FEED ON THEM and the upright shall have dominion over them in the morning. They shall go to the generation of their fathers, they shall never see light." (Psalm xlix. 14, 19, 20.) "The wicked shall perish, the enemies of the Lord shall be as the fat of the lambs, they shall consume; into smoke shall they consume away (Ps. xxxvii. 20.) "He shall perish for ever like his own dung, he shall fly away as a dream, and shall not be found, yea, he shall be chased away as a vision of the night. (Job xx, 7, 8.) "They are dead, they shall not live, they are deceased, THEY SHALL NOT RISE, therefore hast thou visited them and destroyed them, and made all their memory to perish." (Isaiah xxvi, 14.) "As natural brute beasts, they shall utterly perish in their own corruption." (2 Peter, 2, 12.)

## Intelligence.

BIRMINGHAM.—The advertised lectures have been largely attended. The meeting place of the brethren (Ann Street School Room) which holds upwards of 200 people seated, has been crowded every Sunday evening, and some amount of interest appears to have been created. A second course of five lectures is announced as follows:—Sunday, April 2, "The nature of man in the light of scripture;" Sunday, April 9, "The Bible doctrine of immortality in contrast with the immortal soul theory of orthodox religion;" Sunday, April 16, "The salvation revealed in the Bible a different thing from the salvation held forth in Churches and Chapels;" Sunday, April 23 "The New Testament conditions of salvation subversive of the gospel preached by the clergy;" Sunday, April 30, "The second coming of Christ and the resurrection of the dead the use of the gospel." The lectures are given in the evening, and form part of the ordinary meetings of the brethren.

NOTTINGHAM.—On the 1st ult., Lucy Cheedle, sister to the wife of bro. Richards, was baptized upon confessing her faith in the things of the Kingdom of God and the name of Jesus Christ; and received into the fellowship of the church.

TURRIFF.—Bro. Robertson reports further operations in the field around him. On the 22nd of January last, he commenced a course of eight Sunday evening lectures in the Town Hall, Turriff. The subjects were as follow:—The coming of the Lord, the Lordship of the Messiah, the Great Salvation, Christ and him crucified, Jehovah's vineyard, the Strait Gate, the Covenants of promise, the Sure Word of Prophecy. The lectures concluded on Sunday, the 12th ult., and Bro. Robertson and those who work with him are now "waiting the result." He says the meetings were sometimes crowded, generally well attended, and in all cases so well attended as to encourage to further efforts. The truth has had a number of accessions in the neighbourhood. On the 28th of January, Mrs. Harvey, (never before connected with any church,) was baptized into Christ, along with Alex. Kay shoemaker, (previously in fellowship with "the Reformation,") and Wm. Cruikshank, weaver, (formerly among the Scotch Baptists at Pitsligo.) The immersions took place on Saturday, Jan. 29; and the immersed were received at the table on the following day. On the 24th of February, there was also added to the name of the Lord by baptism, after the good confession, Margaret Frazer, from Longside, who is shortly to remove to Liverpool.

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

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Vol. II.

### God's Purpose with the Jews.

WE are unable this month to appear with our usual article on this subject, in consequence of other matter having engaged our attention and filled our space. We may state, however, that we have collected some information on the present condition of the Jews and the Holy Land which we shall be prepared shortly to lay before our readers, pointing to the prospect of an early partial restoration by human means.

May 3, 1865.

EDITOR.

### The Position of Christ's Brethren in Relation to War.

THE following petition has been presented to the United States Congress, (with what result has not yet transpired,\*) defining the position of Christadelphians, or Christ's Brethren, in relation to war, and claiming exemption from the conscription law which is in force in that unhappy country. It is a document worthy of better times, and but for the smallness of "the remnant" it represents, would grace the page of future history. We apprehend, however, there will be no chance for such a paltry distinction, at least so far as the present dispensation is concerned, since there is every likelihood of the present order of things being overthrown before the Christadelph-

\* Since these words were penned, conscription has been suspended in the United States in consequence of the success of the Federal arms.

EDITOR.

hood becomes historic by even a single generation. The next half century will witness the small remnant developed by resurrection and transformation, into an invincible host, ruling the world in righteousness under the Branch of David, and they will then be under no necessity of appealing to the rulers of the darkness of this order of things for permission to preserve their loyalty to the Captain of their salvation. The kingdoms of this world will have passed under the sceptre of their Lord and Master, who, having pulled down the mighty ones of the flesh from their seats, will exalt his brethren of low degree, who though now the last of all, will then be the first and foremost, the universal lords of the earth, and under Christ, the benefactors of mankind.

But to the petition; which we introduce with the following remark, occurring in a letter from Dr. Thomas, with which the petition was accompanied:—"The reason why I have got the brethren to adopt the name Christadelphian is to save them from being called Thomasites. I am informed that some in Nottingham have considerable Dowie-spirit indignation at being called Christadelphians. Of course, if they are conscious of not being Christ's brethren, which is the meaning of the word, there is scope

for indignation; but how a brother of Christ, who is really such, can feel indignant, I cannot conceive." The following is the petition:—

To the Senators and Representatives of the United States of America in Congress Assembled.  
Gentlemen,

Your petitioners respectfully submit that they belong to "a very small remnant" of that sect, which in the days of the Apostles was "*everywhere spoken against*" because of its testimony against "*the world-rulers of the darkness of that age; and against the spirituals of the wickedness in the high places of the State.*"—Eph. vi. 12. This has been their testimony in all ages of their standing before the "Powers that be" Inheriting their principles, your petitioners are brought under the obligation of maintaining their testimony; although as in past experience of thousands of them, it may be necessary to seal it with the loss of goods, liberty, or life.

During the past eighteen hundred years, they have been distinguishable from the heterogeneous "names and denominations" of the kingdom of the clergy, by various titles imposed upon them by their enemies. These names they repudiate; and, in accordance with apostolic teaching, that all the real children of God are the Brethren of Jesus (a relationship in which their brethren in all ages have glorified), your petitioners choose to be known as CHRISTADELPHIANS, or BRETHREN OF CHRIST

Your petitioners belong to a very small remnant whose constituents are found in England, Scotland, the British Provinces, the United States, Virginia and Mississippi. Wherever found, their principles are identical, having been taught by THE WORD, not of man, but OF GOD. By this teacher, whose authority alone they recognize, they are commanded not to kill, nor even to be angry with their fellow men without a cause, under penalty of the judgment; not to resist evil; to love their enemies, bless them that curse them, do good to them that hate them, pray for them who despitefully use them and persecute them, not to be as the hypocrites who profess one thing and practice the contrary; and that whatsoever they would that men should do to them, even so they must do to men; for this is the Law and the Prophets. These commands your

petitioners are bound to obey, come what may, and under whatsoever government they may happen to sojourn. Human governments, indeed, undertake to change the times and the laws of Deity; but eighteen centuries afford no scope for change with Christadelphians who "contend earnestly for the faith once for all delivered to the Saints;" and who, under pain of exclusion from eternal life, are bound to "obey God rather than man."

Now your petitioners respectfully affirm that they are of that class especially provided for in the Enrollment act as conscientiously opposed to the bearing and use of "weapons of war" and to shedding of human blood; and as Brethren of Christ owing allegiance only to Him, as King of Israel, positively refuse, under any circumstances whatever, to engage in the armies and navies of any government.

The Divine Word teaches them that wars and fightings come of men's lusts. Hence the Brethren of Christ, who are commanded to "crucify the flesh with its affections and lusts," have no sympathy with, and will take no part in such conflicts; but ask the world-rulers of this age to be considerate enough to let them alone; they render to Cæsar what is lawfully his; but when he undertakes to circumvent the principles Deity has enjoined, they as His people resist even unto death.

In conclusion, your petitioners would add, that the Brethren of Christ, in Richmond, Lunenburg, and King William Counties Va., and Jefferson Co., Mississippi have, under the influence of the principles herein avowed, refused to bear arms in the Confederate service, as we hereby do in that of the United States; and that a law was passed by the Confederate Congress recognizing their refusal as lawful and right. Being therefore desirous of placing themselves clearly upon record as opposed to war by whomsoever waged; your petitioners firmly protest against any enactment that forces them into antagonistic relation with their faith and conviction of duties to God, and their fellow men, and ask of the Honourable, the American Congress, respect to the Divine injunction, which says, "*Touch not mine anointed ones, and do my prophets no harm.*" And as in duty bound, they pray to the God of Heaven through Jesus Christ, their Elder Brother, and High Priest, that you may be directed to such an issue in their behalf as will be approved by Him.

No. 24, Cooper Institute,  
New York City.

March 12, 1865.

PROSPECTUS  
OF THE  
PUBLICATION  
OF THE  
SECOND VOLUME OF "EUREKA";

AN  
EXPOSITION OF THE APOCALYPSE:

BY JOHN THOMAS, M.D.,  
Author of *Elpis Israel*, *Anatolia*, *Herald of the Kingdom*, &c.

"Blessed be that knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it; for the time is near."—*Apoc. i. 3.*

THE writing of the Second Volume of *Eureka* is now finished; and the time has at length arrived to *endeavour* to place it in the hands of those who have for some four years past been in possession of the first. In order to do this, there will be no need to enlarge upon the intrinsic merits of the prophecy: or to argue the ability of the author to handle it. There is no subject more important, or more intensely interesting, at this stirring crisis of human affairs, than the Apocalypse; and there is none so little understood. Indeed, there is no exposition of it extant at all in harmony with the testimonies and principles of "the Oracles of the Deity," the history of the past, and the nature of things existing in the Ecclesiastical and Civil Constitution of Society. As to the competency of the author to accomplish what the most learned and "reverend divines" have all signally failed to do, it is not for him to say. "The servants of the Deity sealed in their foreheads," for whose primary and special benefit the Apocalypse was originally given, who may have the first volume in possession, will be able to determine this to their own satisfaction, if not to his. All that remains for him to do in the premises, is to inform the reader upon what terms he may obtain from the same


pen, a further insight into the symbolical mysteries of this truly profound and admirable revelation of Eternal Wisdom.

The artistic fabrication of this second volume will be after the pattern of the first in respect of type, paper, size, and binding. It will, however, greatly exceed the first in the number of its pages. The first contains 454 pages octavo, long primer, exclusive of preface and table of contents. The second, as near as can be estimated in advance, will not fall far short of 800 pages; and will be executed in a neat and workmanlike manner.

The high prices of labor and materials in the depreciated currency of the "Model Republic" will somewhat enhance the price of the forthcoming volume, the publication of which will cost nearly two thousand dollars more than the first. The contract made with the printer will be for the lowest cash price; the author must therefore deal with subscribers upon the same principle. He proposes, accordingly, to put the manuscript into the printer's hands *as soon as five hundred copies are subscribed for WITH PREPAYMENT*. Even this will fail to produce a sum equal to the cost of the edition by about three hundred dollars. Nevertheless, with 500 copies *thus reliably engaged* the work will go to press; and be issued as soon afterwards as it can be completed.

#### TERMS.

*One Copy* will be FOURTEEN SHILLINGS AND SIXPENCE, exclusive of freight and internal postage; which will probably be *one third more than* charged upon the first volume.

 All orders must needs be prepaid to Mr. R. Robertson, who will retain all subscriptions received, until

the books shall come into his hands.

✍ Letters containing orders to be addressed to R. Robertson, Esq., 89, Grange Road, Bermondsey, Surrey, London.

✍ About 80 copies of the First Volume out of an edition of 1000, yet remain with the author. Those who may want the first and second volumes had better apply early to Mr. R. Robertson, that being notified, the author may reserve them, and send them over with the second.

All of which is respectfully submitted by

THE AUTHOR.

West Hoboken, Hudson Co., N.J.,  
March 25, A.M. 5951.

### Will all Men ultimately be Saved ?

SIR,—May I intrude on your pages to say a few words on the view you take of the doctrine of universal redemption in your remarks on M.M.'s diagram and tracts. We cannot judge of what God has done, or will do, in his dealing with man as a sinner, except by the express statement and scope of scripture. If God has said he will do, and have certain things done, what created being shall be able to frustrate his purpose, or bring his counsel to nought? If God says "The seed of the woman shall bruise the serpent's head," will he not perform it? Speaking by Paul, he promises, "the God of Peace shall bruise Satan under your feet shortly," and by St. John, "for this purpose the Son of God was manifested, that he might destroy the works of the devil." Now the works of the devil are sin and death, and the word here rendered destroy, *lusee*, is not to annihilate, but to loosen so as to pull down, render powerless, inoperative. It is not *people* who are destroyed, but DEATH. Now what can destroy death, make it of no effect? Plainly, restoration to life, by the resurrection of Jesus Christ, from the state and power of death, through the operation of God. Jesus as the head of the new creation, tasted death for every man.—not for some men, but for all (*pantos*).

Therefore if it be a fact that all men are partakers of death, from and by reason of Adam (Rom. 5), so they will be made partakers of *eternal* life in Christ, *after* they have undergone sentence of death and judgment in resurrection. The statement is not *all in Christ* but *in Christ all* shall be made alive. Further, if any man be *in Christ*, he is a new creature, by the power of the operation of the spirit of holiness, through faith in the promises of God in Jesus Christ whose headship over all men is as much a fact, as God's headship over Him. (1 Cor. xi. 3.) and which was promised from the beginning (Titus i, 2), not before the *world* began, but from the times of the AGES, *pro chroure aionian*, alluding to the word spoken in paradise, for while truths are proclaimed distinctly, God keeps the times and seasons which he has arranged. (Gen. i. 14.) in his own hands.

You say "Annihilation can be no injustice," &c. Very true, but if he who passed sentence of death upon man, has the power and will to restore life, and promises that he will do so by placing man under another headship, in and by whom they shall receive back by grace, what they forfeited by law, can he not do it? Hear this declaration, "God *wills all men* to be saved"—not indiscriminately—but by coming to the "knowledge of the truth." In harmony with this degree is the promise of Christ "I, if I be lifted up from the earth will draw all men unto me." "I am the way, the truth, and the life; no man cometh unto the Father, but by me," for he knew that the Father had ordained by the mouth of the prophet Isaiah that unto him *every knee* should bend in submission, *every tongue* should swear allegiance giving glory to God, even the Father by him. This is not making law of none effect, but honouring it in the person of Jesus who has fulfilled the law and thereby earned for himself a kingdom, and a *name*, above every name, which name he bestows upon every sinner who receives him as his Saviour, as he is indeed whether he receives him or not, otherwise there would be no righteous condemnation for rejecting him, and this will be made manifest in the ages to come, as we shall see. Meantime, it is equally true that at the setting up of Christ's kingdom on the earth when he shall take up his great power and reign, those who have up to that time rejected his kingship in this life, will be raised to the glory of that *age*. And this seems a proper occasion to state that if the word *aiomos*, was given its true rendering in English, it would clear

away much difficulty from this subject. *Aionian*, does not represent endless duration—never. And its being supposed to do so, forms one of the main arguments for the dogma of eternal torments, because the expression is applied to the two classes, of righteous and wicked in Matt. 25. 41 and other passages, but in every case it is limited, and governed by the contextual subject; the wicked shall be punished with *age-lasting* destruction—and nevertheless they shall rise again, as *all men* shall, and having lost the glory of the kingdom of *that age*, shall be further dealt with in the age to come. The everlasting kingdom of the Christ, is not left to be expressed by that term (*aionian*) for it is written that of his kingdom *there shall be no end*. In fact as our finite minds cannot comprehend infinite duration, we are taught by negatives respecting its duration; it is incorruptible, undefiled, fadeth not away, &c., and the Life (*Zoe*) is immortal, endless, continuing &c., terms that are never applied in the original scripture to the natural constitution of the animal man. I feel reluctant to trespass any further on your space, and shall conclude by calling your attention to the blessed fact, that God having given *Jesus* power (authority) over *all flesh*, in order that he shall give eternal life (*Zoe aionian*) to the *all* that thou hast given him, (our translators have substituted *many* for *pantos*.) there is no room left for doubt on the promise, however distant may be the times of the Ages, through which he will guide his means to the end. The 17th of John contains that magnificent prayer of Jesus, founded on the promises which went before concerning himself, and the association of his apostles, and believing disciples, in the work of bringing the world to the Father, will be fully answered in the times of resurrection. Not seeing this, believing it to be incredible (to use an Irishism), that God will raise the dead to life in Christ from the second death, aye or from a seventh death, if it pleases him, limiting God's mercy to this age, has paled the hope of missionary enterprise, and given the scoffer room to sneer. Yet the heathen shall be given to Jesus for his inheritance, for he shall inherit all things. And the church of the first-born from the dead shall be the kings of the renewed earth. Let us not stagger through unbelief, but be fully assured that what God has promised he will certainly perform.

Au revoir,

J. U. H.

### Reply to the Foregoing.

WE give insertion to the foregoing letter, because it advances a doctrine which while in our view utterly fallacious, receives a colourable support from certain statements in the scriptures, and sweetly beguiles some honest minds into a delusion which is calculated to sap spiritual vigour and circumspection. J. U. H. believes it is God's purpose ultimately to reclaim every individual of Adam's race that has ever lived, and in proof of this, cites a variety of testimonies which we shall examine in detail, and which we shall find to be destitute of the import claimed for them. In doing so, we join our correspondent in the profession of absolute deference to the declarations of the Almighty as against the opinions of crochets of any created being, but at the same time, we cannot lose sight of the fact that the whole gist of the question turns upon *the meaning of what he says*, and that there is such a thing as sincere misapprehension, which we take to be the case in the present instance.

"*The seed of the woman shall bruise the Serpent's Head.*" This is the first testimony cited by our correspondent. In considering its meaning, it is necessary to recognize the essential figurativeness of its style. It cannot mean that a son of Eve was to place his foot upon the head of the literal serpent which was the agent of the temptation, for the purpose of crushing its head. Such a transaction would not have developed the remedy which was germinally predicted in the words in question. The serpent is simply selected as the symbol of the evil which it was instrumental in causing. This will be evident in view of the facts of the case. Its seductive sophistry in the exercise of its natural gifts as "the most subtle of all the beasts of the field that the Lord God had made," led Eve, and through her, Adam to disobey God's commandment not to touch a certain tree, and following upon this (as the result), there fell upon the sinning pair that sentence of death under which their posterity die off in their generations like the leaves of autumn. God formed the purpose of repairing the mischief thus occasioned; and in intimating this purpose, he uses the serpent itself as the representative of the evil for which it was to be considered at least mechanically responsible, and describes the process of accomplishment as an operation of bruising upon the serpent. This was beautiful as a figure, because our first parents might well regard the serpent, in the bitterness of



their calamity, as the emblem of their misfortune, and would therefore be ready to apprehend the promise of the reptile's extermination. But as a literal prediction, it is in every way inapplicable. It was not fulfilled literally, and if it had been, we should have been unable to understand it. The destruction of the literal serpent would not have removed the cause of death, which was sin. The serpent had nothing to do with inflicting death. It simply enticed Eve into a position in which God exercised that prerogative. It had nothing to do essentially with the sin which provoked the penalty. It simply placed temptation in the way, which was not sin. The sin consisted in disobedience, and the serpent did not disobey. "Sin is the transgression of the law, but where there is no law, there is no transgression." (Rom. iv. 15.) For this reason, the serpent did not and could not commit sin. It was not under law. It was not a moral agent. It was simply an animal possessed of observant faculties without the guiding power of conscience or profound reflection. Having no moral or essential connection with sin or death, the bruising of the literal serpent could not have effected anything for the removal of either. The sin consisted in Adam's disobedience, and the death was a divine penalty. The only way, therefore, in which they could be destroyed was by such an operation *in relation to the Adamic nature* as would change its moral relation to God. Sin was the cause of death; and the only way to get rid of death was to remove sin. The destruction of the serpent could have effected nothing in this respect. If it had been destroyed at the moment, it would still have left Adam and Eve under the burden of impending death, because of disobedience which the destruction of the serpent could not have annulled. Some other remedy was necessary, and that remedy was figuratively predicted in the words under consideration. Fortunately, the development of the remedy is matter of history, so that we are left in no doubt as to the true import of the words under consideration. Christ appeared in human nature *to take away sin BY THE SACRIFICE OF HIMSELF*. In doing this, Paul says he "destroyed him that hath the power of death, that is the devil." "For this purpose was the Son of God manifested that he might destroy the works of the devil." In these testimonies, the figurativeness of the Edenic promise is retained in an altered form. Instead of the serpent, sin is represented by "the devil," in accordance with the scriptural usage of personifying abstract

principles involved in the relations of God and man, of which we have illustrations in the words "mammon," "old man," "Be-lial," &c. Jesus condemned sin in the flesh by suffering in the flesh of Adamic nature, the condemnation due to Adam's sin. In this way, while himself bruised in the heel by the serpent-principle, he incipiently bruised its head in meeting its claim and escaping its power. But this result was entirely limited to his own person. It accomplished nothing beyond his own individual nature. It did not destroy the power of sin and death throughout the human race at large, who still continue as sinful and mortal as ever. What it did do was to provide a representative of Adam's race, who in his own person had by a Divine arrangement vanquished the curse under which the race was hopelessly held, and who was prepared by the favour of God to extend the result to all who in the way appointed of God, were prepared to avail themselves of it. The result of his sacrificial accomplishments was therefore only relative. It created an opportunity for ALL; it opened up a way which had no existence before; it resulted in an offer of salvation to all, but the offer is saddled with conditions. It opened a fountain of life, but the drinking is a voluntary act, to which men are invited. It did not secure salvation as a legal entail upon Adam's race, but simply as an accessible privilege guarded by conditions which still maintain the majesty of law as the foundation of God's government of created beings, and permit the enforcement of the penalty of sin with as much rigour in the case of Adam's descendants individually, as in the case of the original breach.

The principle on which this was done was that Christ as a second Adam acquired in his representative capacity, deliverance from the condemnation of the first Adam, and is commissioned to invite all men who are involved in that condemnation, to share his freedom, on condition of allying themselves with him after the form and completeness of marriage, and submitting themselves to his requirements in all things. In the words of John "This is the record, that God hath given us eternal life; and THIS LIFE IS IN HIS SON. He that hath the Son of God hath life; and he that hath not the Son hath not life." (1 Epis. v, 11-12.) This indicates a limitation which is fatal to the theory of universalism; and all that we read in the New Testament on the subject is in harmony with this limitation. If we commence with the apostles, we start

strongly in the direction indicated, "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." This is unequivocal. If it is possible to determine the nature of the condemnation to which the unbelieving are obnoxious, the question advances to settlement. We think it is possible.—"HE SHALL NOT SEE LIFE," a statement which can only refer to the day of decision when "He that loveth his life (in preference to the truth) SHALL LOSE IT,—the day namely when "God shall judge the secrets of men by Christ Jesus." (Rom. ii.) which is "the day of his appearing and kingdom "when Christ shall judge the quick and the dead." (2 Tim. iv. 1) This judgment operates upon "just and unjust" of both of whom "there shall be a resurrection" (Acts xvii). The former come forth to "the resurrection of life," and the latter to "the resurrection of CONDEMNATION." (John v. 29.)

What is this condemnation? It is a decree or sentence that those who are the subjects of it "shall not see life," but "shall be punished with *aiōnian* destruction from the presence of the Lord and the glory of his power." We agree with our correspondent that the word *aiōnian*, translated "everlasting," is destitute of the English idea of either "eternal," or "everlasting," though rendered by both these words; but the admission does not invalidate the testimony quoted as a proof that the punishment inflicted at the coming is a final destruction of being. "Age-lasting" is not a strictly proper rendering for *aiōnian*; the idea contained in the word is better expressed by the phrase, "pertaining or belonging to the age," and this not understood in the sense of duration, but in the sense of quality or nature.\* The punishment to be inflicted at the coming of Christ, is generically peculiar to that great crisis. Punishments overtake men and nations in the present state of things; but these are neither in their nature nor mode of occurrence direct and final dispensations of judgment. In some instances they come through judicial instrumentality; in others, through the inevitable workings of the instincts and passions of men in the arena of social and political life. God undoubtedly works behind all, agreeably to Daniel's statement, that he hath the hearts of all men in his hand, and that he "ruleth in the kingdom of men;" but the results are indirect, and limited to the present order of things. *Aionian* judgments, or the judgments belonging to the age of God's purposed interposition in human affairs are,

\* We shall have more to say on this point in our next article. Ed.

on the contrary, the visible and decisive and final awards of divine justice through Christ, to whom "God hath committed all judgment." The nature and results of these awards we have to learn from other testimony. The mere use of the word *aiōnian* teaches nothing except in so far as we are previously instructed what the judgments pertaining to the "aion" are. This much it teaches that there is a time when God will enter into judgment with men,—when he will settle the many complicated questions of responsibility connected with our state of existence, and avenge the many wrongs to which man through use have become oblivious but which can never be hidden from the sleepless eye of Eternal Justice. And we may remark that the judgment of that aion is in relation to the judged, something beyond the most aggravated fears of man. The terrors of a human tribunal are great, but what are these before the awful solemnity of a judicature at which Omnipotence presides, whom no simulation can deceive, no stratagem outwit, no lapse of time make forgetful, who penetrates the most inner recesses of consciousness, and commands the springs of existence? Man in the presence of God at such a crisis stands in the most dread position it is possible for a created being to occupy; called to judgment,—to give an account,—to answer for responsibilities, not the arbitrary and limited creations of human law, but the absolute relations to creative power which human law and usage overlook and ignore in their shallow ways of life. The prospect of such an ordeal, is calculated to inspire even the flippant with solemnity. A good conscience may enable us to pass through it without shame; and the love of God filling the heart and mind may fortify us to endure the terrors of a divine scrutiny without consternation; but what shall be said of those who appear before the Judge with an intense consciousness of unfruitfulness, unfaithfulness, yea, sin, and worse than sin repented,—reprobation, wild, wanton, and daring? The words of Jesus in reference to Judas best answer such a question: "IT WERE GOOD FOR THAT MAN THAT HE HAD NOT BEEN BORN." "TRIBULATION, WRATH, AND ANGUISH," are the words employed by Paul (Rom. ii. 7.) to describe the portion of those who appear before the Judgment seat in such a state; and what these import can scarcely even be realised in the absence of the circumstances to which they apply. "It is a fearful thing," says Paul, "to fall into the hands of the living God." (Heb. x. 31.) "Weeping, and wailing, and gnashing

of teeth" is all that remains for those who have sown to such a bitter harvest, till mercifully released from their sufferings, they disappear in the judgments that afflict them, swallowed in the "second death."

That the recurrence of death (after judgment and punishment) by the hand of God violently laid on the wicked, finally and for ever terminates their career in the universe, is made evident by a variety of forms and figure of speech in the Bible, as well as by several plain statements from which we are to gain our notion of the scope of aionion destruction. Malachi likens the wicked to stubble, and declares that "the day that cometh shall burn them up *that it shall leave them neither root nor branch.*" (Mal. iv. 1.) David likens them to the fat of lambs consumed by fire, and says in like manner they will "consume away into smoke." (Psalm xxxvii.) Job says, "*As drought and heat consume the snow waters, SO DOETH THE GRAVE THOSE THAT HAVE SINNED,*" and declares with equal emphasis though perhaps less elegance, "The wicked shall PERISH FOR EVER LIKE HIS OWN DUNG." Solomon says, "*As the whirlwind passeth, SO IS THE WICKED NO MORE.*" (Prov.) The same idea is enforced by such statements as the following:—"The candle of the wicked shall be put out." (Pro. xxiv. 20) "The name of the wicked shall rot." (Prov. x. 7.) "He shall fly away as a dream, yea he shall be chased away like a vision of the night" (Job xx. 8). "They are extinct, they are quenched as tow" (Isaiah xliii. 17). "Whose END is destruction." (Phil. iii. 19.) All these statements agree with the New Testament enunciations of principle as affecting destiny. "He that soweth to the flesh shall of the flesh reap corruption." This reaping is at the time of the harvest, and therefore at the coming of Christ. To reap corruption is to inherit death, since the one is the accessory and cause of the other. The corruptible is upon all who appear at the judgment seat to receive in the body according to the things done, but the righteous escape death, by putting on incorruptibility, by which their mortal is swallowed up of life. They thus escape corruption which is the consummation of the tendency of the corruptible.

Now since it is evident from the testimony adduced that destruction in the most absolute sense, is the destiny of the wicked, there seems to be no room for the idea that they will ultimately be saved. In fact such an idea is positively excluded by statements like the following:—They shall go to the generation of their fathers; THEY SHALL

NEVER SEE LIGHT: man that is in honour and understandeth not is like the beasts that perish." (Ps. xlix. 20.) "He that wandereth out of the way of understanding shall REMAIN in the congregation of the dead." (Prov. xxi. 16.) "THEY SHALL NOT SEE LIFE." (John iii. 26.) It is suggested that they will have a resurrection after judicial annihilation for the purpose of undergoing a second probation with a view to ultimate life. We can only say that this is at best but a far-fetched supposition, of which there is not the slightest hint in any part of scripture. We admit that a supposition in the shape of a deduction in some circumstances may have all the value of an attested fact; but in this case, we think it is utterly worthless from the unsoundness of the premises from which it is drawn. It is founded on the presumption that all men are ultimately to be saved. This presumption our correspondent bases upon particular statements in the New Testament; and these statements are taken to be confirmed by passages in the Old Testament of the kind we have already dealt with. With regard to the latter class of passages, we may dismiss them generally with the remark that they are of no value to the universalist, apart from the definitive declarations in the New Testament from which he primarily derives his idea, for the simple reason that if they do apparently accord with his belief, they are equally capable of being harmonised with the idea which he opposes. The New Testament statements are the foundation stones of his broad and beautiful temple. To them therefore, in particular, our attention must be directed. Want of space prevents our considering them now. We must reserve the task till next month.

EDITOR.

April 14.

### Dr. Thomas and his Mission.—No. 7.

MR. CAMPBELL thought it would be prudent to restrict the debate to the immediate listeners, remarking that the publication of the Doctor's debate with the Rev. Mr. Watts, a presbyterian preacher, on the immortality of the soul, had done mischief enough, which he did not want to be extended by publishing the present debate. The debate with Mr. Watts had occurred in

1837, in consequence of a challenge given by that gentleman, in the confidence that he would be able to stop the Doctor's mouth. The debate with Mr. Campbell continued till the middle of the third day, when it was suggested by mutual friends that they did not seem to be any nearer than at the beginning, and that as it was desirable there should be harmony, the meeting should be finished by each delivering a discourse on some topic unconnected with the subject of debate, after which, it was proposed a meeting should be held for reconciliation. This proposal was agreed to by both parties, and in the afternoon, they came together to act upon it. The Doctor's discourse was the first in order, and he selected for his subject the statement of Paul "No man can say that Jesus is Lord but by the Holy Spirit." When he had finished, Mr. Campbell rose, and in violation of the arrangement entered into, he gave out for his subject the saying in the Apocalypse, "I saw under the altar the souls of them that were slain;" by which he obtained the last speech in the argument, to which the Doctor had no opportunity of reply. The reconciliation meeting was held in the evening, but from this, both Mr. Campbell and the Doctor were excluded. Prior to the meeting however, the Doctor had called aside the brother who was to preside, and unburdened his mind to him. He told him that he (the presiding brother) was well aware that the real difficulty between himself and Mr. Campbell was in relation to re-immersion and the immortality of the soul, but that the policy of Mr. Campbell and his friends was to make it appear that he (the Doctor) was seeking to split "The Reformation" upon the question of whether infants, idiots, and pagans were saved, and upon the mode of punishing the wicked. "The principles affirmed concerning these topics" observed the

Doctor, "are but conclusions from the main premises; and if they will be satisfied with my holding the discussion of these things in abeyance for the sake of peace, I have no objections: but I certainly will never consent to compromise the principles themselves." The Doctor did not at this time attach the importance to the subjects in question, which he afterwards came to see they possessed. The meeting which followed was a stormy one. Mr. Campbell's partizans strenuously endeavoured to get a resolution passed that the Doctor should be requested no more to use the press on religious subjects. This was opposed with equal tenacity on the other side: and the meeting was on the point of breaking up in disorder, (the Doctor and Mr. Campbell being in conversation in the room below) when the president effected the passage of a resolution in accordance with the Doctor's directions to him. The resolution was to the effect: "That whereas certain questions agitated by bro. Thomas concerning infant salvation and the destiny of the wicked, gender discussion among the brethren, resolved that he be requested to suspend the agitation of of these subjects, (except when misrepresented) for the sake of peace." Mr. Campbell and the Doctor were then called in, and the Doctor believing that the resolution compromised no principles, agreed to it. The question then arose as to what should be done to make peace between the Doctor and the church at Richmond, which had circulated a document, charging the Doctor with extortion. The Doctor at once declined entering into any communication with a church which could sanction such a course as had been pursued towards him in the publication of a slanderous pamphlet without giving him a chance of defending himself. Mr. Campbell remarked that the church in Richmond had used the Doctor badly, and

though the Doctor had not changed his opinions since the time he denounced him as "fit only for the society of Tom Paine, Voltaire, and that herd," he gave him the right hand of fellowship, and called him "brother Thomas." This was the last time the Doctor ever set his eyes upon Mr. Campbell. The meeting separated, and Mr. Campbell's admirers, before reaching their homes, spread the report that the Doctor was dead and buried (in the theological sense, of course.) To this process, the Doctor has very frequently been subjected, but has always hitherto turned up in opposition to the hopes and wishes of his adversaries.

In the spring of 1839, the Doctor made up his mind to pay a visit to the Western States, with a view to future operations. Having completed his arrangements, he started on horseback to accomplish a journey of 900 miles, across the mountains of Virginia, the Ohio and other rivers, through the woods and forests of Indiana, and over the prairies of Illinois, to Chicago. His object in undertaking the journey on horseback was to see the country for the purpose of enabling him to decide upon the desirability or otherwise of removing from Virginia. He got through his long and solitary ride without molestation, in connection with which we may mention that he was unprovided with arms or other means of self-defence. Towards the end of the journey, the country was beautiful; land he ascertained was cheap, while the price of wheat stood at a dollar and a half a bushel, rendering farming sufficiently profitable by hired labour to leave a margin ample enough for the exigencies of livelihood. This fact weighed considerably with the Doctor, who was desirous of supporting himself in such a way as would leave him at liberty to pursue his literary

vocations. He finally decided to remove to the country of his explorations. He accordingly broke up his establishment in Virginia, sold his farm, and arranged for the transfer of his household to their new quarters, which was rather a formidable undertaking in these times, when railways had not been generally introduced. They set out on the 1st of December, 1839, with a waggon and four horses, and a one-horse carry-all, on a journey which it took two months to complete. During all this time they camped in the woods at night, with the exception of a few days they spent in Ohio, where they halted to refresh themselves and their horses, and to visit some friends in Cincinnati. Shortly after they started from Cincinnati, the Doctor had a narrow escape of being killed by a gun accident. He had with him a smooth bore rifle, which he used for the purpose of shooting game on the route, to replenish the larder of the party. On the occasion referred to, his brother in loading the rifle had overcharged it, and when the Doctor raised it to his shoulder to fire at some pigeons resting on a neighbouring tree, the gun burst, and a fragment of the shattered stock struck him on the face, which the next moment was black with powder, and streaming with blood. His cap was on fire, his thumb was wounded; and it was discovered that a piece of something had passed through his cap three inches above his forehead. The barrel of the gun was thrown over his head, and alighted on the ground six feet behind him. For ten days after the accident, the Doctor suffered severely from its effects. Sparks of light danced before eyes, and his hearing was entirely suspended. This was the second accident of the kind that had befallen him. The first occurred some years before, while on his way from Cincinnati to Cleveland. His

brother was about to shoot at an eagle, when the Doctor thinking his brother would be sure to miss, asked him to let him have the gun, which he did. The Doctor took the gun, and as he was creeping along towards the tree on which the eagle was perched, the trigger caught in the skirt of his coat, and the gun went off, discharging it contents upwards past the side of his face, scorching the breast of his coat, but fortunately not inflicting any wound.

The party arrived at their destination,—(Longrove, 33 miles from Chicago)—in the midst of a November storm of sleet and wind, &c. It was a dull beginning to the new enterprise. The land which the Doctor had purchased consisted of 288 acres, and had to be entered in order to obtain a title. There was nothing in the shape of a house on the land, but three or four empty oat stacks, one of which was built over and enclosed with fence rails forming a sort of shed shelter from the weather. On consideration, it was decided to store the goods of the party into this contrivance of agriculture; and yielding to the pressure of necessity it was resolved, that some of the party should spend the night rough as it was, under the same fragile roof. By a little arrangement of the baggage, tolerable quarters were provided for the Doctor's brother, the man servant, (half Indian, half negro,) and the boy, while for the Doctor and his wife and daughter, temporary accommodation was secured, at the house of an English labourer who lived in the neighbourhood.

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### The Bible as a Law of Life and Immortality.

(Continued from page 163.)

Now, as to the personality of the Holy Spirit, it would seem that if the Holy

Spirit is an entity, man's spirit may be so also, and to admit the former, would admit the latter as possible. But it so happens that scripture does not testify to any thing of the kind; it testifies to the contrary. Of the history of the doctrine of the personality of the Holy Spirit, we are ignorant, but the origin of it is evidently natural to the doctrine of the immortality of the soul. It is quite in keeping with the natural bent of the human mind to conceive of God as it conceives of itself. It is the custom of the heathen to make gods after the imagination of their own hearts. To create a God, or think of a god as a being like unto man's self, is just the effect of that self-approval with which man in his false esteem of himself, in his thinking of himself more highly than he ought to think, embraces his own character. And as men *will* believe they possess spirits immortal, separable from, and independent of their bodies they do not require to stretch their reason far to conceive of God as possessing a spirit of a like kind, which he sends forth to act though in harmony with him, independently of and separable from him. The belief in the former leads to a belief in the latter. And since what we affirm of man's spirit *seems* like to what we affirm of God's spirit, it may appear to some that these remarks are as applicable to ourselves, but there is a distinction. We do not necessarily reason from the less to the greater. We do not say that because man is so, God is so, nor do we imply it. We would rather reason from the greater to the less, and say because God's spirit is so, man's cannot be in its kind otherwise, but we do not even this, save in our showing that some things are said of the one that are said of the other, but this does not imply everything, for though the personality of the Holy Spirit could be proved from scripture, it could not contradict the doctrine of man's materiality and mortality that we therein find. And besides, man is not a fit comparison with God in the matter, for whatever God may be, man is a creature, has a beginning, and therefore, why not an end? whereas, God has no beginning, is increate, and therefore can have no end. The immortality of God's spirit is incontrovertible because God possesses it. "He only hath immortality" (1 Tim. vi. 16.) and having it in his person, he must have it in his spirit. While all those who are immortals with him, possess their immortality *from* him, through, in, and by his spirit, which is HIS,

not theirs, but given to them as a gift to be possessed within their bodies, as the temples of it, which being free from sin cannot be defiled, and therefore will never be destroyed. They live in God, He in himself, and therefore is the only possessor of immortality in the exact sense of the term (see 1 Cor. iii. 16, 17, vi. 19), whereas man being in bondage to sin is mortal, and his spirit which must be remembered is God's spirit in its fundamental operations—as that which sustains and upholds him, as that which instructs and inspires him, and is hence the creative agency of his thoughts, must terminate with the destruction of his body, and thereby effect the annihilation of his thoughts, for otherwise, did his spirit exist after death, his thoughts could not perish, but continue, and, as it is taught, become even more animated and intense. But David as if he had in his view such a belief as this (and he must have had, for he was surrounded by nations who believed such things, and his own people were always prone to love the superstitions of their neighbours,) affirms (Psalm cxlvi.) that when "man's breath goeth forth when he returneth to his earth.....his thoughts perish," and with this abridged statement he might have contented himself since the conclusion he arrives at is obvious enough from Moses' testimony, but he inserts that which we have left out in our quotation for an evident purpose. He inserts these words, "in that very day," and he was not the man to insert words as these for mere talk; "when man's breath goeth forth" says he "when he returneth to his earth, *in that very day*, his thoughts perish." Why did he use these words "in that very day"? Why did he not rather teach that "in that very day" the spirit returned to God who gave it, and mingled amongst kindred spirits, as taught in "Our companions in glory" and "Heaven our home?" Why did he not teach that "in that very day" the spirit took part with those in heaven in feeling a deep interest in those on earth, the belief of which says the author of "Heaven our home," "is calculated to exert a powerful influence upon us in relation to our life and conduct in this world; and to realize the influence, the thought of it must be carried about abidingly." Is the author a Jesuit under the cloak of a christian teacher? Why did David not teach this doctrine too? Were not these words of his "in that very day" the most suggestive that could be for the

purpose? Why then did he use them at all? Because as he was counselling his people not to put their trust in man, they may have hoped as many nowadays do and are taught to do, that when their friends have departed, their friends would still continue their help while hovering round them in the shape of "glorified" and "immortal spirits" after the fashion of the "intercession of saints" and "our friends in heaven" as implied in these doctrines, of which Protestants are as guilty as Romanists. Now, as the termination of man's spirit as here taught by David in the psalm referred to, is in no wise inconsistent with the immortality of God's spirit, the non-personality of man's spirit would not necessarily be any obstacle in the way of believing in the personality of God's spirit were this doctrine taught in scripture. But as it is not taught-it is necessary to be conceived to confirm the doctrine of the personality and immortality of the soul, and shape a consistency. If the latter is found in scripture, the other must accompany it, though were the former found there, it would not be necessary for the latter to be found there, because were the doctrine of the personality and immortality of the soul taught alongside the non-personality of the Holy Spirit, such an inconsistency would appear between the two as would ill befit the character of "all scripture given by inspiration of God." And it is for these reasons we introduce into our argument against the "immortality of the soul" the subject of inspiration and the Holy Spirit, as we do not only find in scripture the non-personality and non-immortality of the soul, but find along with it the non-personality of the Holy Spirit, and so together they enable us the better to form our argument, and display the logical harmony of Holy Writ.

To pursue the argument therefore, we affirm that the spirit of God is ONE whether in the creating and upholding of all things visible and invisible throughout the infinitude of his all-seeing eye, or in the instruction of man, and in the revelation of his holiness, from the "holy of holies" within the tabernacle of heaven. In the one, it is that "word of the Lord," that breath of his mouth by which all the hosts of the heavens were made, that word of his power by which he upheldeth all things, that spirit of his which in the beginning "brooded on the face of the deep" Ps xxiii. 6, Heb. 1. 3, Gen. 1. 2. In the other, it is that wisdom

as personified in Prov. viii. 22. "The Deity possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was, when he prepared the heavens, when he appointed the foundations of the earth, there was I by him as one brought up with him, and I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of his earth and my delights were with the sons of men," and as in the beginning, so in the end, as prophesied by Joel iii. chap. 28 to end. In the one case, a spirit of creative power, in the other, a spirit of wisdom, a spirit of holiness, the Holy Spirit, and both the same spirit of God—the same effluence, or spirit, or breath manifested in two distinct features, or rather many features of God's character. It does not appear as a centre, but as the centre's circumference and rotation; nor, as a star visible at a point, but as the rays of that star diverging in unbroken lines from that point to every eye who sees it; nor, as a planet huge in its form, but as the planet's forces of attraction and repulsion, cohesion and gravitation; nor, as the sun, but as its light and its heat diffused through space, and as its power through these of generating and consuming life. And so, it is not God, but his power manifested in, and upon all things, that power of his, that force, or influence, or speech of his, for "He spake and it was done;" that authority of his, for "He commanded and it stood fast;" that—call it by whatever term we may—by which he creates, destroys, quickens, annihilates, upholds, casts down, strengthens, subdues, draws forth restrains; that by which he performs all his wonderful works in, upon, and by man, and all creatures, and all things. And as such it is a FREE spirit. Free-diffused through the ken of its Almighty possessor and sender-of-it-forth. It is not restricted to narrow limits; it is free—free as light is—free as the air is (Habii) free to all in the measure they must possess to sustain existence, and free in a measure so inexhaustible for more important ends than mere existence, to all who desire it after the example of David (Ps li. 11, 12). "Take not thy holy spirit from me . . . uphold me with thy free spirit." And free and flowing as water is. As water, it may be sprinkled, poured, drunk, and immersed with. It may be sprinkled—this term is not so clearly applied to it as if it were so scarce as this term would

imply, like water in a dry and parched land. It is more fully diffused than this and hence it can be poured Prov i. 23. "I will pour out my spirit unto you, I will make known my words unto you." Is. xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my spirit upon thy seed." And it may be drunk so plentiful is it, that he that cometh unto Christ and drinketh, "out of his belly shall flow rivers of living waters; and this spake he of the spirit which they that believed on him should receive." John vii. 37, 39. And like the ocean it is as fathomless that that all may be baptized in it. And so overflowing in its tides that hosts will be as it were submerged by it. For proofs of this read Acts i. 5. "But ye shall be baptized with the Holy Spirit" (1 Cor. xii. 13.) "By one spirit are we all baptized into one body" and as implied in the union which takes place between Christ and his saints after the resurrection, in which the saints shall be like Christ, one with Him, He in them, them in Him, and all in God, by, and through, and in one spirit, 1 Cor. xv. 44, xxviii. 49, Rom. viii. 11.

Again it is a covering, and this so broad as that a nation may be, and a nation will be, gathered under its folds as a hen gathereth her chickens under her wings. (Matt. xxiii. 37, as illustrated in Isaiah xxx. 1.) "Woe to the rebellious that cover with a covering, but not of my spirit." And this which is not of God's spirit, is the "strength" of Pharaoh, or his power put in contrast with God's power. The comparison is not between God and Pharaoh, but between God's spirit and Pharaoh's spirit, and both are called coverings, to distinguish between that which is put forth from a person, and the person himself. And the distinction between the two coverings here contrasted are aptly defined as that between light which is a covering, and darkness as a covering. The covering from Egypt is called the "shadow of Egypt;" and this implies that the other is a covering of light. The "shadow" is Pharaoh's spirit or the spirit of Egypt. And as a shadow is broader than the thing itself that is shadowed, and as light is broader than that which sends it forth, so is the spirit of Egypt to Egypt and the spirit of God to God,—what is affirmed of the spirit cannot be affirmed of the person. God's person is within bounds his spirit throughout all space. The Egyptians and Pharaoh were within boundaries, but their shadow was beyond these; their power was exercised, and felt in other territories and among other nations, and hence it was as a



covering "the covering which the rebellious chose which was *not* of God's spirit." And then in the following chapter along side the like contrast of spirits, the persons are contrasted. The Egyptians are put for Pharaoh and are called men, and the contrast is *not* between them and God's spirit, but between them and God himself, and their horses, which have no control in the matter, but are the instruments of power in the hands of the Egyptians, and hence a power or strength proceeding from Pharaoh, they are contrasted not with God the controller, or director of his spirit, (Isah. xl. 13,) but with the spirit the instrument controlled by him; "their horses are flesh; not spirit." They were flesh-spirits nevertheless, proceeding forth from Pharaoh, as the spirit put forth by God, in the numerous agencies or manifestations of his spirit—his creative energy or almighty power in contra-distinction from the horses which are created by him, though sent forth by Pharaoh. They were flesh as related to God, they were of

his own creatures, but spirit as related to Pharaoh. Pharaoh could not exercise his power without them, and being flesh they constituted along with other instruments of Pharaoh's power a shadow instead of a substantial covering, and hence as a spirit covering, a mere appearance without any reality.

But again, as a shadow has resemblance to the thing shadowed, the "shadow of Egypt," was as Egypt itself. It was a covering of darkness in contrast with the spirit of God, which was a covering of light. In him there is no darkness at all. (1 John i. 5.) In the resemblance of it therefore, as in the breadth of it, the "shadow of Egypt" was not Egypt itself, but the reflection of it, and the spirit of God in contrast with this, was not God himself, but the reflection of Him.

W. D. J.

(*To be continued.*)

### Discussion between Mr. J. Dougall, of Aberdeen, and the Editor.

THE following is the conclusion of Mr. Dougall's unfinished paper of last month, and commences with the last sentence of what has already appeared, so that the sense may be complete:

The Bibleist's constant study is to learn of Christ by drinking in "the sincere milk of the word," direct from the Bible itself without intervention of that which Luther termed "the sooty sack of human expositions." His business is to enquire "Lord what wilt thou have me to do?" looking to the written word as the only oracle which can speak for his instruction and guidance; it is not the culling of pet texts, like flowers, for the adornment of a confession, or a creed, but the doing, with all his might, of that which his hand finds to do, in the way of his Lord's commands. He does not bestow all his care and concern upon the arrangement of a system of doctrines, tremulously guarding their orthodoxy, or consistency, or fancied value, as the principles of his denominational community, but which at the best are mere abstractions and amount to nothing more than opinions and notions. Whilst jealously careful of every jot and tittle of his Father's Will and Testament, and "earnestly contending for THE FAITH, once delivered to the saints," he will not

be found engaged in walling off a single class of texts, from all others, cultivating and irrigating them by constant study, and looking upon the rest of the Bible as a kind of common or unenclosed waste where at random may be picked up such indigenous plants as are considered suitable proof-texts for bolstering up favourite crotchets, regardless of subject, grammatical construction, or connection. Moreover, the Bibleist prizes much the "ensamples," which have been "written" in the Old Testament for "our admonition upon whom *the ends of the world are come*;" he "marks those who walk as the Apostles did;" and strives to find and follow the footprints of his Lord and master, in the authentic narrative of the gospels, the apostolic epistle and other writings of the New Testament. In fine, he regards the Bible not only as the quarry for materials to "build up in Christ Jesus," but also as the only perfect rule to guide in building up "His own house, whose house are we, if we hold fast the rejoicing of the hope firm unto the end."

The Christianity of the Bible, as contradistinguished from that which passes current as such, amongst the sects, is based upon FACTS and not upon doctrines. It is worthy of especial notice that *doctrines* when

referred to in the New Testament are condemned, without one single exception. "Teaching for *doctrines* the commandments of men." Matt. xv. 9. "After the commandments and *doctrines* of men." Col. ii. 22. "Giving heed to seducing spirits, and *doctrines* of devils." 1 Tim. iv. 1. "Be not carried about with divers and strange *doctrines*." Heb. xiii. 9. *Doctrines* of men, *doctrines* of devils, *doctrines* of Christ? never! The word is always in the singular number, when commended. "If any man will do his will, he shall know of the *doctrine* whether it be of God, or whether I speak of myself." (Christ) John viii. 17. "And they continued steadfastly in the apostles *doctrine* and fellowship, and in breaking of bread and in prayers." Acts ii. 42. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart, that form of *doctrine* which was delivered you." Rom. vi. 17. "All scripture given by inspiration of God is profitable for *doctrine* for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works." 2 Tim. iii. 16. "Exhort servants \* \* \* that they may adorn the *doctrine* of God our Saviour in all things." Titus ii. 9, 10. "Therefore leaving the principles of the *doctrine* of Christ, let us go on unto perfection; not laying again the foundation \* \* \* of the *doctrine* of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. vi. 1, 2.

REPLY TO THE EDITOR'S REMARKS OF  
LAST MONTH.

Were it not that some readers might attribute silence to contempt or inability, the fillip might have sunk into oblivion. The Bibleist occupies a very difficult, and sometimes a very painful position, inasmuch as a sense of duty impels him to write or speak that which may give pain. For once, *only once*, shall an endeavour be made to follow the Editor in his fillips. In doing so, respect must be had to Solomon's two opposite advices:—"Answer not a fool according to his folly, lest thou be also like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." (Prov. xxvi. 5, 6.) The hope is that the words now to be penned may prove to be as the "faithful wounds of a friend" and lead to the Psalmist's conclusion when he said "Let the righteous smite me, it shall be a kindness: and let him reprove me; it shall be an excellent oil which shall not break my head." Psalm cxli. 5.

Like a naughty boy, the Editor will not be taught good manners. No he wont! He *will* call names. Perhaps he may be persuaded to respect the sage advice which the following doggerel conveys—

Don't aim too high,  
You'll miss your mark,  
And shoot your own sow in the dark.

Imagination of the most lively and jerking a character, occupies the position of sober argument. What but an exuberant fancy could have induced the Editor "to suspect it is names and not things that the quarrel is about"! The Bibleist does not quarrel with persons, names or things at all. His lifelong quarrel is with error. To avoid a squabble, the name Christadelphian was used, because it is adopted by, and most acceptable to, those opposed. Bare assertion as yet, is all that has been tendered as proof that the spirit "speaketh expressly" this name; or that Christian is a term used by any New Testament writer as "nickname," and therefore to be repudiated by a Bibleist. In this is there not sure evidence of "vain imaginings," and of that natural tendency to idolatry, which leads men to prefer something of their own framing? "My dearly beloved, flee from idolatry." What else than liveliness of imagination was needed for him to "anticipate it will turn out that the Bibleist has a creed to uphold!" Is this to be taken as a manifestation of the Editor's claim to be "one of the seers!" The definition of a creed, if not philosophically exact, deserves at least to be accepted because of its very conciseness. We are told that it is, "the sum of anything believed." The Bibleist not being of the "rest and be thankful" school, declines to inscribe "finality" upon his creed. The last item cannot be stated in the account to be summed up, until faith shall have been dissolved in sight. His language is, "not as though I were already perfect;" and in faith as well as all other graces and duties, "his path is as the shining light, that shineth more and more unto the perfect day." The imaginative faculty of our worthy Editor, which crops out ever and anon, reaches a climax in his concluding sentence, finding vent in highly poetical language—"The wind of discussion may blow the clouds away"! It is, indeed, "a consummation devoutly to be wished" and which both of us should endeavour to bring about. "Light! more light!" were the dying words of Bunsen. Reader! Is this thy cry? "Creeping where no life is seen" hover the vapouring fumes of *suspicious, anticipations, wishes*. No mental vision can ever

expect to reach, far less penetrate cloud-land proper, until a free current shall have ventilated and cleared away, all such, from our several stand points. Suspicions, anticipations, wishes, and "doctrinal perceptions" bear to each other a very striking family resemblance. Their parentage, in so far as Christadelphians are concerned, is unmistakable. The professor who furnished the Grecian name, and to whose *learned* criticisms and expositions, the Editor in the preface to his printed Lectures, acknowledges his indebtedness for the vast theological stores, and critical acumen, therein displayed by him, deals largely in similar commodities. Like master, like scholar! It is to be hoped that the disciple will not have the temerity to follow his lord in the use of another unenviable characteristic. When reference was made to the "drowned rat," not "a drowning rat," as misprinted last month, the principles, as well as the course adopted by Dr. Thomas in promulgating them when in Britain some years ago were intended. At that time the Doctor introduced quite a novelty into his discussion with Mr. King—he gave a drawing of Mr. King's head. If this was no more conclusive an argument than suspicions, anticipations, and wishes, it yet had the merit of being quite *demonstrative*. Many readers of the *Ambassador* are ignorant of these doings and characteristics; and as this discussion is entered upon solely for their sakes, in their names we say, a truce to all such vapouring! The new phrases which fresh echoes of Dr. Thomas's wise-saws and ways present, are at the best but kaleidoscopic views of the drowned rat, whose last gasp we take the demonstrative argument referred to, to be. An endeavour will be made to deodorise these fumes and vapours, so that the clouds which inhere to imperfect humanity in its best estate may be the only veil through which both readers and writers shall have to look into "The law of the Lord" which "is *perfect*, converting the soul; the testimony of the Lord" which "is *sure*, making wise the simple; the statutes of the Lord" which "are *right*, rejoicing the heart; the commandment of the Lord" which "is *pure*, enlightening the eyes; the fear of the Lord" which "is *clean* enduring for ever; the judgments of the Lord" which "are *TRUE AND RIGHTEOUS ALTOGETHER*." Psalm xix. 7. 8. 9.

There is a Book, who runs may read,  
Which sacred truth imparts,  
And all the lore its scholars need,  
Pure eyes and humble heart.

One word as to the nails and the wood which seem to bulk more in the Christadelphian eye, than the sober fact—"Christ died." Geo. Whitefield, the prince of revivalist preachers, more than a century ago, bore testimony to the "quick and powerful" character of the BARE WORD, when he testifies that the simple reading of the xxvi. and xxvii. chapters of Matthew's Gospel had been blessed to the conversion of more souls than all the hundreds of sermons which he was privileged to preach. If the Editor requires information in reference to the sapless wood, which formed the Cross, application had better be made to those who charge themselves with its especial custody, of whom Pope Pius Nono is the acknowledged Head. Should any Northern friends wish to hear how we proclaim the truth, their curiosity may be gratified by a visit to the meeting place at Union Row, Academy, Aberdeen, where the brethren will heartily welcome them. The responsibility for sayings and doings, rests solely with the individual who speaks or writes.

If it were not too pedantic, the Editor will pardon another lesson in grammar. "*Adamic* disobedience" means disobedience *like unto* Adam's. Of this we cannot be guilty, so that any doctrine or doctrinal perception of it must be a figment. If he intended to say "Adam's disobedience," why murder words even for the sake of a denominational nomenclature.

No. 3, Mount Street, } J. D.  
Aberdeen, 13th April 1865. }

Mr. DOUGALL, in the concluding remarks that ought to have appeared last month, tells us what the Bibleist is, and what he is not. We presume his definitions honestly embody his impressions on the point, but we should like to have an opportunity of testing whether those impressions are well founded or not. This we expect to have when Mr. Dougall gets through preliminaries and sets to work either aggressively or constructively, by way of developing what his notion of "Bibleism" is, in opposition to the principles espoused by the *Ambassador*.

It may be as Mr. Dougall says, that the Bibleist "drinks in the sincere milk of the word direct from the Bible"; but until he shows us the result of this drinking on the part of the Bibleist, it is impossible to say whether his digestive machinery is able to convert the heavenly aliment into good spiritual blood, or whether on the contrary, it is so disordered as to sour the good milk

and destroy its nutritive properties. When Mr. Dougall permits us to make the acquaintance of the Bibleist by delineating his likeness in doctrinal tints, we shall be able to settle the point to our own satisfaction. So far we confess to grave misgivings from one or two things Mr. Dougall says about him. While telling us that "he looks to the written word as the only oracle that can speak for his instruction and guidance" (which many profess to do who are ignorant of its instructions) he gives us to understand that he is very shy of any thing approaching to a "system of doctrines," and is never to be found "tremulously guarding their orthodoxy or consistency;" as Mr. Dougall stated last month, "he has no creed to uphold." This representation of the Bibleist very much shakes our confidence in the claims put forth for him by Mr. Dougall. That a man can be a Bibleist in the sense of knowing what the Bible teaches and acting up to his knowledge, and yet be timid at "a system of doctrines" which the Bible propounds in the most compact and determinate form, and to which it demands the most rigorous conformity on the part of all claiming to be the servants of God, we cannot for one moment believe. A saint is one who "holds fast the form of sound words," apostolically and prophetically delivered, refusing "PROFANE AND OLD WIVES' FABLES" which have increased to universal ungodliness; and in order to draw the line between the "sound doctrine" and the "fables," he cultivates the definite doctrinal perceptiveness of which Mr. Dougall seems to have such a dread. How otherwise could he distinguish "the truth," from which Paul predicted men would turn away, (2 Tim. iv. 4.) from the fables which he said men would turn to? To be able to do so requires precise discrimination of the boundaries that divide doctrinal truth from doctrinal error, and this discrimination cannot be possessed without enlightenment in that "system of doctrines" which constitutes the truth. Possessing this enlightenment, the faithful steward of the truth, unlike the Bibleist, is found tremulously guarding "the orthodoxy (that is, the soundness,) and consistency" of the truths or teaching of which it is made up, and which history has shown men have such a tendency to pervert and corrupt. How else could he carry out the exhortations to "hold fast" and "contend for" the one faith once for all delivered. Mr. Dougall hints that a Bibleist neither takes up his head with loctrines nor puts himself about for their defence, from which we are led to infer that a Bibleist is one whose Bibleism

amounts to a mere reverence for the Bible as a book after the type of the sentimental extravagance which dots on a gift-book as a souvenir of friendship, without any interest or intelligence in the contents of it. If this be the case, the name Mr. Dougall appropriates to his faith, (which we may remark, is entirely foreign to the Bible's nomenclature,) is well chosen; for Bibleism literally translated resolves itself into "Bookism."

The justice of these remarks is apparent in view of the endeavour to disparage the use of the word "doctrines" with which Mr. Dougall supplements his delineation of the "Bibleist's" characteristics. Having affirmed that "the christianity of the Bible," (by which we presume Bibleism is meant,) is not based upon "doctrines," he calls attention to the fact that that word never happens to occur in the New Testament in connection with commendation, and quotes four passages where it does occur in an opposite connection. He does not state what conclusion he would wish the reader to draw from this circumstance, but in view of the proposition which he starts with, it is evident he cites it as a proof that "doctrines" as such are incompatible with "christianity." This idea is positively amusing. What is a doctrine? As defined by Nuttall, it is "a precept, a maxim, the act of teaching." As defined by Parkhurst's Greek Lexicon, which is of more importance, as setting forth the exact import of the original words, of which two are employed, it is "any truth of the gospel concerning faith or manners;" "instruction, information conveyed by teaching;" "the subject of teaching, doctrine, precepts, delivered or taught." Hence Paul exhorts Timothy to "give attendance to reading, to exhortation, AND TO DOCTRINE," (that is, teaching, as distinguished from exhortation.) He further says, "Take heed unto thyself, and unto the doctrine (or teaching): continue in THEM, for in doing this, thou shalt both save thyself and them that hear thee." He predicted a time when men "would not endure sound doctrine, but would turn away their ears from the truth," showing that "the truth" and "sound doctrine," are equivalent terms. The truth is a matter of teaching, and in being taught, it becomes doctrine, for the words *didaskalia* and *didache* translated "doctrine," both come from the verb *didasko*, to teach. Hence the relation of doctrine or doctrines to the truth is a question of quality. Unquestionably, "doctrines OF MEN," "STRANGE doctrines," "doctrines of

devils," and any other kinds of doctrine not in accordance with the truth, are to be avoided with all the animus inculcated in the apostolic exhortations; but are true doctrines to be discarded? Are there no such things as true doctrines, or teachings? Paul does not condemn doctrines as such in the abstract. He does not say "Beware of doctrines," which would have been simply absurd. He might as well have said "Beware of teachings," in which Paul, would have been inconsistent with himself, for as we have seen, he exhorts Timothy to "Give heed to the doctrine or teaching," and says to him "These things command and teach" and "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach—*didasko*—(doctrinate) others also." Jesus found fault with the leaders of the Jews, for teaching for doctrines the commandments of men." If they had "taught for doctrines," the commandments of God, which Christ's rebuke implies they should have done, there would have been no rebuke. It was not the teaching of doctrines that called forth his condemnation but the teaching of *wrong doctrines*.

It matters little whether the singular or the plural form of the word be used. A man's doctrine is a man's teaching; and if that teaching really is teaching, that is, the impartation of ideas, and not a mere maze of meaningless words, there must be definite points or items in his teaching, comprehensible, or at least cognizable to the mind. Now what does it matter whether we call them "points," "teachings," "things," or "doctrines." They must be designated in some way for the sake of definiteness of discourse; and we suggest to friend Dougall that it would be better to go at once to the main question, viz., wherein "Christadelphian principles," as he has been pleased to denominate them, misrepresent the doctrine of Christ, than to stickle at mere technicalities which affect the question neither one way nor the other.

With the view of bringing the discussion to this bearing, we direct attention to the fact set forth in one of the testimonies quoted by Mr. Dougall, that the Pentecostal believers "continued steadfastly in the apostles' doctrine," the meaning of which we submit to be that they "kept in memory what was preached to them by the apostles" (1 Cor., xv, 2). The apostles' doctrine was the apostles' teaching, and the teaching was communicated by proclamation or preaching. Hence to continue in their doctrine, was to "hold fast" what they taught. Now what did the teaching

relate to? What was the subject matter of it? For we must know this in order to put ourselves in the position of the Pentecostal believers. In answer, we submit that the apostles' preaching consisted of "the things concerning the Kingdom of God and the name of Jesus Christ," in proof of which we quote three testimonies which are only specimens of others. "But when they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized both men and women" (Acts, viii, 12). "To whom he (Paul) expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets" (Acts, xxviii, 23). "Preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ" (verse 31). This being so, we submit that to "continue in the apostles' doctrine" is to persevere in the belief of their teaching concerning the Kingdom of God and concerning the Lord Jesus Christ, and that no man can be a Bibleist in the real sense who is ignorant of those teachings. We submit further that those teachings do not all refer to "facts," but relate largely to things promised and not yet developed; that one of the things promised is the Kingdom of God, which we find proved by the following testimonies: "Hearken my beloved brethren. Hath not God chosen the poor of this world, rich in faith, to be HEIRS of the kingdom WHICH HE HATH PROMISED TO THEM THAT LOVE HIM." (James ii. 5.) " \* \* \* in all your persecutions and tribulations that ye endure which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God FOR WHICH ALSO YE SUFFER." (1 Thess. i. 5.) "Through much tribulation we must enter the kingdom of God." (Acts xiv. 22). "Then shall he (Christ at his coming) say unto them on his right hand, Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world." (Matt. xxv. 34). "The unrighteous shall not inherit the kingdom of God." (1 Cor. vi. 9, 10; Gal. v. 21; Eph. v. 5). This kingdom of God we affirm to be a thing of future development, to be set up at the coming of Christ, and therefore having no present existence except as a subject of faith and hope. We do so on the strength of the following testimonies:—"Jesus Christ shall judge the quick and the dead at his appearing and his kingdom." (2 Tim. iv. 1). "When the Son of man shall come in his GLORY, then shall he sit on the throne of his

glory." (Matt xxv. 31). "A certain nobleman (Christ) went into a far country (heaven) to receive for himself a kingdom and to return." (Luke xix. 12). "One like the Son of Man came with the clouds of heaven; \* \* \* and there was given him a kingdom, glory, and dominion that all peoples, nations, and languages should serve and obey him." (Dan. vii. 13). "Hallelujah, for the Lord God omnipotent reigneth: Let us be glad and rejoice and give honour unto him, for the marriage of the Lamb is come and his wife hath made herself ready." (Rev. xix. 6. 7.) "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever," (Rev. xi. 15.) "For the God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people. It shall break in pieces all these kingdoms, and it shall stand for ever." (Dan. ii. 44). Thirdly, we affirm that the preaching of Jesus and his apostles had reference to this kingdom; that the gospel which is the power of God unto salvation, is the gospel of the kingdom; and that no one who is ignorant of the kingdom as an order of things to be established, when God's time arrives, in

the earth on the basis of the Jewish commonwealth restored under Jesus, believes or can believe the gospel. This we prove by quoting the following testimonies in addition to those already cited in the case of Paul: "Jesus went about their cities and villages, preaching the gospel of the kingdom." (Matt. iv. 23.) He said, "I must preach the kingdom of God to other cities also for therefore am I sent." (Luke iv. 43.) "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." (Luke viii. 1.) "He called his twelve disciples together and sent them to preach the kingdom of God." (Luke ix. 1, 2.) "He received people and spake unto them of the kingdom of God." (Luke ix. 11.) "This gospel of the kingdom shall be preached to all nations." (Matt. xxiv. 14.)

There are other features of the apostles doctrine which are equally matters of promise with the kingdom; but for the present we abstain, inviting Mr. Dougall to show wherein this section of Christadelphian principles is at variance with the Bible. To his reply to our remarks of last month, we have nothing to say.

EDITOR.

April 18th.

## Answers to Correspondents.

Z.—Your article on the restoration of sacrifices in the age to come, is to hand and will appear next month.

T.K.—The third edition of Lectures, we are sorry to say, is delayed in the hands of the printer, who is at present under considerable pressure of business. The work, however is going forward though intermittently, and will we are assured, by the printer, be positively finished by the middle of June.

C.R.—Baptism is a BURIAL with Christ (Col. ii. 12), and therefore a complete submersion of the body, as, in fact the original word *baptizo* signifies; but we should hesitate to say, that the person submitting with full and loving intent to the institution failing, through some accident, to be entirely covered with the water, has therefore failed to put on Christ. The change expressed in these words is not the result of the mechanical process of being put under water, but is a change which takes place in God's mind towards the person as a result of the act performed in the connection in which he has required it. This being so, we can hardly suppose that a slight accidental miscarriage in the administration of the rite would invalidate its efficacy as an act of obedience legally uniting the subject of it to Christ. However, it is best to be on the safe side. If there be any doubt, re-immersion will settle it. Unquestionably, the person ought to be buried in the water.

J. R.—We regret that offence has been taken at

bro. Brown's letter on the nature of the body when it leaves the grave at the resurrection. There is no necessity for offence. The question is fairly open to argument and therefore beyond the province of "offence." The reason why we expressed no opinion on the subject was that we wished to reserve any such expression till the time arrived in the progressive exposition of the truth in which we are engaged, for the full demonstration of our own convictions. We never care to express an opinion unless we can at the same time give a reason. We strongly incline to the view advocated by bro. Brown, but are not prepared to take his strong ground in making it a test of fellowship, for the simple reason that the question is debatable. That is, the evidence as a whole is a little indecisive, and can, (with the exception of one or two points which determine our own convictions,) be harmonized with either theory, thereby preventing the positiveness of conviction which is practicable on other subjects. We believe the balance of testimony and argument to be on the side of the view advocated by bro. Brown, but nevertheless adhere to what we have said, the reasonableness of which, we hope to make apparent when the time arrives. Till then we ask a charitable suspension of judgment.

J. P.—We refer you to the note immediately foregoing. The doctrine of mortal resurrection may be a heresy; but we conceive it will never be proved to be so by consigning to the flames the

paper on which it is advocated. We should scarcely have expected an inquisitorial proceeding of this description in a community in reputation for so much culture and advancement, let alone common sense and loyalty to the truth. We vainly hope it was the irresponsible act of an individual who in a moment of conscientious zeal allowed his judgment for the moment to be upset, carried

away by what he may have conceived to be a righteous indignation. A more excellent way will be for the accusers to write a protest for insertion in the pages guilty of fulminating the heresy. There would then be an opportunity of bringing the matter to an open test, since we should claim to exercise the editorial prerogative of reviewing any such document.

## Intelligence.

**AUCHINCLOSS, (Cumnock).—**Two additions have taken place to the small community of the faithful at Sanquhar. Mary Stitt was immersed into the name of the Lord Jesus, on Monday March 21; and Jane Stitt, wife of John Glencorse, on Thursday, the 20th of last month; both having previously given satisfactory evidence of their understanding of "the things concerning the kingdom of God and the name of Jesus Christ."

**BIRMINGHAM.**—The attendance at the advertised lectures has been maintained throughout the month at a satisfactory point, the room being filled every Sunday evening. There is no sign of flagging. A further course of lectures is announced as follows:—Sunday, May 7, "The supposed New Testament evidences of the immortality of the soul and consciousness of the dead, examined"; Sunday, May 14, "The teaching of the Bible concerning God in opposition to both Trinitarianism and Unitarianism"; Sunday, May 21 "The events introducing and attending the second advent"; Sunday, May 28, "The truth in its individual application." At the close of the lectures, that is, on Sunday, June 4, a tea meeting is to be held followed by an open conference for the asking of questions and the statement of difficulties in connection with the views advocated in the thirteen lectures that will have been delivered.—On Sunday the 2nd ult. a young woman named Mary Garnstone, who had been in attendance at the meetings of the brethren for the previous six months or more, was immersed into the saving name upon confession of her faith in "the things concerning the kingdom of God and the name of Jesus Christ." She was attracted to the meeting in the first instance by reading the permanent announcement outside the meeting room.

**HALIFAX.**—Five Lectures have been delivered by bro. Shuttleworth, viz.—The Coming Millennium or "the things concerning the Kingdom of God"; The fall and rise of the Adamic Race, or "the things which concern the Lord Jesus Christ"; The Pentateuch; The Voice of God in the Psalms; "Damnable Heresies" (the latter 3 on Good Friday). A course of 12 Lectures has also been begun alternating (2 each Sunday) between Halifax and Rippon as follows:—Bible v. Tradition; Revelation v. Mystery; Deity v. Devil; Christ v. Antichrist; Death v. Life; Divine Nature v. Human Nature; The Kingdom of God v. the Kingdoms of Men; War v. Peace; Antipas v. Babylon; Faith v. Opinion; Destruction v. Eternal Torments; Repentance v. Sin. Antagonism and interest have been excited, and the brethren are sanguine of important results.

**LEEDS.**—The brethren here have been cheered by the obedience of Wm. Greenwood, of Keighley, (a neighbouring town). He is the individual mentioned in the note of intelligence from Leeds which appeared in the October number of the *Ambassador*. Having embraced "the faith of the gospel" as comprehended in "the things" concerning God's kingdom, and God's favour sacrificially manifested in Christ, he was baptised into Christ on the 16th ult, and immediately thereafter united with the

brethren in the memorial institution of "the table." He has returned to Keighley where he will stand alone. His intention is to do something for the truth, and the brethren, from their knowledge of him, entertain high hopes of the result.

**TURRIFF.**—Bro. Robertson writes on the 17th ult, that he started on the 1st of April, on a tour through the neighbourhood, which occupied him a fortnight. He visited Cuminstown, Pitsligo, Balfaton, Lonmay, Mintlaw, Longside, Crimond, and Fetterangus, lectured ten times, and spent a great deal of time in private conversation. As the result of his labours, John Kerr, of Fetterangus, was immersed, two at Pitsligo have decided to submit in the same way, to the obedience of the faith, and several have been aroused to attention.

**DR. THOMAS AND THE PROFESSOR FRIENDS OF THE TRUTH.**—In a letter to the Editor, dated March 25, Dr. Thomas makes use of the following remarks, which we presume will be interesting to our readers in general.—"I see that one W. P. has been rating me in M. S. to you. Is it not penance for one who loves and honors the truth, who has laboured for thirty years to develop it as a *distinct entity* undebbed by Ecclesiastical "harlots and abominations," who has endeavoured to bring men to an enlightened, and affectionate appreciation of the truth, and of all who love her—is it not *doing penance*, for such an one to be located for ten days, more or less, in a city where there are three hostile and rival parties all professing to believe the truth with him; one party rejoicing in the presidency of one, who, he was told, says, "he loves power and will have it"; another party, fellowshipping *ci-divant* Campbellites and Bowsties, who were immersed first, and professed to believe the gospel of the kingdom afterwards, thus imagining to patch up their old ragged garments with new cloth; and a third party of whose merits, as a stranger, compared with the others, he had no means of judging. Was not this *doing penance*; so that instead of being able genially to take all by the hand, to be under the necessity for conscience sake, to decline breaking bread with either party? I have not been "contending earnestly for the faith once for all delivered to the saints," by mouth and pen, for so many years, the life-time of a generation, for such results as exist in Glasgow, and other places. The Lord will adjudicate all things rightly when he comes. But in the meantime, I am at peace and in fellowship only with those who believe the Gospel of the kingdom and Name *first*; obey it afterwards in immersion into the Christ, as exhibited in the formula "The Father and the Son and the Holy Spirit—or the Father manifested in the Son by Holy Spirit, which is "the Christ;" and thenceforth "patiently continue in well-doing, thereby seeking for glory, honour, incorruptibility and life." These are Christadelphians or Christ's Brethren; all others are illegitimate or counterfeit. This is my position in Britain and America, though I may have to stand alone: and from it, at this late day, I am not likely to swerve."

# THE AMBASSADOR

Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—Prov. xiii. 17.

No. 12.

JUNE, 1865.

Vol. II.

## God's Purpose with the Jews.

### SEVENTH ARTICLE.

IN previous articles on God's purpose to restore the Jews to national existence and power in the Holy Land under Christ, we have spoken of the nation as a whole without taking into account the political sections into which it is, or rather was divided, in relation to that event. Something must now be added about "both houses of Israel," (Isaiah vii. 1.) in order to complete the reader's apprehension of the events attending the 'restoration of the kingdom again to Israel.'

The division of the Jewish nation into "the house of Israel" and "the house of Judah" originated in the reign of Solomon's immediate successor, Rehoboam. Divinely considered, the event was consequent on the crimes of Solomon, in turning aside from the God of Abraham, and devoting himself, under feminine seduction, to the worship of the abominations of surrounding idolatry; from a human point of view, it was the result of Rehoboam's arrogant bearing towards the tribes who waited upon him on Solomon's death, to request a mitigation of the burdens which had prevailed during the reign of his father.

The ten tribes revolted, and elected Jeroboam, one of Solomon's servants, as their king. Rehoboam summoned the hosts of faithful Judah and Benjamin, to bring back the refractory tribes to their allegiance; but while preparations for war were going forward, a message from God through the prophet Shemaiah deterred him from his purpose, and the ten tribes were allowed to go in peace. From that date, (B.C. 975,) the history of the Jews for a time ran in two separate channels—the history of Israel and the history of Judah—which are kept carefully distinct in the books of Kings and Chronicles. It was not long, however, before the former came to an abrupt termination. At the end of 270 years, after an unbroken career of idolatry and wickedness, the ten tribes were subjugated by Shalmaneser, King of Assyria, who from a desire to keep their territory effectually under his dominion, removed the inhabitants to a remote part of his empire, and replaced them by his own subjects. The testimony on the subject is as follows:—"In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and Habor by the river of Gozan, and in the cities of the Medes.



\* \* \* And the king of Assyria, brought men from Babylon and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel, and they possessed Samaria, and dwelt in the cities thereof." (2 Kings xvii, 6, 24.) From this disaster, the ten tribes never recovered. Their captivity beyond the Euphrates so far as history informs us, proved final and hopeless, unrelieved by the smallest subsequent reversal of fortune. It is an impression with some that they shared in the favour subsequently manifested by Cyrus towards Judah and Benjamin, and returned with those two tribes in considerable bodies to settle in the land under Ezra and Nehemiah; but there does not appear to be any foundation for this supposition, which we may remark, is mainly put forward by those who, disbelieving in the future restoration of Israel, strive to find in the events of the Babylonish restoration, the fulfilments of certain predictions which include the ten tribes in the promise of restoration. The mention of "Israel" inhabiting "their cities" when the restoration from Babylon was completed, (Ezra ii, 70; iii 1; Nehem. vii, 1.) does not necessarily suggest the participation of any part of the ten tribes in the return; because the word "Israel" throughout the narrative is used in its national sense, and applied to the two tribes as integral parts of the nation. This is evident from the 7th verse of chap. vii. of Nehemiah, where introducing the pedigree of "the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the King of Babylon had carried away," it uses these words: "The number of the men of the people of Israel was this," &c." after which the families of Judah and Benjamin are enumerated, showing that Judah and Benjamin were regarded as "the people of Israel." The genealogical lists of those who returned furnish the best disproof of the supposition that the ten tribes took part in the return, since those lists are entirely restricted to Judah and Benjamin, and the orders connected with the temple service; and those lists, it must be remembered cover the entire number that came up from Babylon (2, 60 persons, with the exception of 642, who could not prove their genealogies. The latter may have belonged to the ten tribes; but we may with equal reason presume that they were descendants of broken and isolated families of Judah and Benjamin, who had lost trace of their connection in the confusion of the captivity. Certainly no serious person would rest the theory of the restoration of the ten tribes on the circumstance of 642 unregistered people accompanying the attested descendants of Judah and Benjamin from Babylon. It is testified that when Nebuchadnezzar made Gedaliah governor of Judah, after completing the ruin of the country, "All the Jews that were in Moab, and among the Ammonites, and in Edom and in all the countries, returned out of all places whither they were driven, and came to the land of Judah." (Jer. xl. 11, 12.) Some construe this statement into evidence of the return of the ten tribes; but this is if possible a more untenable position than the other, for the natural supposition that the Jews spoken of were fugitive members of Judah and Benjamin, who, during the invasion of Nebuchadnezzar, had taken refuge in the adjacent mountain countries, is distinctly borne out by a statement in

Jeremiah xliii, 5, which describes them as "THE REMNANT OF JUDAH that were returned from all nations whither they had been driven." We find mention in the New Testament of least one person belonging to the ten tribes residing in Jerusalem, namely, Anna, of the tribe of Asher, who appeared in the temple on the occasion of Christ's circumcision. There may have been, and doubtless were, others of Israelitish stock residing in a settled manner in Judaea, but the fact is accounted for apart from the supposition that a restoration of the ten tribes had taken place. In the first place, when the ten tribes revolted from the house of David, they abandoned the law of Moses, and the worship of God, and turned to idolatry; in consequence of which, all the devout-hearted among them separated from them and took up their stay in Judah. This fact is set forth in the following testimony:—"And the priests and the Levites that were in all Israel, resorted to him (Rehoboam) out of all the coasts . . . and after them, out of all the tribes of Israel, SUCH AS SET THEIR HEARTS TO SEEK THE LORD GOD OF ISRAEL came to Jerusalem, to sacrifice unto the Lord God of their fathers." (2 Chron. xi, 14-16.) This would account for such cases as that of Anna, of the tribe of Asher. On the day of Pentecost, there seems to have been representatives of the ten tribes present at Jerusalem; "Jews, devout men, out of every nation under heaven, Parthians, Medes and Elamites, dwellers in Mesopotamia." (Acts ii. 5, 9.) We may presume that the Jewish exiles in these countries, comprising remnants of the ten tribes, had been in the habit within the previous hundred years at least, of coming up to the feasts from these remote parts,

and not unlikely, some might settle in the land, and thus account for the presence of families belonging to the ten tribes in the land. But the idea that the tribes as such were restored is utterly untenable. It is entirely discountenanced by the fact that so late as the time of Jesus, the northern parts of Palestine, where the territories of the lost tribes principally lay, were still inhabited by "the Samaritans," that is, by the descendants of the alien race which Shalmanezzer planted in the country when he deported the ten tribes; and so active was the sense of the national disgrace involved in this fact, that it was a notorious maxim of which the woman of Samaria reminded Jesus, that "the Jews had no dealings with the Samaritans."

As to where the ten tribes are, the question is one involved in considerable obscurity. Some eastern travellers who have extended their wanderings beyond the Euphrates in search of them, speak of coloured tribes to be found in Mesopotamia and the neighbouring regions, possessing copies of the law, and observing Mosaic practices. A satisfactory conclusion, however, can scarcely be drawn from this circumstance since other travellers allege that the Orientals in general have inherited Israelitish traditions and practices in a corrupted form. It is not improbable that some of these tribes may be the descendants of Israel; but it is still less improbable that the ten tribes are largely intermixed with the Jews now scattered throughout Europe and America. The military tornadoes that repeatedly swept over Assyria long after the Assyrian captors of Israel had disappeared commencing with the conquests of Alexander the Macedon whose invincible legions penetrated into Persia, could not fail to

affect the captive tribes who lay in the path from Asia to Europe. Exposed to the constant depredations of military marauders, they would be prevented from consolidating into organised communities. Large numbers would be impelled to seek a safer asylum in other parts, while others would be impressed by the soldiery for menial services, and mayhap carried to other countries to be sold as slaves. In this way, they would come to be distributed as widely as their brethren of Jerusalem were, after the destruction of the city by the Romans. What changes of this sort might not take place in 1000 years in a country which for many centuries was the theatre of vast military operations? One thing is certain, that the ten tribes are not now to be found at the seat of their original captivity, in anything like the numbers that ought to be found if they continued in a body in the locality to which Shalmaneser removed them. On the other hand, if they have in great part been scattered throughout the world, and are now indiscriminately mixed with their brethren of Judah and Benjamin, how can they be spoken of or contemplated as the ten tribes? Genealogical reckoning has long ceased among the Jews. It was interrupted by the national catastrophe which broke up their commonwealth in the first century, and has never been resumed. The consequence is that the demarcation of the tribes is entirely obliterated, and the tribes themselves, even if existing in the unorganised multitude of modern Jews, are lost in hopeless confusion. Here is a difficulty in view of God's declared purpose to re-settle Israel in Palestine according to their tribes. All we can say is that God is equal to any difficulty. There may be ways out of it that are unknown to man.

God may have preserved the lines of descent in spite of the adversity which to the human eye has entirely set them aside, and may be ready when the time arrives, to reveal the tribes in their distinct genealogical divisions; or he may have hid the exiled tribes together in some of the countries contiguous to that to which they were originally removed by Shalmaneser, where, continuing, it may be, the practices of idolatry which distinguished them for 270 years before their banishment from Jehovah's presence, they present to the traveller, after the lapse of 3000 years, no evidences of their originality. However this may be, one thing is certain, and that is, that the ten tribes will *as such*, participate in the great restoration under Christ which we have already seen to be God's declared purpose. This appears from a variety of testimony. Nothing more emphatic can be cited than the words which occur in Jeremiah iii, 18; "In those days, the house of Judah shall walk with THE HOUSE OF ISRAEL, and they shall come TOGETHER out of the land of the north, to the land that I have given for an inheritance unto your fathers." Following naturally upon these words, comes the declaration of the Spirit through Ezekiel in chap. xxxvii, of that prophet's writings ver. 22; 'I will make them ONE NATION in the land upon the mountains of Israel, and one King shall be King to them all, *and they shall be no more TWO NATIONS - neither shall they be divided into TWO KINGDOMS any more at all.*' The transaction in connection with which this statement was made, gives great point to the idea expressed. The prophet was commanded (verse 15) to take two sticks, and having written upon one, "for Judah and for the children of Israel his companions," and upon the other,

“for Joseph the stick of Ephraim and for all the house of Israel his companions,” he put them together and they became one, in his hand and then in answer to the natural question of the people, what was meant by such a strange procedure, he delivered the prediction that God would one day unite the two hostile sections of his people into one kingdom under a beloved one even the Christ. The same purpose is apparent in other predictions. The new covenant for instance spoken of by Jeremiah, (chap. xxxi.) is to be made “with the house of Israel AND with the house of Judah.” In Ezekiel xvi. the kingdom of Judah is addressed with reference to the greater magnitude of its sins as compared with those of Sodom and the ten tribes; and in allusion to God's ultimate purpose with the latter, it is stated that Samaria and her daughters (a comprehensive designation for the ten tribes) SHALL RETURN TO THEIR FORMER ESTATE.’ In chap. xlviii of Ezekiel, a re-apportionment of the territory of the holy land among the twelve tribes of Israel, is predicted. The words in which this is most specifically apparent are as follows: “This is the land which ye shall divide by lot UNTO THE TRIBES OF ISRAEL FOR INHERITANCE, and these are their portions saith the Lord God (ver. 29.) There is another testimony in which the necessity for the restoration of the ten tribes is made apparent. We refer to Isaiah viii, 14. “He (Christ as the manifestation of Jehovah) shall be . . . for a stone of stumbling, and for a rock of offence to BOTH THE HOUSES OF ISRAEL. This has only been fulfilled as regards one of the houses of Israel, viz., the house of Judah. The ten tribes have never been in contact with Christ, and have therefore never had an opportunity

of stumbling at him from which it follows that they must be recovered from their present obscurity and ruin, and in some way brought into such a relationship with Jesus as that they will stumble at him like their brethren 800 years ago. We can only speculate as to the form which this relationship will take. It may be that when reclaimed from captivity, and nationally organized, they will refuse to believe in the prophet like unto Moses, who having returned to superintend the restitution of all things spoken of by the prophets, will claim their allegiance; following upon which disbelief, God's judgment may go forth against them as against their fathers, with whom he was grieved in the wilderness, and whose carcasses fell because of unbelief. Thus Christ would prove a rock of offence to them as he did to Judah, though with consequences of much less severity as regards duration, and this not without justice, since Judah with far greater privileges, was guilty of refusing the law of God, killing his prophets, and finally putting to death the son of his love, in the guilt of which Israel had no part. Those consequences, however, though less severe than those which during a long night of 180 years has crushed out the life from the kingdom of Judah, will be effectual for the chastisement of Israel, and develop the same moral results as in the case of Judah, purging out from among them the rebels, subduing them to perfect submission to the God of their fathers, and generally fitting them for settling in the land of promise under the perfect government of their long promised Messiah.

EDITOR.

May 11, 1865.

## The Publication of the Second Volume of Eureka.

### Probable Visit of Dr. Thomas to Britain.

WE have unqualified pleasure in announcing to our readers that there is a likelihood of Dr. Thomas coming to this country for the purpose of publishing the second volume of Eureka, the prospectus of which appeared in our last number. At the same time, it will be perceived from what follows that this probability is entirely contingent on the requisite number of subscriptions being obtained, in reference to which, we wish to say a few words by way of enlisting sympathy and co-operation. Before doing so, we shall present such portions of the Doctor's recent letters as refer to the subject. Writing on the 31st of March, he says, "About the success of the attempt (to publish Eureka, Vol. II.) under existing circumstances, I am not sanguine. By American subscriptions or British subscriptions alone, I cannot publish; so I think. There is a brother, however, in Illinois, who says 'It must be published; and if need be, I will give \$1000.' This is exceedingly liberal, and I believe he appreciates the truth sufficiently to do it. He is convinced that I am able to give the correct scriptural and historical interpretation of a prophecy God descended to deliver "to his servants"; and he values the understanding of it more than a thousand dollars. This is the ground of his liberality, and from past experience, I believe he means what he says. . . . The prospectus will tell you "when" I shall go to press; and you will perceive that my stake in the publication for the benefit of "the servants of God sealed in their foreheads," will be three winters occupied in writing the volume, and three hundred dollars to be paid before a copy over the number subscribed for is sold. It is probable that the 500 copies subscription will exhaust the sale so that an unsold surplus may remain on my hand till the Lord comes when I shall dispose of them as he may dictate. I call attention to this state of the case that it may be seen that my anxiety for the publication of Eureka vol. ii. is not my own individual profit, but that "the servants of God" may have an understanding of the Apocalypse which was revealed for their primary and especial benefit. I want to see them skilled in it, and fortified against the absurd and crotchety traditions afloat, on every side. The second volume brings

the exposition down to the end of the eleventh chapter. No part from chapter iv. to xi, has been slurred over; and much from chapter xi. to the end has necessarily been anticipated. \* \* \* I doubt very much if there will be time to write the third volume before the Lord comes. I earnestly hope there will not. But if I cannot publish the second, it will be no use writing the third. So I shall wait and see before I begin." Writing again on the 5th of May, the Doctor says: "I cannot say certainly just now what I shall determine on; I think, however, that the crisis requires me if possible to publish in Britain. I see clearly that there is no rest for me till I visit hades or the Grand Master of Ceremonies announces his appearance. Before I could come over to Britain, I must visit Baltimore, Richmond, Kentucky, Illinois, Wisconsin, Michigan, and Canada, to stir up their faith, and co-operation. Since I wrote to you, I have received subscriptions for 170 copies exclusive of 25 supposed to be wanted in Canada. I do not reckon these because not reliably engaged, and I cannot go on suppositions. . . . The necessity of the emergency seems to be this. Let the few friends of the publication raise all the pre-paying subscribers in Britain they unitedly can. While you are busy as bees in this matter, I shall be sweating my brains under an American sun, discoursing apocalyptically to the people and enlarging our means of publication, as much as possible in this war-worn section of the earth. I cannot get through this in less than four months from current date. This will bring me to the end of August. You will by that time have done all that is possible in my absence. If I come over, it will likely be in that month or the next. At all events, let me hear from you as to the progress made from time to time, that in the accumulation of facts, I may be able to come to a final decision."

It is not necessary to say much after quoting these extracts; yet what gratitude and justice and fitness require, we will not hesitate to add. Dr. Thomas is not a man of worldly substance. His opportunities of accumulating wealth, which, in his profession, with his abilities were of no mean order,—have been sacrificed to the work of advocating the truth by mouth and pen for the last thirty years, in consequence of which it is now his lot to rank among "the poor of this world." Under these circumstances, it is simply impossible that he can enter upon so large an undertaking as the publication of a book of 800 pages at his own

personal risk. This will be the size of the second volume of his exposition of the Apocalypse. He has spent three winters in the writing of it, and this is all he can contribute to the undertaking; which, in view of the character of the work, is the most important contribution that could be made. The rest must be accomplished by the united endeavours of those who have been enlightened by his means, and are prepared to appreciate the value of such an exposition as may be expected from his pen. And this is not beyond their means. The only stipulation the Doctor makes as a condition of publication is that such a number of copies shall be subscribed for as shall secure at least an approximation to the payment of the printer. Personal remuneration he leaves entirely in abeyance, as a result not likely to accrue in view of the limited resources of those who are on the side of the truth, and the improbability of a sale beyond their number. His only anxiety is to place in the hands of those who desire enlightenment, a reliable exposition of that wonderful and important but little-comprehended book of Divine wisdom, the Apocalypse, or the "Revelations" of John, and in that anxiety all warm lovers of the truth must heartily share; since a special blessing is attached by the spirit to the understanding of this, its last communication to man, in addition to which the nature of the book itself makes its comprehension almost a necessary accomplishment in "the servants of God." In these remarks, we of course assume the ability of Dr. Thomas to give a reliable exposition of its contents, and we do not think it is too much to ask our readers to assume this too. The first volume of *Eureka* has already been in their hands for upwards of four years, and they are well able to judge of the matter themselves. We can safely appeal to them whether he has not shewn himself to be "a workman that needeth not to be ashamed, rightly dividing the word of truth;" whether he has not so far accomplished that which all theological writers, living or dead, so far as known, have failed to do so, viz; to present to the world a readable explanation of the Revelations of John not only intelligible and consistent in itself, but in absolute harmony with the preceptive and prophetic teaching of Moses and the prophets, and the apostles, and bringing out that teaching with new and striking force.

Those who are quickly responsive to the obligations imposed by the spirit will not be indifferent to a book which will help

them to comprehend the veiled significances of a vision which while effective to the thorough furnishing of the man of God, has done more to perplex "the religious world" than all other parts of scripture put together. Our object now is to appeal to this class to bestir themselves in aiding the publication of such a book. Its publication will not only be a boon to themselves, but a means of enabling them to help others of a sincere mind, who are now seeking after the truth, but who are to some extent impeded in their progress by the obstacles presented to their understanding in the apocalypse. Who will come to the help of the Lord in this matter? for whoever helps the cause of the truth in any way helps the Lord. Dr. Thomas has spent three winters in writing the book, and takes upon himself the responsibility and trouble and labour of publication without the prospect of a cent's remuneration. This is about as much as one man can reasonably be expected to do. What about those professing truth who are engaged in money making to which their time and energy is exclusively devoted? Are they free to stand aloof with the idea that their obligations are all discharged in wishing the project God speed, and it may be, subscribing for one copy?

This must be left to every man's conscience, with the simple reminder that in this, as in other matters, "He that soweth sparingly shall reap also sparingly while he that soweth bountifully shall reap also bountifully."

A brother in America, who subscribes for five copies, and says he will double his subscription if necessary, said to his son, also a brother, Will you not subscribe? The latter replied that he would take one. No, said the other, you shall not have one; such a subscription is mere selfishness, which shall not be gratified. How can you suppose that we who are so few in all the world can publish so costly a work if each takes one? "I shamed him," said the father, "into giving me an order for two."

We solicit the hearty co-operation of the brethren in this matter. The price of the volume is high, owing to the size of book—800 pages.—and will to some extent make it difficult to raise the requisite number of orders; but much may be done by co-operation. Where it is beyond the ability of one person to subscribe for a copy, two or more can unite their means. On the other hand, those who have the ability will shew their zeal for the general enlightenment by subscribing beyond their individual need.

The incentive to effort is double. Not only shall we have placed in our hands the result of three years' profound cogitation on a difficult part of the book of God, on the part of a clear intellect singularly apt in the elucidation of spiritual problems, but we shall secure for a time the presence in this country of one who is greatly able to speak to the instruction of the ignorant and the upbuilding of the faithful, and who doubtless would not depart without responding to the calls that would arise among the scattered ecclesias for assistance in their toilsome and difficult warfare for the truth. Be up and doing then, brethren, remembering that "Whatsoever good thing a man doeth, the same shall he receive of the Lord whether he be bond or free."

The intention to publish in this country instead of America will necessitate a change in the agency. Please, then, to send your orders and subscriptions to W. Ellis, Seafeld Place, Leith, near Edinburgh, Scotland.

May 24th, 1865.

EDITOR.

### Will all Men ultimately be saved?

We are compelled by the pressure of other matter, to hold over our second article on this subject till next month.

EDITOR.

### Will there be Literal Sacrifice in the Future Age? If so, what for? And by Whom offered?

THESE questions have been suggested by the reading of the word. Any proper question, suggested by the word, should be answered from the word. Paul tells us, that inspired scripture is sufficient "to thoroughly furnish the man of God unto all good works." 2 Tim. ii, 16, 17. To give a scriptural answer to a question, is undoubtedly a good work, and seeing the scriptures are sufficient for all good works, we must not puzzle our brains with commentaries or lexicons, but should stick close to the scriptures themselves, if we would be perfect and "thoroughly furnished."

The general reader may perhaps ask what is meant by "the future age," as this phrase is not common except among a certain class of readers, who are too familiar with it to need any explanation. The

future age is a definite period of time pre-allocated of Jehovah for a universal reign of righteousness upon the earth. Its exact duration is 1000 years. Rev. xx, 4.

The first question then, is; will there be any actual slaying of beasts in sacrifice during this righteous reign of one thousand years? The right answer to this question *must* come from the prophetic writings. We say 'must,' for though some questions prompted by the word, might be answered from an external source, there are no writings originally apart from the scriptures which foretell the reign before mentioned.

The testimony furnishing an affirmative answer to the question is abundant, nor is it confined to one or two of the prophets. David, Isaiah, Jeremiah, Ezekiel, Zechariah, and Malachi, all speak of bloody offerings in words plain enough for him who runs to read, and connects them with events which everybody is certain, have never transpired. These offerings then are future and by evidence, to be adduced it is manifest they are to be made during the whole of that period, or while sin and death remain.

Malachi, speaking of Jehovah's displeasure at the wicked practices of the priests of the Mosaic age, says:—"I have no pleasure in you saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place *incense shall be offered* unto my name, and a *pure offering*; for my name shall be great among the heathen saith the Lord of hosts." Mal. i. 11. The wordy sceptic might object that this text furnishes no positive proof of the restoration of sacrifice by the knife and by fire. And, indeed, if there were no plainer testimony than this, the position would only rest upon inference. Nevertheless, the inference is very strong. Jehovah was not vexed with his priests because they offered animals and incense, but because their offerings were not pure. Both priest and sacrifice were unpleasant upon many occasions; "Ye have profaned it, in that ye say, the table of the Lord is polluted; and the fruit thereof, even his meat is contemptible. Ye said also, Behold, what a weariness is it, and ye have snuffed at it, saith the Lord of hosts: and ye brought that which was *turn*, and the *lame*, and the *sick*; thus ye brought an offering: should I accept this of your hand, saith the Lord?" Mal. i, 12, 13. Whereas the prediction hints nothing about a change of things sacrificed, but says they shall be pure. The inference, therefore, is that the

sacrifices themselves will remain the same, their blemishes excepted, and the character of the priests be purified.

This inference is supported by the following passage, "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah be pleasant unto the Lord, as in the days of old and as in former years." Mal. iii. 3, 4. The unmistakable import of this passage is, that when Jehovah's anointed king shall return with power to Palestine, he will assemble the Levites and purify them in order that they may offer sacrifices as in the days of old. The most fanciful spiritualizer could not wrest another meaning from the text, inasmuch as the words "as in the days of old, and as in former years" cannot be applied to any other than the natural descendants of Jacob's twelve sons.

Let us hear what Isaiah has to say upon this subject. In chapter 56, at verses 6 and 7, we have this testimony; "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings, and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all people." The last words place this among unfulfilled prophecy. Jehovah's house never was "for all people." It was the Jews' place of worship, but in the day when the Gentiles shall come to the Light of Jerusalem, it will be as the prophet here predicts; there will then be only one religion, and one chief place of worship—Jerusalem, where all nations will representatively assemble every year to keep the feast of tabernacles. Zec. xiv. 16.

At this time Isaiah says, "all the flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall minister unto thee, they shall come up with acceptance on mine altar, and I will glorify the house of my glory." (lx. 6.) The grand distinction between the sacrifices and worshippers of the age to come, and those of the Mosaic is, that they will be pure and acceptable to God. The former were seldom so, and in the days of Jesus, so corrupt were become the leading classes, as to be worthy of the title, "generation of vipers." Morally and religiously, they were loathsome and poison-

ous; and according to the proverb, it was "like priest, like people." This, however, will not be the case the second time, for the rebels and them that transgress, will be purged out, and the priesthood refined and purified like silver and gold. Then will the "people be all righteous," and the priests "holiness to the Lord." Eze. xx, 38; Mal. iii, 3; Is. lx, 21.

The following is the last quotation we will make from Isaiah in answer to the first question. "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifices and oblation; yea, they shall offer unto the Lord, and perform their vows." (lxix. 21.) When was there a pillar to the Lord upon the border of Egypt? When had the Lord an altar in Egypt? When have the Egyptians known the Lord? And what have they offered sacrifice and oblation to him? The answers to all these questions shall be referred to that time when Jehovah will send them a Saviour and a Great one (Is. 40. 20.)

Let us now consult Jeremiah. "In those days come, saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel, and unto the house of Judah. In those days, and at that time, I will cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely. This is the name wherewith he shall be called, the Lord our Righteousness. For thus saith the Lord, David shall never want to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifices CONTINUALLY. chap. xxxiii. 14, 18.

In this place the prophet tells us of a "time" and of certain "days," the principal events of which are the resettling of the ten tribes and of the two tribes; the appearance among them of the Man whose name is the Branch; his execution of righteous judgment in the land; the salvation of Judah and the safety of Jerusalem; the restoration of the Aaronic priesthood and of sacrifices and oblations. No testimony could be plainer than this. Ever since the days of Jeremiah have Israel and Judah been one nation; never yet has David's son and Lord executed judgment in the land, everybody knows that Judah is



not yet saved, neither is David's throne set up. The man Christ Jesus, who was raised from the dead to sit upon it, is still at the right hand of his Father in the heavens; and no man can now distinguish the sons of Levi, from the rest of the sons of Abraham. But shall these things remain so for ever? Let the prophet answer: "Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, that there should not be day and night, in their season, then may also my covenant be broken with David my servant, that he should have a son to reign upon his throne; and with the Levites, the priests, my ministers." 20, 21. It is evident from this that no power of men or angels, can prevent the restitution of sacrifice in the future age, and its being done continually by the Jewish priests.

From the 40th, to the 42nd chap. inclusive, Ezekiel describes a temple in Jerusalem, which differs materially from any that has hitherto existed there; and in the 7th verse of the 43rd chapter he says, "and the Spirit said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the children of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings, in their high places." Neither the past nor present affords any practical solution of this vision. The temple here spoken of, is that which Zechariah tells us is to be built by the man whose name is the Branch, the anointed Jesus, wherein he will officiate as king and priest. Zech. vi, 12, 13.

Chapter xlvii is devoted to an account of the rules of worship in this house or temple. Commencing at verse 2, it reads, "And the prince," (this is Messiah the prince,) "shall enter in by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth, but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the Lord, in the sabbaths, and in the new moons. And the burnt offering that the prince shall offer unto the Lord, in the sabbath day, shall be six lambs, and a ram without blemish. And the meat offerings shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah. And in the day of

the new moon it shall be a young bullock, without blemish, and six lambs and a ram, they shall be without blemish. And he shall prepare a meat offering, an ephah for a bullock and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah. 2-7.

And in the feasts and in the solemnities, the meat offering shall be an ephah to a bullock, and an ephah to a ram; and to the lambs as he is able to give, and an hin of oil to an ephah. Now when the prince shall prepare a voluntary burnt offering or peace offerings unto the Lord, one shall then open him the gate that looketh towards the east, and he shall prepare his burnt offerings and his peace offerings as he did on the sabbath day, then shall he go forth, and after his going forth, one shall shut the gate. Thou shalt daily prepare a burnt offering unto the Lord, of a lamb of the first year without blemish; thou shalt prepare it every morning. And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour, a meat offering continually by a perpetual ordinance unto the Lord. Thus shall they prepare a lamb, and the meat offering, and the oil every morning for a continual burnt offering. 12-15. Then said he unto me, this is the place where the priests shall boil the trespass offering and the sin offering; that they bear them not out into the utter court, to sanctify the people. \* \* \* Then said he unto me, these are the places of them that boil, and where the ministers of the house shall boil the sacrifice of the people. 20, 24.

Such is Ezekiel's description of worship so far as it relates to sacrifice and burnt offerings, and peace offerings, to be performed when Jesus Christ shall have built again the tabernacle of David, which is fallen down, and set it up as in the days of old, that the residue of men may seek the Lord, and all the Gentiles upon whom his name is called. Acts xv. 16, 17.

In order to let the reader see how much is said of sacrifice in the coming age by the prophets, we will now make an extract from Zechariah. "And the Lord Jesus shall be king over all the earth: in that day shall there be one Lord and his name one \* \* \* Jerusalem shall be safely inhabited. \* \* \* Yea, every pot in Jerusalem shall be holiness to the Lord; and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanites in the house of the Lord of hosts." chap. xiv, 9, 11, 21. It must be

clear to any person who can read, that wonderful things are to transpire before this prediction can meet its accomplishment. Jerusalem is now in the hands of the Canaanite, or the Jews' enemy, but when the times of the Gentiles are over, (Luke xxi, 24.) the crucified Jesus will return with power, drive out the enemy, and proceed to the *restitution of all things*, (sacrifices included) which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii, 21; Zeph. iii, 15.

The same thing is taught by implication in Hosea. "For the children of Israel shall abide *many days* without a king, and without a prince, (or priest) and without a sacrifice . . . afterward shall the children of Israel return, and seek the Lord their God, and David, (the second-Jesus) their king; and shall fear the Lord and his goodness *in the latter days*." (chap. iii, 4, 5.) The "many days" are yet current, but "afterwards" Israel will return, and seek the Lord, and in worshipping him, do sacrifice and oblation continually. See also Ps. xevi, 8, cxviii, 27.

It is presumed that the candid reader will admit that these testimonies demonstrate that there will be literal sacrifices in the future age. Before proceeding to ask the word what these sacrifices are for, let us suppose a difficulty or two, arising in the reader's mind, by the reading of certain statements in Paul's writings and in John. We refer to such texts as the following. "Sacrifice and offering and burnt offerings, and offering for sin *thou wouldst not*, neither hadst pleasure therein. (Heb. x. 8.) For such an high priest . . . needeth not daily . . . to offer up sacrifice, first for his own sins, and then for the sins of the people; for this *he did once*, when he offered up himself. (vii, 26, 27.) But now *once* in the end of the world, hath he appeared to *put away sin* by the sacrifice of himself. (ix, 26.) But this man after he had offered *one sacrifice for sins for ever*, sat down on the right hand of God. (x, 12.) Behold the Lamb of God which *taketh away the sin of the world*. (Johni, 29.) There remaineth *no more sacrifice* for sins. Heb. x, 26.

Seeing that Jehovah had no pleasure in sacrifices, and would not have them, will he restore them again; will he change his mind? If the sacrifice of God's Lamb—Jesus Christ—was ordained to take away the sin of the world—shall sacrifices for sin ever again be offered? Would not the one offering have then failed in its object? And how shall we reconcile Paul with the prophets before quoted, for he says "there remaineth

*no more sacrifice* for sins?" Such like questions will obtrude upon the thinker, and must be answered before he can obtain perfect satisfaction.

1st. We beg to refer the reader to what has been said already upon Mal. i. 12, 13 on page 196. The sacrifices and offerings offered by the law were not pure, neither were those perfect that brought them; "for the law made *nothing perfect*;" both the sacrificers and "the comers thereunto were *imperfect*;" nevertheless, the law had a shadow of *good things to come*, in which all would be perfect, pleasant, and acceptable to God. Heb. vii. 19; x. 1; Col ii. 17; Deut. xviii. 13; Mal iii 4. In the restitution of sacrifice, then, God will not have changed his mind, nor altered the thing that has gone out of his lips, for all his ways are known to him, the end from the beginning.

2nd. The offering of the Christ-lamb was ordained as John testifies to take away the sin of the world. This is in harmony with David. Isaiah, Daniel, and all the prophets. The *complete* effect of that sacrifice, is not yet realised beyond the persons of Enoch, Moses, and Elijah. In its retrospective power, it has cleansed them from *all sin*, the first and last being changed from the mortal to the immortal nature by translation; the second by death and resurrection, and these are types and assurances that the same power will be employed upon all the other worthies dead and living, ultimately embracing every son and daughter of Adam, who shall be obedient.

Then why, or how offer again sacrifice for sins? The blood of bulls and goats, &c., would not possibly take away sin. (Heb. x, 4.) Sin must be condemned in sinful flesh, (Rom. iii, 2, Cor. v, 2,) by the possessor *not doing* any sin, (1 Peter, ii, 22,) and therefore not being amenable to the law of sin and death, except as a mortal being. Rom. viii, 2.

Is it not evident from this, that the re-institution of blood shedding will not be with the view of *taking away* sin? If those sacrifices could not do so aforesaid, will they ever have the power? And how could they, seeing that there has been made *one all sufficient* sacrifice for the sins of the world? But is there no other way in which blood can, with force, and propriety be offered, and yet be a sin offering, or an offering for sin? That such offering will obtain, must be admitted unless we set aside the plain testimony of the prophets before adduced. Then the question is, What for, these sacrifices? The only answer which to us it seems possible to give is this: they are to

be *memorial sacrifices*, by which the mortal generations in the Future Age will keep in memory the things they have heard and by which they (if they hold them fast to the end.) will be saved, or exalted to the angelic, that is, the Divine Nature.

This use of sacrifice agrees with the breaking of the loaf, and the drinking of the cup, in commemoration of the forgiveness of the past sins of the now believers of the gospel of the kingdom of God.

It is remarkable that in Ezekiel's account of the order of worship, in the future, no annual day of atonement is mentioned. As we have seen, the Feast of Passover, and the Feast of Tabernacles, or ingathering are to be annually celebrated, but the past sins of Israel, and the nations will have been blotted out as a thick cloud, and drowned in the depths of the sea, in that nation's second passage beneath the parted waters. Isaiah, xlv, 22, Micah, vii, 19, Zech. ii, 11, Deut. xxxii, 43, Rom. ix, 24, 25, Isah. xi, 11, 15, Psalm, lxviii, 22. Here are national and universal pardon. This with deliverance from all the evils which flesh is heir to, will constitute the Great Salvation of the Saints, Israel, and the nations, in grateful acknowledgement for which, they will as appointed in the prophets offer praise, prayer, incense, sacrifice, and oblation, during the peaceful reign of The Christ and his Brethren, for 1000 years.

This might be further confirmed by looking into the nature of these Jewish solemnities to be resuscitated; that, however the reader can do himself.

A few words, with due attention to the things noted in the prophets will suffice to shew clearly that the people will present their victims to the ancient order of priests—the Aaronic, who will slay and prepare them, while the immortal saints both Jew and Gentile, will alone be the high priests and receive the fat and the blood which they will offer for the people acceptably to the Most High God upon the altar in the most Holy Place.

That the Gentiles will offer is evident from Malachi, who declares that from the rising to the setting of the sun, incense and a pure offering shall be presented to Jehovah whose name shall be great among the nations. The quotations already made from the prophets, plainly teach that the Gentiles as well as the Jews, are to observe the set feasts in which offering and sacrifices must be done.

Speaking of the priests, Ezekiel makes a distinction. The disobedient are to be degraded to the second rank, and thus to

“bear their iniquity.” See verse 10, cha. xlv. But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary . . . they shall stand before me to offer unto me the fat and the blood, saith the Lord God. (verse 15.)

Now the word teaches us that all, whether Jews or Gentiles, that have continued to the end of their mortal existence in obedience to God's word, shall with all the living of the same stamp, become a Royal Priesthood in the age to come. They shall be rulers for God and ministers to him for the people.

But some one may say: “if the priests that kept the charge are to be raised to office when they come up again, shall not their disobedient brethren be likewise resurrected, and occupy what is termed the second rank?” This is not an imaginary question set down for the sake of giving a certain reply. It is a real one, which we have heard put. Now in answer to this, let it be observed that nowhere in the word does Jehovah propose to bring wicked men again from the dead to put them into honorable posts. When such are brought up, it is that they may be punished by God's righteous judgments in what is termed “the second death.” This does not necessarily mean the second, numerically; for many have died and been raised and died again in the natural way, who may or may not be “hurt by the second death.” The Apocalyptic second death is a special punishment reserved for the wicked, which will end in their annihilation.

This being so, it would be contrary to the revealed mind of the Spirit, to promote to honor, the resurrected wicked priests of Israel. We say “promote to honor;” for although in comparison of the position of the saints and that which the Aaronic order held under Moses, they will be degraded, yet in a positive sense, the office of a priest though subordinate is honorable. When Israel is restored, it will fulfil all the requirements of the prophecy, to “take of them for priests and for Levites.” Is. lxvi. 21.

Those who were once first will be last. Many poor and despised of both Jews and Gentiles, having availed themselves of the gospel, which is God's power to salvation, will be chosen with Jesus Christ their now High Priest, in the high priesthood of the future age, while the brethren of Caiaphas will have to do all the work marked out by Ezekiel, in the capacity of mortal men. Those who boasted that they were the chosen of God, and who often thanked God that they were not as other men, will no

doubt be grievously chagrined to find themselves men, *mortal men in servitude* to immortal saints, some of whom were in their estimation, "dogs of the Gentiles."

The consideration of these things might

lead us further afield, but having we believe scripturally answered the questions at the head of this paper, our original task is performed. May we all "hear and understand."

Z

### Discussion between Mr. J. Dougall, of Aberdeen, and the Editor.

To be brief with definitions : it will be quite sufficient to say that a fact is something done—a deed, or anything that exists : a doctrine is that which is taught. Education is a drawing out, or forth of the mind by teaching or indoctrinating ; truth can only be imbibed when the teaching is in harmony with the facts. A doctrinaire is one who follows doctrines without reference to facts. An opinion is but a guess at, or a notion about truth. Knowledge proper, is not only a correct perception of fact—reality, truth—but action in accordance therewith. "The ox *knoweth* his owner, and the ass his master's crib : but Israel doth not *know*, my people doth not consider." Isaiah 1, 3. "The stork in the heaven *knoweth* her appointed times : and the turtle, and the crane, and the swallow, observe the time of their coming : but my people *know* not the judgment of the Lord. How do ye say, we are wise, and the law of the Lord is with us ? Lo ! certainly in vain made he it ; the pen of the scribe is in vain. The wise men are ashamed, they are dismayed and taken : lo ! they have *rejected* the word of the Lord ; and what *wisdom* is in them." Jeremiah vii, 7, 8, 9. "Jesus answered and said, my doctrine is not mine, but his that sent me. If any man will do his will, he shall *know* of the doctrine, whether it be of God, or I speak of myself." John vii, 16, 17. "This is life eternal, that they might *know* thee, the only true God, and Jesus Christ whom thou hast sent." John xviii, 3. The avenues for knowledge are the five senses, and faith or belief. Faith is the only access in cases where the senses cannot operate on account of distance. Testimony brings near that which operates upon faith. The senses or faith, which are so to speak, the hands of the mind, must grasp facts, or substance, else error will be imbibed, and truth be supplanted by notions and opinions. Facts never err ; doctrines may, and often do. "To err is human." Besides errors in doctrines, and errors in the perception of them, truth is as effectually debarred an entrance into the mind by the presence of impurity, or self conceit, as if both the facts and doctrine were ignored. "If I regard iniquity in

my heart, the Lord will not hear me." Psalm lxvi, 18. "Blessed are the pure in heart ; for they shall see God" Matt. v. 8. "Hear, ye deaf ; and look, ye blind, that ye may see . . . who is blind, as he that is perfect ?" "Isaiah xlii, 18, 19. Faith vaults above reason, but never accepts as truth that which is contrary to reason.

God's word not only bears upon the things that are past, but also deals largely in things to come, and faith is the hand by which the mind acquires a knowledge of what is to be. The writer of the *Hebrews*, in his comprehensive definition, embraces both aspects of faith past and present facts and future hopes—chap xi, 1. "Now faith is the substance (ground or confidence) of things hoped for, the evidence (evidentness) of things not seen."\* In this there is a recognition of the point aimed at, and that which is now contended for, as the truth, viz :—that faith makes substance or fact of the future things, and the knowledge of them leads to truthful action. The doctrine of Christ, either as taught by himself or by prophets and apostles, is inspired teaching of the meaning of the facts of the gospel, and christian education is the learning of Christ at his own or their feet. These facts comprehensively, yet concisely, stated are, "that Christ died for our sins according to the scriptures, that he was buried ; that he rose again ; that he ascended into heaven ; that God HATH MADE that same Jesus both Lord and CHRIST ; and this same Jesus, which is in heaven, shall so come in like manner as he was seen go to heaven." 1 Cor. xv. 3, 4 ; Acts ii, 36 ; Acts i, 11 ; Heaven's law of order is not a numerical one, but of a higher class, viz : the adaptation of means to ends. Its doctrine requires no elucidation nor systematising from men ; its command is go preach (or proclaim) the gospel, not "go and explain the meaning of it. "Where is the wise ? Where is the scribe ? Where is the disputer of this world ? hath not God made foolish the wisdom of this

\* The paraphrase given of this verse by Dr. Thomas in *Elpis Israel*, page 145, is by no means so true to the original as the Common Version, and bears the impress of a bias ; he says, "faith is a confident anticipation of things hoped for, a full persuasion of events not seen."

world? . . . the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . God hath chosen the foolish things of the world, to confound the wise. . . . That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, He that glorieth let him glory in the Lord. 1 Cor. i, 17-31. "The high and lofty one that inhabiteth eternity, whose name is Holy: saith, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah lvii, 5. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight." Luke x. 21: Matt. xi, 25. Reader! dost thou consider that these "words fitly spoken, are like apples of gold in pictures of silver"? The *doctrines* or teachings of men when compared to them, well deserve the reproof, "What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces"? Jeremiah xxiii, 28,

It may be that the Editor will say that the principles here laid down "afford no basis for discussion"; let him patiently wait and review his inferences and doctrinal perceptions. The sobriety of God's word, and a recognition of it as the only source for materials, as well as the perfect rule to guide in building up a Christian System, will furnish ample annunciation to demolish "sophisms," whether Christadelphian, Campbellite, or Sectarian. If the definitions be generally assented to, there seemeth no impediment in proceeding at once with the "things concerning the kingdom of God, and the name of Jesus Christ," as chosen for us by the Editor in his remarks of last month.

#### SOPHISMS: THEIR SOURCE:

The word sophism, used in no disrespectful sense, means, appearance of truth without the reality, a logical deception; and exactly expresses that which is considered to be the colouring medium through which Christadelphians look at divine truth. Methods of cross examination are frequently resorted to in a court of law, which, instead of eliciting, but tend to cover up, and distort the truth. The wily lawyer by putting *leading*

questions, gets out of a witness that which will appear to prove his case; or, by brow beating a truthful witness, will so bewilder him that the testimony appears as if it were antagonistic to the truth. Cross-examination of passages of scripture is often conducted in a similar way. Like the judge who would properly object to certain leading questions, or protect a witness from being brow-beaten, objection is now taken to the Christadelphian method of treating proof texts. Don't tell the passages of scripture what they mean, but ask them *what they teach*. Again how insensibly does "the wish become father to the thought," leading on its victim to self-deception. It would be indeed uncharitable in the extreme to charge the guile of the lawyer upon those who so act, but the result so far as truth is concerned is the same; and the deception is not the less hurtful, because it is practised upon self. Were it possible to photograph the Christadelphian method of dealing with the verities of God's Word, a combination of these two characters would represent it. A calm deliberation upon the sophisms, promulgated by Christadelphian authors and speakers as truths, and which produce the errors objected to in the principles of their community, as naturally as the trunk bears the branches of a tree, forces an examination of the rootlets in their minds, which give birth to these sophisms. Advisedly, the following five may be named.

1. *Self-sufficiency leading to dogmatic assertion, which occasionally verges upon the assumption of semi inspiration.*
2. *A pretence to learning which the erudition displayed in their works does not support.*
3. *Limping logic.*
4. *Foreign conclusions.*
5. *Misinterpretation, and positive misquotation.*

Had the pages of the Ambassador allowed, a tabulated form might have been adopted in presenting specimens of each of these rootlets.

REPLY TO THE EDITOR'S REMARKS OF LAST MONTH — Before entering upon an examination, *seriatim* of the passages of Scripture which are to be always found together set forth as proof texts, information is desired with reference to the assertion that "the things of the kingdom of God, and the name of Jesus Christ," as interpreted by Christadelphians, was portion of the Apostles teaching or doctrine in which the Pentecostal believers "continued steadfastly." If understood correctly, the only teaching which the Apostles had, was "the

forty days speaking of the things pertaining to the kingdom of God," which they enjoyed with Jesus previous to his ascension. It would appear that that speaking had failed to enlighten the Apostles on the very point—the restoration of the kingdom to Israel—upon which Christadelphians are so sure and dogmatic. Again, the only teaching recorded, which the Apostles tendered to these believers is, that contained in the sermon preached by Peter. Let the Editor then inform us where, either in Jesus' own words, or in Peter's sermon, he finds the Christadelphian notions. When this is furnished it will be time to consider Philip's preaching at Samaria. (Acts viii, 12); Paul's preaching at Rome. (Acts xxviii, 23,) as well as the other references. Until the proofs demanded be produced, we deny that the Christadelphian idea had anything to do with the "doctrine" in which Pentecostal believers "continued steadfastly." If the Apostles upon returning from the Mount of Ascension had been bold enough to apply for fellowship to any Christadelphian community, their ignorance of "the time of restoration of the kingdom again to Israel" would have so obscured their "doctrinal perception" as clearly to unsuit them for the remarkably far-sighted nineteenth century Apostles. There would be no unity in the perception of the time. In fine, the present definite arithmetical calculations, could not, either by Jesus or by the Apostles, be understood.

J. DOUGALL.

No. 3, Mount Street,  
Aberdeen, 13th May, 1865.

WE agree with most of Mr. Dougall's definitions of the difference existing between fact and doctrine, but we entirely dissent from the use he makes of them. When he says that "faith makes substance or fact" of things future, he strains words to suit his fact-gospel theory and violates common sense. Faith never can convert a promise into a fact, or make visible that which is "not seen" (as yet); all it does is to inspire the subject of it with a "confident anticipation" and "a full persuasion" in relation to the thing or things promised. Were it otherwise, there would be an end to hope, which grows out of faith; for "hope that is SEEN is not hope." (Rom. viii, 24) The only fact about the things promised of God (yet in the future) is the fact that they are to be, and conviction of this fact arises from faith in the word which declares they are to be;

that is in plain words, from a belief of the promises contained in the gospel of the kingdom of God and name of Jesus Christ.

We agree with Mr. Dougall that the doctrine of Christ requires no elucidation or systematising by man; because it has been so largely elucidated and systematised by God in the writings of Moses, the prophets, and the apostles; but we are not quite so sure as Mr. Dougall that it requires no extra elucidation and systematising on the part of its disciples in relation to our own particular generation. We ask Mr. Dougall if there is no such thing as "making the word of God of none effect through tradition?" so that a man reading it, shall not perceive the meaning of it by reasons of the traditions dwelling within him? And supposing such a man were to be found now-a-days, how would Mr. Dougall elucidate and systematise the truth for his benefit? For ourselves, we should adopt the plan followed by Paul in reference to the traditionized generation of apostolical times. He reasoned out of the scriptures as his manner was. (Acts xvii, 2.) He disputed daily, (Acts xix, 9) spoke the gospel of God with much contention. (1 Thess. ii, 2) disputed and persuaded the things concerning the kingdom of God. (Acts xix, 8.) This system of "elucidation and systematising" was very effective in the hands of Paul, and led to the conviction of thousands who apart from it, would have remained in the blindness of Jewish prejudice, or the darkness of aboriginal barbarity. What was necessary in Paul's time is much more necessary now. The mystery of iniquity predicted by him, has so completely triumphed in the universal mystification of mankind in relation to things religious, that is very difficult to meet with men on whom reasoning out of the scriptures has any effect. By indomitable and pertinacious operation of this sort, however, on the part of a workman who "needeth not to be ashamed, rightly dividing the word of truth, a few good and honest hearts capable of being influenced by the honest presentation of testimony, have been fished out of the swinish depths in which they originally had their being, and are now rejoicing in a freedom of which we fear from the evidence, those of Mr. Dougall's persuasion know nothing.

And even while Mr. Dougall is declaiming against this work of God it is being daily effective to the same auspicious result. We pray God it may even include him in its achievements, "bringing down every imagination" within him "that exalteth

itself against the knowledge of God," and constraining him to receive the kingdom of God as a little child that he may enter therein. Mr. Dougall says the Apostles were commanded to preach, but not to explain the gospel. We have referred to the case of Paul in illustration of the manner in which the commission to preach was carried out by him, which is the best answer we can give to Mr. Dougall's remark, which we know is directed against Christadelphian practices. The object of preaching was to enlighten; "to turn from darkness to light;" to cause the entrance of "THE LIGHT OF THE KNOWLEDGE of the glory of God." (2 Cor. iv. 6.) in order that the listeners might no longer be "alienated from the life of God" "through the ignorance that was in them." (Eph. iv, 18.) Where explanation was necessary to accomplish this result, explanation was given. An instance of this is to be found in Acts xix. 1, 4, where Paul is reported explaining to twelve Ephesian disciples of John the Baptist, the relationship of John's mission to Christ's. Also in Acts xxvi. 6, 7, where he explains the Jewish character of the gospel. Also in Acts xxviii. 20, where he does the same thing on another occasion. To adhere exclusively to any given mode of communicating the truth would be to betray the weakness of a tyro, who is enamoured of mere form, instead of showing the robust good sense which unaffectedly accommodates itself to whatever necessities may arise. Preaching, conversing, writing, proclaiming, explaining, disputing and every other rational way of communicating enlightenment, were amongst Paul's methods of carrying out the apostolical commission, and for Mr. Dougall to stand up for the formality of "preaching" as against "explanation" is to show that he enters very little into the sensible spirit which regulated the apostolical operations. While on this point, we may remark, that there is in one respect a necessary difference between the advocacy of the truth now, and its advocacy in early times. The gospel as proclaimed by the apostles, was a matter of divine dogmatism, resting mainly upon the authority which the preachers derived from inspiration and from God's attestation of their words by miracle. They had only to assert; to explain was not in the nature of things incident to their work, though they did not refuse to explain when it was necessary. But it is different now. There is no inspiration in the earth to guide the utterances of men. The only standard of appeal is the written word, and this is so heterogenous in its composition as to require

collation and argument to make its teaching obvious to the uninstructed. Instant objection may be taken to this proposition on the score of the simplicity of the gospel and so on, but it cannot be contradicted as a matter of experience.

We agree with Mr. Dougall's definition of "sophism," and are at one with him as to the wickedness of treating the scriptures in the way he describes. We will only express the hope that he may not be found guilty of the practice which while delineated in abstract terms, he intends to be applied to his neighbour. His hideous portraiture of the Christadelphian mind is like a picture. It embodies the mind of the artist; it is not a thing amenable to argument. We can only look on, and wonder what the state of the artist's mind must be who can evolve such a distorted conception. We leave to Mr. Dougall the luxury of affirming that the Christadelphian mind is self-sufficient, pretentious, limping in its logic, foregone in its conclusions, and misinterpretive and mis-quoting in its scripture expositions. We will not attempt to disprove this startling category of allegations; it is always difficult to prove a negative. We will proceed with the more feasible task of trying to supply the information which Mr. Dougall desires on the subject of the apostles' knowledge of the things of the kingdom of God. Mr. Dougall ventures to suggest—though the suggestion is guarded in such a way as to show that he felt that he was taking a step in the dark—that "the only teaching that the apostles had, (that is on the things of the kingdom—Ed.) was the forty days speaking of the things pertaining to the kingdom of God, which they enjoyed with Jesus previous to his ascension." This suggestion is a little surprising to emanate from a man professing to know anything of the scriptures. Its fallacy is so palpable as to be apparent on the merest touch of testimony. Jesus while in the days of his flesh said to his disciples "TO YOU IT IS GIVEN TO KNOW THE MYSTERIES OF THE KINGDOM OF GOD." How did they receive this knowledge? By the teaching of Christ, and this teaching was ministered in a variety of ways. It is testified of Christ, that on a certain occasion, "He received the people and spake unto them of the kingdom of God;" and in many places it is stated that he preached the gospel of the kingdom. Did the disciples receive no "teaching" on the subject while listening to these discourses. We do not require to speculate on this point. We find many plain statements express to the subject,

Jesus, in the first place told the rulers of Israel, that the kingdom of God would be taken from them, and given to a nation bringing forth the fruits thereof. (Matt. xxi, 43.) In the second place, he told his disciples "it was their father's good pleasure to GIVE THEM THE KINGDOM," (Luke xii, 32.) and to leave no doubt as to the sense in which he intended this to be understood, he said plainly, "In the regeneration, WHEN the Son of Man shall sit upon the throne of his glory, YE ALSO SHALL SIT UPON TWELVE THRONES JUDGING THE TWELVE TRIBES OF ISRAEL." (Matt. xix, 28.) Of the period to which this referred, there was not the smallest room for uncertainty; for Jesus had expressly said "WHEN the son of man shall come in his glory with all his holy angels, THEN shall he sit upon the throne of his glory." (Matt. xxv, 31.) Therefore the occupancy of twelve thrones would not be realized till the coming of the Son of Man. This event is coincident with "the REGENERATION" or "the Restitution of all things" spoken of by Peter, when GOD SHALL SEND JESUS CHRIST," Acts. iii, 20. Jesus said a great deal more about the kingdom. He said "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, sitting on thrones judging the twelve tribes of Israel," Luke, xxii, 29, 30. "I shall drink no more of the fruit of the vine until that day that I drink it new with you in the kingdom of God," Mark xiv, 25. "Many shall come from the east and the west and shall sit down with Abraham, Isaac, and Jacob, IN THE KINGDOM OF GOD."

Matt. viii, 11. And in addition to all his plain teaching, he delivered many parables to illustrate the kingdom of God in its various aspects. "The kingdom of heaven is like unto a man travelling into a far country to receive for himself a kingdom, AND TO RETURN," &c. Luke xix, 8. And yet Mr. Douglass remarks that all the teaching the Apostles had on the subject, was confined to the teaching of the forty days after Christ's resurrection! notwithstanding the fact that they preached the kingdom of God for three years and a half before Christ was put to death! Luke ix.

EDITOR.

May 16, 1865.

TO OUR SUBSCRIBERS.—This number closes the first year of the Ambassador's existence, and releases those who may for any reason be dissatisfied with its management, from further obligations. Those who wish to avail themselves of this release, will please notify the editor, as in the absence of any intimation to the contrary, he will assume there is no desire to suspend subscription, and will continue to mail according to the present order list.

The current volume will run on to December next (D V.) so as to bring the volumes even with the year. The first volume, consisting of six numbers, will be reckoned to December last; a title page and table of contents for both volumes will be issued with the last number for the present year, so as to admit of both volumes being bound appropriately together.

EDITOR.

### Answers to Correspondents.

THE NAMES OF GOD.—In a letter to Bro. Tait, of Edinburgh, dated March 31, 1865, Dr. Thomas has the following remarks on papers which recently appeared in "The Messenger of the Churches" on the Names of God: "I perceive that they (the writers) are blind to the amplitude of the great mystery of godliness in the approbation they bestow on a clerical article on the names of God." In regard to 'Elohim,' they say he is called Elohim, not because he is constituted of three or a multitude of persons, but because he is beyond compare "the Great Adorable One." This is aimed by W. L. at the Trinitarians on the one hand, and at me on the other. But W. L. does not know what he is scribbling about. I nowhere say that "he who dwells in light whom no man hath seen is constituted of a multitude of persons." In his Eternity He is one, and undivided, but in manifestation, He has declared He will be mighty ones or Elohim. This word furthermore does not signify 'the Great Adorable One.' In Exodus xviii, 2, it is translated 'gods.' In ten other places in the same chapter, it is applied to the Elohim messenger of Jehovah or Jehovah who represented him in the Mosaic economy which was ordained by angels

(Eli hi) in the hands of a mediator' (Gal. iii, 19) 1. Exodus xxi, 8, 9, it is rendered 'Judges,' and in verse 28, "Gods." As "thou shalt not revile the 'Gods' (Elohim): not "the Great Adorable One," but "the Judges of the people." In Psalm lxxvii, 6, the spirit says, 'I said ye are Gods' (Elohim.) On this Jesus remarks in John x, 35, that they were so called "to whom the words of Deity came." These were not adorable ones but stiffnecked Israelites to whom it was threatened "ye shall die like men." No; YAH is not constituted of Elohim but Yah will be manifested in a multitude of Elohim. But it is presumable that W. L. is not bright enough to perceive the difference between constitution and manifestation. Hence his blunder in condemning what he does not understand, and that too upon the authority of the apostacy!! Alas for any people who are led by such blind guides!

"G. S. M."—There is no instance on record of a case of self-immersion in apostolic times. In view of the principles involved in baptism, we should say such a form of baptism would be at least objectionable. Baptism is ceremonially the burial of a dead person and his resurrection to a new life as



well as an induction into a new constitutional relationship. Self-immersion would therefore be out of keeping with the significance of the act; a dead man cannot bury himself nor raise himself from the dead. Again, the change effected in baptism is one that results through "the operation of God." (Col. ii. 12.) It is not a change that man could have accomplished apart from the arrangements of God's favor in Christ. Man, in baptism, is therefore the *subject* of the operation which takes place, and ought in propriety to be passive in its administration; that is, he ought to be immersed by a second person. But you suggest that a man may come to a knowledge of the truth, where there are no brethren to assist him. In such a case, he can ask any of his friends, who respect the obligations of conscience, to baptise him. If he has no friends of this description, the services of any one who would consent to perform the act would be sufficient. It matters little who the operator is: all depends upon the faith of the subject. If a man be in circumstances where it is absolutely impossible to make arrangements to have the rite administered and is precluded from visiting some other locality for the purpose (a case which must be of very rare occurrence,) self-immersion is of course the only alternative, and would doubtless in the circumstances be recognized in Heaven; but this alternative should always be avoided when it can.

In reply to your second question, there is nothing in the word to preclude the brethren of Christ from acting as jurors. The act of a juror is not judicial; it is not even ministerial, but purely an act of service—neutral in its character—demandable by the state, and therefore in our judgment coming into the category of those "ordinances of men" which are to be "submitted to for the Lord's sake."

"R" HICKMONDWIKE.—Paul circumcised Timothy, not because it was necessary to salvation, which as you point out, is expressly put out of the question in the 15th chapter of Acts; but because *Timotheus was a Jew*. He did not do it to gain the favour of "the Jews that were in that quarter," but to deprive them of the occasion of uttering the slander which had been circulated elsewhere, v. z: that he "taught all the Jews which were among the Gentiles to forsake Moses, saying they ought not to circumcise their children neither to walk after the customs." Acts xxi. 21. Paul did not discountenance circumcision as a national practice amongst the Jews. He could not have done so in view of the facts of the case. Circumcision was enjoined upon Abraham as a token of the covenant under which his descendants were selected as God's nation; and its observance was demanded throughout all generations as a sign and condition of the national election. Its obligation therefore was as great as it was nationally in Paul's time, and is as great now, as it was in the days of the law. The law has passed away but not circumcision, for circumcision was not a part of the law, although there were provisions in the law respecting it; it was instituted some centuries before the law was given. An their consideration to be taken into account in determining the character of Paul's procedure, is that at the time he circumcised Timothy, the law was still in force; and being a divine system of things, so long as God permitted it to exist, it had a claim upon his reverence and recognition which as a Jew, he was not slow to yield; hile recognizing in it a shadow of "the substance which was of Christ," he could combine with ceremonial compliance the true perception of the law's significance. But he did not wish to trammel the Gentiles with a system with which they had no divine connection; and he strongly resisted the

attempts of those Jewish believers who wished to make its observance a condition of salvation. This proceeding on his part was misunderstood; and led to the current report, that he spoke against the law as such, and inculcated its abandonment on the part of all Jewish believers. To disprove this report, he yielded to the following solicitation addressed to him by his Jewish brethren at Jerusalem, who knew that his prohibition of the law only related to the Gentiles:—"We have four men which have a vow on them; them take and purify thyself with them, and be at charges with them that they may shave their heads; and all may know that those things whereof they were informed concerning thee are nothing, BUT THOU THYSELF ALSO WALKEST ORDERLY AND KEEPEST THE LAW." (Acts xxi. 23, 24.) In the light of these considerations, Paul's procedure in circumcising Timothy is perfectly intelligible. He circumcised him because Timothy being a Jew, it was right for him to do so though not necessary for salvation; and under the circumstances, it was expedient since its neglect, would strengthen the false impression which was abroad among the Jews as to his position in relation to the law. We must remember that the 40 years intervening between the ascension of Christ and the destruction of Jerusalem was a dispensational transition state in which Jewish believers who were related to both the dispensation going out, and the dispensation coming in, combined the obedience of both. But in the case of Gentile believers, Paul contended for the most absolute freedom from the law in every form.

D. C.—We refer you to next month's article on the theory of Universalism, for a definition of the phrase translated "eternal life" "everlasting life" &c. As to the passages which apparently affirm that life to be a present possession, it is only necessary to remember that it is a peculiarity of divine utterance, as affirmed by Paul in Rom. iv. 17, that God calleth things that are not (but which the purposes to be), AS THOUGH THEY WERE. In illustration of this, Paul cites the familiar instance of God saying to Abraham, "I HAVE MADE thee a father of many nations, *while as yet he had no child.*" The Scriptures abound with instances of this kind. Mary the mother of Jesus uttered the following words: "THE LORD HATH showed strength with his arm; he hath scattered *ed the proud in the imagination of their hearts; he hath put down the mighty from their seats and exalted them of low degree; he hath filled the hungry with good things, &c.* Luke, i. 51-53. Now these statements were not true in the grammatical sense of the word "hath" absolutely construed; yet they were appropriate on the spiritual principle. The birth of Christ was the guarantee that the things stated would be accomplished; and the best celebration of that event in spiritual language is the declaration that the things have been accomplished. The following is another instance of the same thing:—"The indignation of the Lord is upon all nations and his fury on all their armies he hath utterly destroyed them; he hath delivered them to slaughter." (Isa. 41. 2.) Again, "Arise, shine for thy light is come and the glory of the Lord is risen upon thee." (Isa. 60, 1.) Again, "Awake, awake, stand up O Jerusalem which hast drunk at the hand of the Lord the cup of his fury; \* \* \* thus saith the Lord, behold I HAVE TAKEN IT OUT OF THINE HAND THE CUP OF TREMBLING even the dregs of the cup of my fury; thou shalt no more drink it again." (Isa. li, 17, 22.) In all these cases, the perfect tense relates to an intended performance of the things declared. This grammatical peculiarity is only to be found in utterances dictated by the spirit of God, the reason of which

is to be found in the intensity of the divine forecast, amounting in the minds of the seers to actual vision. It is a divine peculiarity to speak of those things which are not as though they were. It is only in this way that we can understand the sayings of Christ to which you refer. When he said, "He that believeth on me HATH everlasting life," he did not use the words according to the cold proprieties of northern grammar, but with the intensity and comprehensiveness of spirit utterance intimating the fact that everlasting life will be conferred upon those who believe in God's time that is, at the resurrection. Jesus connects the life and the resurrection in the designation he bestowed upon himself the Resurrection and the life. There is no life, in the sense in which Jesus uses the word, until resurrection. There may be resurrection without life as in the case of the unfaithful who rise to undergo the second death, but there can be no life aionian, (translated everlasting,) until the aion arrives to which resurrection pertains. Resurrection is the means by which they are introduced to the life. Hence, Jesus says that none of his sheep shall perish, the reason being that *he will raise them up at the last day.* (John vi 39.) They rise to the resurrection of (aionian) life. (John v. 29.) Having sown to the spirit during their mortal lives, they reap life everlasting, (aionian) (Gal. vi. 8.) in the day when God shall judge the secrets of men by Christ Jesus, (Rom. ii 16.) in which "we must all appear before the judgment seat of Christ, that we may receive in body according to what we have done, whether good or bad" (2 Cor. v 10). This could not be if those who believe received eternal life, in this present state—a supposition, by the way, which is inconsistent with all experience. Where is the immortal man alive? A person having eternal (aionian) life would never die; for Jesus says of those who receive it at the resurrection; "NEITHER CAN THEY DIE ANY MORE." (Luke xx. 36.) The only sense in which the brethren of Christ have life now is the sense in which they have Christ himself, and that is by faith. (Eph. iii. 17.) The whole truth of the matter is declared in the words of John: "This is the record, that God hath given unto us eternal life, AND THIS LIFE IS IN HIS SON; he that hath the Son of God hath life, and he that hath not the Son of God hath not life." 1 John v. 11, 12. Christ's exclusive heritage at present. He holds it in trust for those who believe. It is hid with him in the Father, and will not be manifested until "Christ who is our life;" shall come from his hiding place in the Eternal Presence and "APPEAR." "THEN SHALL WE APPEAR WITH HIM IN GLORY" (Col. iii. 4.) Then shall he reward every man according to his works, giving life to those who loved not their lives to the death" for his sake, and dealing death to those who fearfully cling to their mortal interests to the sacrifice of him and the truth.

C. S.—It is true that Paul includes "the doctrine of resurrection" among "first principles" in Heb. vi. 1. 3; but it is not evident that in the "doctrine of resurrection" as a first principle, he included the teaching as to the physical quality of the body when it emerges from the grave. We must look to the recorded preaching of Jesus and the apostles for the sense in which the resurrection was inculcated as a first principle. If we do so, we shall find that the broad fact that "there shall be a resurrection of just and unjust" in opposition to the denial of the fact, is all "the doctrine of resurrection" that appears in their inculcations. Details, such as the question you refer to, were reserved for the instruction afterwards communicated to those who were put into Christ on the basis of the first principles laid down in the teaching referred to

and were never so far as we have any record, laid down among the first principles themselves. This being so, to make belief in mortal resurrection a test of fellowship seems to us to be putting strong meat in the place of milk, and to make a first principle of that which under the apostles was only a matter of instruction to those who were in Christ. What can we suppose the 3,000 on Pentecost knew beyond the broad fact that there would be a resurrection? Or the twelve apostles themselves when baptized by John the Baptist, and afterwards washed by Jesus at the supper before his crucifixion? What more can we suppose Paul knew on the subject, when baptized by Ananias, or the Philippian gaoler, or the Ethiopian eunuch? If it were a question of eternal condition, we could understand the disposition of some to attach vital importance to it; but seeing it only relates to the little interval between emergence from the grave and the judgment seat—an interval which unless a doubtful rendering be adopted, is entirely overlooked in the most unambiguous exposition we have in the New Testament on the subject of resurrection, (1 Cor. xv)—it would require more unequivocal warrant than it is to be found in the scripture to justify its adoption as a point of faith necessary to salvation. The question is different where a person denies that the saints will appear before the judgment seat of Christ. This is one of the most palpable elements of the truth as preached by Jesus and the apostles which must be acknowledged as a preliminary to baptism. But you seem to argue that a person who denies mortal resurrection must repudiate the judgment, since resurrection would anticipate and practically set judgment aside. Logically, you may be right, but practically, it does not follow. Many believe Paul's statement in its apparent sense, "the (righteous) dead shall be raised incorruptible," and yet believe his other statement that "they shall appear before the judgment seat of Christ to receive in body according to what they have done, whether it be good or bad" and the way they reconcile the logical conflict between the two, is to believe that God, who knows everything beforehand, will raise the accepted, incorruptible, and the wicked in their mortal state, without in any way superseding the tribunal at which their respective merits will be officially adjudicated. We do not endorse this view, but we dare not say in the state of the evidence that it is fatal to the position of those otherwise believing the truth. The point is one which does not affect a man's candidature for the kingdom, but rather lies within the category of advanced knowledge which it is to a man's profit to possess, and the want of which may lower his status in the kingdom, but not exclude him from it. Putting the question on this footing, we are prepared to maintain, and will in due time endeavour to prove, that the dead of both classes when they emerge from the grave, are in a mortal condition.

If the change effected by baptism is not a change in God's mind towards the person submitting to it, it would be difficult to understand that any change takes place at all. The view expressed is not necessarily incompatible with the testimony that God changes not. God's unchangeability relates to his nature and the principles upon which he acts. It is his unchangeable attribute to be angry with the wicked and to love the righteous, and equally so, to repent of intended evil towards the wicked who reform, and of intends good towards the righteous who backslide. For this teaching, we rely among other scriptures upon the following:—Jer. xvii, 7, 10; Ezek. xviii, 20, 30; Psalm vii, 9; xl, 6; xviii, 25, 26; xxxiv, 11, 22; Lev. xxvii, 23, 24; 2 Cor. vi, 1, 8; Rom. i, 18; Rom. ii, 1, 11; Heb. x, 26, 31.

## Intelligence.

**Berwick.**—Bro. Nesbit of this place has availed himself of a newspaper religious controversy which sprung up in the town between a Roman Catholic priest and two U. P. ministers, to put in a word for the truth. He has got inserted no fewer than five letters from time to time. A great amount of local interest seems to have been excited by the discussion which Bro. Nesbit says is "going on as keen as ever," although the principals have withdrawn some time ago. It is not often that newspaper columns are opened to controversies of this description; and doubtless they would not have been opened in this instance but for the influence of the parties who originated it. When such an opportunity does present itself, it is well to make the most of it as Bro. Nesbit has done; for "sowing beside all waters," we know not which shall prosper this or that.

**GALASHIELS.**—The meeting here has come through a severe ordeal in consequence of the existence of a difference of faith in reference to the revelations vouchsafed to John in the isle of Parnos. It was contended on the part of one or two that the things revealed to John are all in the future with the exception of those described in the first three chapters; in opposition to which others maintained the truth that they relate largely to the events already accomplished in the history of the past eighteen centuries. The difference grew to such an issue that a disruption seemed unavoidable. A visit from brethren Ellis & Steele, of Edinburgh, however, confirmed those who contended for the truth, decided those who were uncertain, and caused those who contended for the futurist theory to withdraw. The meeting has thus been weakened in number, but strengthened by the development of unity in faith.

**HALIFAX.**—The brethren have much pleasure in recording the obedience of Jane Fletcher, who having believed the record which God hath given of his Son, was baptized into his death on the 14th ult. Our new sister has since been united in marriage to bro. Whitworth.

**HECKMONDWICK.**—On Sunday, the 7th ult., a middle aged man named Benjamin Atkinson, who had for the previous two years been studying the truth set before him in the first instance by the public labours of the brethren in the neighbourhood, was immersed by bro. Clissitt, at the Dewsbury baths. Brethren and sisters from Huddersfield and Leeds were present on the occasion, and afterwards united with the Heckmondwike ecclesia in the memorial act of the table, when a time of profitable communion was enjoyed.

**SCARBOROUGH.**—On the 6th ult. bro. C. Walker, of this place immersed into Christ, upon a confession of their faith in the things of the kingdom and Name, Robert Eccles and his son Jesse Eccles, both of whom had for some time been making diligent enquiry after the truth. The new brethren were received into the fellowship of the Scarbro' ecclesia on Sunday, May 7th.

**TURRIFF.**—Bro. Robertson reports that on the 23rd of April, George Campbell, Tillenamolt, New Pitsligo, was immersed into the bond of the new covenant in the putting on of the Name of the Lord Jesus anointed, after an intelligent confession of faith in the gospel of the kingdom and Name. He also writes that pursuant to arrangements made during his recent tour, he delivered a course of six lectures in New Deer, on the Great Salvation, commencing April 27th. The attendance at the first two lectures was small, but at the last four it was very good. The hall where the lectures were given was taken and paid for by those in the place who wished to hear the word, and the same persons defrayed bro. Robertson's expenses. Bro. Robertson has an invitation to

repeat his visit, which he means to do when circumstances are favourable.

**AN ACKNOWLEDGMENT.**—It will be remembered that some months ago, the brethren in Edinburgh collected a bounty for transmission to Dr. Thomas in alleviation of the straits with which the troublous times on the other side of the Atlantic had beset him, and in token of their gratitude for the benefit they have received from his labours in the truth. In this work they were aided by brethren in other parts. The sum collected amounted to £55. Within this last month, a letter has been received in acknowledgment of the bounty. We make the following extract:—"The motive principle which has caused our brethren on your list to place the £55 at my disposal is doubtless their appreciation of the truth and the enjoyment of the freedom it confers. No higher motive can actuate the human mind, and none can be more pleasing to him who has said "I am the Truth." He will therefore doubtless accept it as an offering to himself and be therewith well pleased. I am much obliged to the brethren for their liberal contribution in the straitsness of the times which have come upon us here, but I appreciate it far above the amount because of the spontaneousness of the gift. It was unexpected and unsought for; and proved to me that where we are found devoting ourselves to the Lord's affairs, upon the principle that the gold and silver are his, he will see that we are sustained in the work. This has been my experience for many years. With tongue and pen, I have been constantly employed; and without asking for anything, all my personal and domestic need has been supplied. To his kindness, then, be all thanksgiving, and praise, both now and through all ages, Amen. My earnest desire is to see developed in Britain a people who shall be separate and distinct from all others; the foundation of whose distinctiveness and separation shall be the intelligent belief and obedience of the truth, not mere opinionists and speculators, but a people in whom is "full assurance of faith" and "full assurance of hope." Such a people would be "a people prepared for the Lord." The "religious world," so-called, is the apostasy foretold by Paul. A prepared people must be separate and distinct from this in faith and hope and love. There can be no identity and sympathy between them. We cannot fraternize with the religious world and be prepared for the coming of the Lord who comes to destroy it. A prepared people are Christ's brethren, (Christadelphians) and rejoice in this exclusive relationship, and none are entitled to this high position but those who do the will of the Father who is in heaven.—Matt. xii, 50. The conscription has made it necessary for us here to designate ourselves by some name, and not only so, but I have been anxious that our brethren should have a name which would defend them from that of "Thomasites." I do not want to hear of such a people as the people as I have referred to being called by my name. If they believed and rejoiced in theories and traditions invented by me, it would then be very well to call them by my name, but as far as developed truly they believe the truth which makes them Christ's brethren, and Christadelphian expresses that fact. To be called by this name is a great honour if we deserve it. It is an inappropriate name by any sect and therefore distinguishes us from all. "Christian" has lost its original significance in the mouth of a Gentile; hence the Pope, the Archbishop of Canterbury, and the Mormon High Priest of Utah, are all "Christians" so-called, and brethren, but not "Christadelphians."

# THE AMBASSADOR

## Of the Coming Age.

*"A wickel Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

No. 13.

JULY, 1865.

Vol. II.

### To our Readers.

YIELDING to a pressure we could not evade, we allowed June to close without appearing with our monthly issue, and now make good the deficiency by publishing two numbers (July and August) under one cover. We hope no harm will result from the delay though delay is proverbially dangerous. It was imposed upon us by the extra labour attending a change in circumstance which we need not trouble our readers by describing in particular, and to this delay we were induced to submit without impatience by the prospect that in the new position which we shall have assumed before this meets the eye of the reader, we shall be more at freedom than heretofore to serve the cause which we have espoused as the only cause among mortal men deserving wholesouled and exclusive consecration. That cause is the cause of life against death, knowledge against ignorance, wisdom against folly, holiness against impurity, the honour of God against the impiety of man, the glorious future against the dead past and the corrupt and dying present; which, gathered up into more concrete phrases, may be described as the Bible against unbelief, the true teaching thereof against the false and absurd and monstrous tenets of modern

orthodoxy consolidated in the popular religious systems of the time; the things concerning the Kingdom of God and the Name of Jesus Christ, against the unscriptural and unsaving gospel preached in churches, chapels, and meeting-houses. Death reigns, sin abounds everywhere, error is rampant. The truth makes free from all these. It gives surety of a resurrection to life everlasting; it developes fruits of holiness; and substitutes life-giving knowledge for ignorance and foolishness in every mind that receives it in the love thereof. This being so, there is work for all who are on the Lord's side: and it is hard work, requiring much self-denial and patient diligence on the part of those who engage in it. It is difficult to cause the light of the knowledge of the glory of God to shine into men's hearts, because those hearts are pre-occupied with so many other things that the light cannot get in; money-making, honour-seeking, pleasure-following, lore-stuffing, science-worshipping, tradition-honouring, and "the lust of other things entering in," prevent the majority of men from giving the slightest attention to the word of salvation spoken by Jesus and his apostles, or entirely choke the word if it ever effect an entrance. This makes labour for the truth a very thankless occupation as regards

present results, and as regards the sort of reputation it earns for those who engage in it; but, nevertheless, we must flinch not and flag not. The proclamation of the truth for the salvation of men is left as a great trust to all who become servants of Christ. *Their* activity is the only means he is now employing in the great work of taking from among the peoples of the earth the chosen ones who shall aggregately constitute his Bride to glorify him at his return, and work with him in the great coming dispensation of God's power upon earth. It is incumbent upon them to lift aloud the voice of invitation to the heedless and infatuated throng, who are rushing along the broad and flowery path of destruction, and to say with the unction of the Spirit, "COME," (Rev. xxii. 17.) "Come ye to the waters, and him that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isaiah lv. 1.) And what if few obey the call? What if the scoff of an insensate multitude drown your word, and the verdict of a foolish, though "respectable," generation set you down for a fool? You do your duty in continuing your testimony to the last breath, and you are only included in the glorious company of the Son of God, if it bring you the contumely of the world that knows not God, and is unconcerned about his purposes or his ways. And in view of the issue, you can well afford it. The world is only a sham. Rottenness is at the heart of everything. The life we live in the flesh is passing like a dream. When Jesus returned, "stands in the latter day upon the earth," to develop the new life he has come to offer to man, and to establish the new and righteous order of things which God has purposed to substitute for the present system, the foolishness of fools and the wisdom of the wise will then be manifest.

The fools will gnash their teeth in unavailing anguish; the wise, who have now to bear the jibes of rampant and prosperous folly, will rejoice with joy and exultation unspeakable.

The publication of the *Ambassador* is a contribution to the great work we have alluded to. It is an undertaking which so far, has been attended with an unexpected degree of success. Some have withdrawn their countenance from it now that it has reached the close of its first twelve months, but the number of defections is not so great as to interfere with its continuance, or even hamper its conduct. That is, the subscription list has not fallen below the point at which the printer is paid. On this we must congratulate those who are interested in the *Ambassador's* welfare, in view of the great and proverbial difficulty of pleasing everybody. We cannot promise any difference in its management for the future. Modifications may be adopted to suit circumstances as they arise; but the principles acted on during the last twelve months will be adhered to in the future. Those who complain of the admission of Dr. Thomas's letters, are referred to an article in the number issued along with this. The Doctor does not always write to our mind when treating of subjects of a personal nature: but so long as he remains faithful to the truth to which he has devoted the service of his life, we can never, in gratitude or respect to him, interpose ourselves in the slightest degree between that publicity and prominence to which his wholesome word of faithfulness are entitled, even if sometimes a little too highly seasoned. With these explanations to the reader, we address ourselves to the editorial labours of the future, however long or short in the providence of God they may be destined to be, hoping and praying that though they may

offend some, as did the words of the guileless Jesus, they may on the whole contribute to the work of "making ready a people prepared for the Lord," by enlightening the ignorant, and building up the enlightened in their most holy faith.

EDITOR.

July 13, 1865.

## God's Purpose with the Jews.

### EIGHTH ARTICLE.

THE result of the chastisement to which the ten tribes will be subjected, is graphically set forth in the following testimony from Jeremiah, in which they are spoken of under the name of Ephraim, (xxxi. 18-28):—

"I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. How long wilt thou go about O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man. Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee O habitation of Justice, and mountain of holiness And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul. Upon this I awaked, and beheld; and my sleep was sweet unto me. Behold the days come saith the Lord, that I will sow the house of

Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up and break down, and to throw down, and to destroy and to afflict; so will I watch over them to build, and to plant, saith the Lord."

To the ten tribes in their present position, the following words are addressed:—"O Israel, thou hast destroyed thyself, but *in me is thine help*: I WILL BE THY KING. Where is any other that may save thee in all thy cities, and thy judges of whom thou saidst, Give me a king and princes?" (Hosea xiii 9-10.) God has never been the help of the ten tribes since their self-destruction. He has never been their king since the day they were taken to Assyria by Shalmaneser. Their history in the dreary interval has been a blank desolation. They have had no national existence. Their very name has been struck off the roll of nations. We should know nothing about Ephraim but for the archives of the house of Judah which tell us of their missing tribes, and the cause of their downfall. But we are told in the testimonies quoted that God "will have mercy upon Ephraim"; that He "will sow the house of Israel with the seed of man, and the seed of beast," and that as He has broken down and destroyed them, "so will he watch over them to build and to plant them," and "will make a new covenant with them," under which they will have knowledge of Him to perfection, and obey him to the full. We have also the following promise for them. God tells them they have reaped misfortune because of their iniquity, and exhorts them to repentance; and then says, "I will heal their backsliding, I will love them freely, for mine anger is turned away; I will be as the dew unto Israel: he shall grow as the lily, and cast forth

*his roots as Lebanon, his branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.* They that dwell under his shadow shall return (recover): they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." A time of national prosperity and greatness is therefore in reserve for the ten tribes. The branches of Israel will spread till they cover the earth. "Israel shall blossom and bud and cover the face of the world with fruit," (Isaiah xxvii. 6.) and the nations dwelling under the cool shadow, and eating of the fruit of this wide-spreading tree of political life, will grow and prosper. "They shall revive as the corn, and grow as the vine." At present, the world in the figurative sense in which we speak is a parched and blighted wilderness. Wickedness prevails, and misery afflicts mankind: but the blessing of Abraham is promised for all nations, and will be realised when the seed of Abraham, individual and national, covers the earth as a garment of salvation in the days of the Branch of Righteousness.

According to the prophetic intimation of Hosea, "The children of Israel have abidden many days without a king and without a prince and without a sacrifice &c," but "AFTERWARDS," says the prophet, "*shall they return and seek the Lord their God and David* (Christ) their king, and shall fear the Lord and his goodness *in the latter days.*" (Hosea iii. 4, 5).

When this occurs, when the ten tribes stand forth from their hiding place of centuries, and unite with the house of Judah in the formation of "one nation in the land upon the mountains of Israel," we may then look for the fulfilment of the following testimonies:—

"Thus saith the Lord, Behold I will

bring again the captivity of Jacob's tents and have mercy on his dwelling places: and the city shall be builded upon her own heap and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry, and I will multiply them, and they shall not be few, and I will glorify them and they shall not be small. Their children also shall be established before me, and I will punish all that oppress them, and their nobles shall be of themselves and their governor shall proceed from the midst of them; and I will cause him to draw near and he shall approach unto me; for who is this that engaged his heart to approach unto me? saith the Lord."—(Jer. xxx. 18-21.)

"I will cleanse them from all their iniquities whereby they have sinned against me: and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. *And it shall be unto me a name of joy, a praise, and an honour before all the nations of the earth WHICH SHALL HEAR ALL THE GOOD THAT I DO UNTO THEM; and they shall fear and tremble FOR ALL THE GOODNESS AND FOR ALL THE PROSPERITY THAT I PROCURE UNTO IT.*"—(Jer. xxxiii. 8, 9.)

"For in mine holy mountain, in the mountain, of the height of Israel, saith the Lord God, *there shall all the house of Israel, all of them in the land serve me, there will I require your offerings and the first fruits of your oblations with all your holy things. And I will accept you with your sweet savour when I bring you out from the people and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen.*"—(Ezek. xx. 40, 41.)

"Thus saith the Lord God, when I shall have gathered the house of Israel from the people among whom they are scattered and shall be sanctified in them in the sight of the heathen, *then shall they dwell in the land that I have given to my servant Jacob. And they shall dwell safely therein and shall build houses and plant vineyards, yea, they shall dwell with confidence WHEN I HAVE EXECUTED JUDGMENTS UPON ALL THEM THAT DESPISE THEM ROUND ABOUT; and they shall know that I am the Lord their God.*"—(Ezek. xxviii. 25, 26.)

"I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness and sleep in the woods. And I will make them and the places round about my hill a blessing: and I will cause

the shower to come down in his season; there shall be showers of blessings. And the tree of the field shall yield her fruit, and the earth shall yield her increase and they shall be safe in their own land."—(Ezek. xxxiv. 25, 27.)

Thus saith the Lord God, in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities and the wastes shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by; and they shall say, this land that was desolate is become like the garden of Eden, and the waste and desolate and ruined cities are become fenced and are inhabited."—(Ezek. xxxvi. 33, 35.)

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders but thou shalt call thy walls salvation and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy morning shall be ended. Thy people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in his time."—(Isaiah lx. 18-23.)

"For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies." (Hosea. ii. 17-19.)

"And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom, shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell

for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."—(Joel iii. 18-21.)

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."—(Amos ix. 13-15.)

We have quoted these testimonies, because they tell of Israel's coming glory more eloquently and impressively than any words of human dictation; they contain the essence of the subject undiluted with explanatory verbiage, and will strike home with the greater force upon every earnest mind convinced of the truth of the holy oracles. Taken as a whole, they present a picture of very definite outline and unmistakable tints; Palestine transformed from a wilderness to paradise; Jerusalem exalted from ruin and debasement to towering rank and importance over all nations, the Jews ingathered from universal exile, purified and made righteous, and settled in the land after their old estates; Christ returned and ruling them in righteousness on the throne of David; the curse removed, blessing out-poured, knowledge and wisdom abounding, righteousness overflowing, peace and unmolested happiness reigning over all, and all in the safe keeping of the Rock of Israel—the Eternal Power of the Universe who faints not neither is weary, who knows no change in his purpose nor limit to his power; this is the gorgeous vision which looms through the prophetic telescope, and sends the rays of coming light athwart



the heavens of our present night. "Happy are the people that are in such a case: happy is that people whose God is Jehovah."

Israel's glory will eclipse that of the Gentiles: that is to say, the power and independence of Gentiledom as made up of European and other nationalities, will cease to exist when the prosperity of the Jews has set in. The two could not co-exist; they are incompatible. The restoration of the Jews will be more than a restoration to national life. It will be more than a simple elevation to a place in "the family of nations," and a share in "the balance of power," after the style of the proposed Polish and Hungarian restoration. It will be the establishment of an overshadowing power in the earth—a power that will coerce the submission of every other. The times of the Gentiles will have run out in every sense, when "the year of recompenses for the controversy of Zion" arrives. Their kingdoms will fall when Zion uprises to the splendour portrayed in Isaiah lx; in other words, when the kingdom of God comes in, the kingdom of men must go out. The kingdoms of this world become the kingdoms of our Lord Jesus Christ, when Jesus descends to "build again the tabernacle of David that is fallen down." The Kingdom of Israel will become the head. At present, it is "the tail," in accordance with the prediction of Moses who said "If thou wilt not hearken unto the voice of the Lord thy God, the stranger that is within thee shall get above thee very high, and thou shalt come down very low

\* \* he shall be the head and thou shalt be the tail" (Deut. xxviii. 33, 34). But a change is coming. The divine decree is recorded: "*The Lord shall make thee THE HEAD and not the tail; and thou shalt be ABOVE only and thou*

*shalt not be beneath.*" (verse 13.) "To thee shall it come, even the FIRST DOMINION; the kingdom shall come to the daughter of Jerusalem." (Micah iv. 8.) "The nation and kingdom THAT WILL NOT SERVE THEE shall perish; yea these nations shall be utterly wasted." (Isaiah lx. 12.) Also, "I will get them praise and fame in every land where they have been put to shame \* \* I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord God." (Zeph. iii. 19, 20.) This position of political pre-eminence will be associated with moral influence of the most potent and salutary description. All that the Gentiles now possess in the shape of true civilization can be traced to the Jews. The high moral impulse which finds its expression in associative philanthropy and individual heroism, originated in Jerusalem. The stimulus which in the course of generations has quickened Gentile intellect and developed Gentile greatness, comes from the Bible; and the Bible is but the compiled archives of the Jews. "Beginning at Jerusalem"; this is a principle illustrated in more ways than one. It has prevailed in the feeble past: and it will triumph gloriously in the resplendent future. The Jews (nationally) will be the teachers of the world in the future age. From them, the Gentiles will learn the spirit and the institutions of the new order of things, for which they will first be prepared by a period of judgment that will take the pride from their arrogant hearts, and convince them of the entire folly of the order of things that now obtains, both political and religious: "The Gentiles shall come unto thee from the ends of the earth, and shall say, *Surely our fathers have inherited lies, vanity, and things*

wherein there is no profit' (Jer xvi. 19). "Ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, *We will go with you, for we have heard that God is with you*" (Zech. viii. 23). The Gentile nations will "go with" the Jews in that age for the purpose of learning the way of God. This appears from such testimonies as the following, "Many people shall go and say, Come ye let us go up to the house of the Lord, to the house of the God of Jacob, *and he will teach us of his ways and we will walk in his paths*, for out of Zion shall go forth the law and the word of the Lord from Jerusalem." (Isaiah ii.) "The nations shall go up from year to year to worship the king the Lord of Hosts and to keep the feast of tabernacles." (Zech. xiv. 16.) "Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." (Zech. viii. 22). This agrees with Jer. iii. 17. "At that time they shall call Jerusalem **THE THRONE OF THE LORD**: and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem, *neither shall they walk any more after the imagination of their evil hearts.*" This will exalt Jerusalem to a position to which there is no parallel in all history. Rome and Mecca sink into contemptible insignificance before the splendour of a religious and political metropolis where Deity will be visibly manifested for the regulation of human turbulence, and the dissipation of human ignorance. "In this mountain, I will make unto all people a feast of fat things, of fat things full of marrow, of wines on the lees well refined, *and in this mountain I will destroy the face of the covering cast over all people, and the vail that is spread over all nations*" (Isaiah xxv). The devotions and

ceremonies connected with the shrines of popular superstition in various parts of the world, including even the "Holy places" themselves, which by the fooleries of fanatical "pilgrims," fostered by a corrupt and scheming priesthood, are made to stink as much in the divine nostrils as the brazen serpent of his own appointment when it was made an object of idolatry by Israel—have been fruitful of nothing but evil to men and nations; but the established ritual of the future age will develop the result upon which God has set his mind from the beginning—"Glory to God in the highest: peace upon earth and goodwill toward men." Jerusalem will then have obeyed the call to "Awake, and stand up and put on her beautiful garments" (Isaiah lii. 4); She will then have become "The city of righteousness, the faithful city" (Isaiah i. 26); "a crown of glory in the hand of the Lord; a royal diadem in the hand of thy God," (Isaiah lxii. 3.); a rejoicing and her people a joy." (Isaiah lxi. 18.) "The Gentiles shall see her righteousness and all kings her glory" (Isaiah lxii. 2). In view of these things, we may understand the force of the divine injunction "Ye that make mention of the name of the Lord, keep not silence and give him no rest till he establish and till he make Jerusalem a praise in the earth." (Isaiah lxii. 6, 7). "Pray for the peace of Jerusalem; they shall prosper that love thee; peace be within thy walls and prosperity within thy palaces. Our feet shall stand within thy gates, O Jerusalem." (Psalm cxxii. 6, 7.) Forcible also appears the exhortation of the prophet, "Rejoice ye with Jerusalem and be glad with her all ye that love her; rejoice for joy all ye that (now) mourn for her (Blessed are they that mourn, for they shall

be comforted) Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then shall ye suck; ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." (Isaiah lxvi 10-13.)

EDITOR.

July 12, 1865.

### Will All Men Ultimately be Saved? No. 2.

So much depends upon the import of the phrases "aionian life" and "aionian punishment," as employed in the New Testament to define the destiny of the righteous and wicked respectively, that it will not be lost time to give a little attention to these phrases, before passing on to consider the New Testament passages which the Universalist quotes in support of his theory. Their importance hinges on the word "aionian," usually translated "everlasting" and "eternal." We have admitted that these renderings do not express the actual meaning of *aionian* as a word, and we now repeat the admission, but proceed to affirm that though critically bad, they are doctrinally not far from the truth. The word *aionion* is the neuter form of the adjective *aionos*, and *aionos* is derived from the substantive *aion*. The true significance of *aionian* is therefore to be sought for in the word *aion* since *aionion* is but the quality of *aion* adjectively expressed. *Aion* of itself is a word of considerable indefiniteness; in fact it is difficult to approximate to an exact definition of its meaning. It is compounded of two words: *aei*, which simply expresses continuance of time, without any reference to limitation—not necessarily importing unboundable time, after the style of the English word *ever*, but simply time without specification; and next of *on*, present participle of *eo* to be, which expresses the simple idea of existence. Hence *aion*, from its derivation would simply express the time required for the development or existence of that which might be the subject of discourse. Parkhurst says, "it denotes duration or continuance of time *with great variety*." Other lexicons give the same definition to the word as an abstract term. They all agree in representing it as in itself an indeterminate word, depending for its signifi-

cance when used, upon the context with which it may be associated. It is obvious then that we cannot satisfactorily approximate to the value of the word as a scriptural term by purely philological considerations.

We must have recourse to its idiomatic uses in the New Testament for this purpose, and even this will be found insufficient for the understanding of the particular phrases under consideration, without great discrimination. According to the indeterminate character of the word, we find *aion* used in various senses in the New Testament. It is used in the limited sense of age, or state, or order of things, in the following passages:—"The cares of THIS *aion* and the deceitfulness of riches \* \* choke the word."—(Mark xix.) "The children of THIS *aion* marry and are given in marriage."—(Luke xx. 34.) "Be not conformed to THIS *aion*."—(Rom. xii. 2.) It is used in speaking of the world to come. "He shall receive \* \* in the *aion* to come *aionion* life."—(Mark x. 30.) "They who shall be counted worthy to obtain THAT *aion* and the resurrection from the dead neither marry nor are given in marriage."—(Luke xx. 35.) In these cases, the word is evidently used with a sense limited to the subject of discourse; but there are instances in which it is used in the sense of the common English word *ever*. Such instances are the following. "Let no fruit grow on thee henceforward to the *aion*."—(Matt. xxi. 19.) "We have heard out of the law that Christ abideth to the *aion*."—(John xii. 34.) "The word of the Lord endureth to the *aion*" (1 Pet. i. 25). "Theservant abideth not in the house to the *aion*, but the son abideth to the *aion*" (John viii. 35. The word has the sense of *evermore* in the following testimony: "I am he that liveth and was dead, and behold I am alive to the *aion*."—Rev. ii. 8.

In view of these illustrations, the indeterminate character of the word considered by itself must be evident, and if *aion* be indeterminate the word *aionian* must be equally so. If age be adopted as the English equivalent of *aion*, then according to the suggestion of a recent writer on the subject, the new word "ageical" must be coined to accurately represent *aionian*, which "age-lasting" does not. But it must be evident that "ageical" would convey no intelligible idea to the mind. Its significance would entirely depend upon the meaning that might be attached to "age." Hence the present enquiry ought to be directed to the derivative, with the view of ascertaining the sense in which that naturally indefinite word is specifically used in the New Testament. Adopting this

course, we at once reach the essence of the matter in the phrase "*aion* to come" (Mark x. 30.) in which Jesus says, some are to die no more but be equal to the angels, and of which Paul said he spoke. (Heb. ii. 5.) This identifies *aion* with a future period which was the subject-matter of the revelation which Jesus and the apostles communicated to men. This period Paul styles "a day in which God will judge the world in righteousness by that man whom he hath ordained," also "the day when God shall judge the secrets of men by Christ Jesus." (Rom. ii. 16.) He also styles it "the day of Christ." which day he connects with "*Christ's appearing and his kingdom.*" This was a day or time when Paul expected to receive a crown of righteousness with all those who loved "Christ's appearing."—(2 Tim vi. 1, 8.) Peter connects it with, "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Hence properly to apprehend the "*aion*" to which the life and punishment stand related, we must understand what has been declared by the prophets on the subject of coming restitution. The ultimate appeal must be to Moses and to the prophets through whom the approaching *aion* was originally and definitely broached, and all New Testament allusions must be subordinated to their teaching as those allusions are merely collateral to the revelation of the prophets. This opens into a wide field which we cannot enter in pursuing the present subject. We must content ourselves with the general promise which it will be our duty from month to month to establish,—that there is a future day or age in relation to this world in which God will take the reigns of government into his own hands and place the moral relations of men upon the true basis of absolute principle. This age is not limited; so far as we have revelation on the subject of its duration, it is without end. It has a preliminary fixed period of 1000 years, forming a transition from the purely imperfect state of the present to the perfect state of God's purpose; but the extent of "the beyond" is undefined unless we accept the statement of the angel to Mary, in the absolute sense; "of his kingdom, *there shall be no end.*" If we take "*aions of aions,*" to be the expression of unlimited time, (of which it is the closest Greek equivalent) we are bound to assume that the future in relation to this world is endless. If we restrict the application of "*aion*" to the thousand years, this conclusion would not stand on such a secure basis; but there

seems no reason for this restriction. The thousand years constitute *an age*, and as being the definite limit of a certain predicted dispensation, they are *the age*; but since God's dealings with the world do not stop short at the end of the period, but merely enter another phase, the thousand years form but an *aion* within the great unending *aion* of God's approaching manifestation. ;

But let us assume for the better canvass of the point at issue that the *aion* relates solely to the period of 1000 years. In relation to that *aion*, there is a life and a punishment adjectively designated *aionian*; not in the sense of duration but of kind or quality. This is evident from the fact that *aionian* life ENDURES FOR EVER. *Aionian* life is developed through physical incorruptibility. "This corruptible shall put on incorruptibility." (1 Cor. xv. 30.) "He shall change our vile bodies and fashion them like unto his own glorious body." (Phil. ii. 21.) To call this life *aionian* in the sense of ageical, or pertaining to the coming age of God's visible intervention in human affairs, is proper, because it is a life which will not be manifested till that age; but to call it *aionian* in the sense of age-lasting would be a most unhappy use of the word since it would convey the idea that the life conferred would terminate with the age itself, whereas it lasts beyond that age into the countless periods of eternity, and therefore is not definitively "age-lasting." Now, so it must be conceded, the case stands with regard to the punishment of the age. It is not *age-lasting*; it is ageical; that is, it pertains to the age exclusively; it is not experienced in the present age, but is in reserve against the time when men shall discern truly the difference, between him that serveth God and him that serveth him not, (Mal. iii.) but what is that punishment? It is destruction, *aionian* destruction. What is the nature and purpose of the destruction of "*that aion*?" This is to be learnt from other testimony, and may be learnt unmistakably. It is introduced to our notice in Rev. xxi. as "the second death," because a supplement to the death which it is appointed unto men once to die. It is symbolised by a lake of fire, because, as we shall see, its destructiveness is so complete as to extirpate those who are the subjects of it "root and branch." (Mal. iv. 1.) Its object is to "destroy them that destroy the earth," (Rev. xi. 18.) to put out the candle of the wicked, (Prov. xxiv. 20.) to blot out the remembrance of the wicked, (Ps. xxxiv.

16.) to consume sinners out of the earth (Ps. civ. 35), that like a whirlwind passing, they may be no more (Prov. x. 25), that they may perish for ever like their own dung, (Job xx. 7.) that they may never see light (Psalm xlix. 19.) but fly away as a dream and not be found (Job xx. 8.) that as natural brute beasts made to be taken and destroyed, they may utterly perish in their own corruption. (2 Pet. ii. 12.) This aionian destruction is a complete and total extirpation of those who are the subjects of it without the possibility of resuscitation. "Their END is destruction" (Phil. iii. 9.) "Their END shall be according to their works." Their works being rebellious against God, they are overtaken by the penalty of all reprobate rebellion, a wrathful consignment to irrevocable destruction.

But our correspondent thinks there must in the course of ages arrive a time when the wicked will be liberated from the bonds of death to which destruction consigns them. Our correspondent's reasons for this supposition will presently be considered, The suggestion is, that the infliction of death is remedial in its object. We answer this is simply impossible, because the dead cannot be the subject of any moral operation whatever. A person requires to be conscious of the treatment intended for his benefit in order to be influenced by it. What object could be served by any lapse of time in a state of death, since at the end of ages, the dead resuscitated would be at the same point of moral condition as if restored to life immediately on the occurrence of death?

Our correspondent's theory originates in certain expressions which occur in the New Testament writings. Before looking at these expressions, we lay it down as a principle which cannot logically be dissented from, that in view of the positive teaching that the destruction of the wicked is final and hopeless, we are bound to put a construction upon all scriptural allusions as will agree with this foregone position. We do not mean that plain statements must be wrested in order to produce a harmony that would not really exist; but, that where expressions are legitimately susceptible of a secondary and less absolute construction than appears upon the face of them when isolated and considered as mere dictionary equivalents, it is taking no liberty, but acting purely in accordance with the necessities of the case to adopt that secondary meaning. Acting on this principle, we shall consider *seriatim*, the testimonies quoted by our correspondent.

"By the grace of God, he tasted death for every man."—This statement finds its force in the fact that the death of Christ as regards its relative efficaciousness would be equal to the salvation of every man, did every man place himself in the relationship in which it becomes efficacious. There is a relationship in which alone this efficacy is developed. This relationship is defined by the words "in Christ." The death of Christ avails nothing outside this position to which men and women are introduced by believing the gospel and being baptised. (Acts viii. 12; Gal. iii. 24.) In the sense of efficaciousness, Christ died for *all*, but as a matter of fact, its operation is restricted to that small section who put themselves in the position we have described; hence Jesus says "Strait is the gate and narrow is the way that leadeth unto life and FEW there be that find it, while broad is the way and wide is the gate that leads to DESTRUCTION and many there be that go in thereat." He also limits the sin remitting operation of his blood in the words he addressed to his disciples at "the last supper." "This is the blood of the new covenant shed for the remission of the sins of many." The same limitation appears in the words in Isa. liii. "By his knowledge shall my righteous servant justify many;" and also in the words of Paul (Heb. vi.) "bringing many sons to glory."

"As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—The free gift has only come upon all men *relatively*; that is, it is brought near to all—offered to all on the principle that human mortality in the descendants of Adam, being a hereditary misfortune and not the result of individual delinquency, it is not inconsistent for God to open a way of escape through another man on the same representative principle. The *possibility* of life through Christ is in itself a free gift. We never could have claimed it; it is bestowed as a gift of grace or favour in Christ in whom we are invited to put ourselves. But God forces the life itself upon no one. We must all drink of the water of life provided, before we can realize the statement of Christ that we shall *never thirst*.

"As in Adam all die even so in Christ shall all be made alive."—We admit it is taking a liberty with this text to paraphrase the last part of it into the statement "all in Christ shall be made alive" though the paraphrase itself is strictly correct. The real solution of the passage is to be found in the

consideration of who the "all" refers to. Who is Paul speaking about? Exclusively of the righteous. This is evident from the chapter as a whole, but more particularly from the statement in verse 50, "We shall all be changed . . . for this corruptible must put on incorruption, and this mortal must put on immortality." This cannot refer to the unrighteous, of whom he says, "they shall reap corruption."—(Gal. vi. 8.) If then, Paul is talking of the saints only, the passage loses all the significance claimed for it by the Universalist, since it simply amounts to a statement of the fact that though the saints die because of their physical relation to Adam, they shall rise again to incorruption on account of their spiritual connection with him who is the resurrection and the life.

"And I if I be lifted up will draw all men unto me."—The word *men* is not in the original, and therefore the meaning of the passage depends upon the scope of the word "all," and this is determined by the following words of Christ:—"This is the Father's will who hath sent me that of ALL WHICH HE HATH GIVEN ME, I should lose nothing but should raise it up at the last day." The principle on which God "gives" persons to Christ, is by the belief of the gospel. Hence he says, "All that the father giveth me shall come to me,"—(John vi. 37.) and again, "This is the will of him who sent me that every one that seeth the son and believeth in him may have everlasting life."—(John vi. 40.) There is another sense in which the words of Christ are true. Flesh, apart from him is "a wind that passeth away and cometh not again." It is likened to grass and the flower of the field, which passing away, know their place no more. Hence, when the human dispensation has passed away, and Christ is glorified in the completion of his work, all that will then exist of the human race will be confederated under him as the head of the perfected body of the ecclesia or community of the called out ones. Christ is therefore destined in the racial sense to draw all to him, since in the age of his consummated work, none will exist apart from him.

"To him every knee shall bow and every tongue confess."—This will find its fulfilment when he sits on the throne of David in the age to come, "All kings shall bow down before him, and all nations shall serve him . . . Men shall be blest in him, and all nations shall call him blessed." There will not then exist a human tongue on the face of the earth, that will not be loud and

spontaneous in its praise of him who shall come down like rain upon the mown grass, as showers that water the earth. And no human knee will be found under the heavens that will not bow in ready and affectionate allegiance to the "King of kings and Lord of lords." But this will not include all the generations of Adam. It will be restricted to the generations contemporaneous with the Messiah's times. See for instance Ezek. xxxviii, and xxxix, which depict a great slaughter and burial of human bones as a preliminary to the establishment of the age in which these things will be developed.

"Thou hast given him power over all flesh, that he may give eternal life to as many as (or as our correspondent has it, "to the all that") thou hast given him."—This is literally true, without in the slightest degree involving universalism, Christ has absolute power over all flesh, but he will only impart the life aionian to those whom God has given him and as we have already seen, God has only given him those who believe the gospel.

These passages constitute the bulk of the testimony on which the universalist relies for his very good-hearted but very mistaken and incongruous belief; and we may safely appeal to the reader whether they do not entirely fail to countenance it. On another occasion, we may recur to the subject to show the total misapprehension of God's purpose, which must exist in the mind that receives such a doctrine as the truth of God. A very small remnant of the human race, indeed, will escape the "corruption that is in the world through lust"; and that remnant will only attain to their deliverance through efforts inspired by the knowledge that their salvation is a precarious thing, limited to the present life in offer and achievement, and depending upon the diligence, and the consecration, which a recognition of the strictness, holiness, and awful majesty of God's government of his moral universe will alone incite to. Their ultimate success, in "working out their own salvation with fear and trembling," would be greatly imperilled by the kindly and indolence-engendering delusion that God has made himself responsible for the salvation of every worm of Adam's race. In fact, such a persuasion would show them to be destitute of that "knowledge of God" which is the primary characteristic of all who shall enter into life. We can admire the broad benevolence that delights in such a view of God's designs, but we cannot but lament that so much apparent devoutness and candidness

of mind should be in the trammels of such a vitiating and fatal delusion.

EDITOR.

July 13, 1865.

## The Bible as a Law of Life and Immortality.

(Continued from page 182.)

Now, though light is something that we cannot explain, still it is evident it is not that which diffuseth it, nor a something that can be separated from its source, and so an indisputable proof of the existence of a source though that source is invisible. And so the spirit of God (though we cannot define it) from the contrasts in which we here find it placed, (and other testimony besides) is not Him who sends it forth, nor a person sent by him, to do his work, but an effluence separable from him in *no* sense that were it a person, would signify, and hence being in every respect controlled by Him, it is the strongest proof of any, that can be conceived of the existence of a personal Deity "whose face no man can see and live."

Again, as a shadow is caused by a dark body intercepting the light, it is evident from this that though it is a something we see, it is in reality nothing, but an absence of light. And hence the covering which the rebellious chose was a darkness created by the interception of the flesh, of Pharaoh, and of Egypt, between the light of God's spirit, and their eyes, and sitting in it, they could not perceive it; it so covered them. But to those in the light, it appeared what it really was, a shadow not a substance, a darkness, not a light, but still a breadth with it and a length with it that could not be affirmed of either the person or the thing shadowed, and therefore a covering in fit contrast with the spirit of God, which was light, the covering *in fact*. Now, as a shadow is nothing, but the effect of the absence of light, the interception of light, the withdrawal of light, the fitness of it as a contrast to the covering of God's spirit is more distinctly marked in our understanding exactly its meaning, and its bearings. Though in reality it is nothing, to the rebellious it was felt by them as something, and standing where they stood, (of their own choice,) they could not be otherwise impressed. Had they stood in the light, had they possessed a better understanding "through the inspiration of the Almighty," they would have perceived such a covering or rather the absence of one, than the pre-

sence of one. It is in this the beauty of the contrast shines; and the whole forms an excellent illustration of the logical harmony with which truth in scripture is revealed, and of the exactness with which terms are applied. Keeping in view therefore that a shadow is nothing, we perceive at once the exact distinction between a covering of light, and a covering of darkness, a covering of God's spirit, and a covering of man's spirit, between a covering of righteousness, and a covering of sin, and further possess a key to much that appears difficult to understand in scripture phraseology.

Sin is nakedness, and is the effect of ignorance—the result of an absence of knowledge, and therefore a nothing in itself, the fitting antecedent to annihilation of being. It is a darkness caused by the interception of God by the flesh—an absence of God, therefore an absence of his spirit. And as the absence of a thing is as much felt as the presence of a thing, if not more so, the sinner is deceived by a false impression, and hence concludes that what he feels is something acting on him, but like the shadow, it is a spectre, not a spirit, a darkness not a light, an absence not a presence of anything, and therefore nothing that is acting upon him. Now as God's spirit pervades all space, and is throughout all creatures and all things, and is the base, and the former of all life in whatever life is manifested, there are degrees of its manifestation in the proportion of its presence in its various possessors. Each creature has its own special susceptibility of receiving and manifesting its proportionable bounty. And in the measure of this bounty, according to the degree of it, there exists at the same time and in the same creature as compared with others, an absence, of God's spirit and a presence of God's spirit—an absence as compared with those superior to it, and a presence as compared with those inferior to it—an absence that amounts to so much of God's spirit that is wanting or rejected, as to make one inferior to another who has received it more abundantly—a presence that amounts to that which must be to sustain one in life, and of that which he has acquired in addition to this to make him the superior being he is. Now, God's spirit being as we have said the source of all life, life is manifested in the degree the spirit is possessed from inanimate, through animate, up to the immortals of heaven, and as death is the negation of being, it is nothing in itself but the entire absence of God's spirit, to which result there are many degrees of approach by the way of the harlot, and

through the paradise of fools, "whose feet go down to death, and whose steps take hold of hell."—Prov. v. 5.

"Death is darkness as darkness itself" Job x. 21. And the shadows of it are the coverings of sin, but both are the effects of absences, not of presences. But as absences are felt as we have said, they are naturally supposed to be presences. When light is absent, darkness is felt, but it must be understood, that darkness is nothing, and that the impression it is something, is a false one. It is only those who stand in the light that can see this darkness and perceive its cause and hence define it. For further illustration take heat and cold. Cold is nothing; heat is something. Cold is simply the effect of the subtraction of heat, but still it is felt as something. There is power in light and in heat, but there is no power in darkness and in cold, though it is said that darkness covereth, and cold freezes water. The terms so applied are convenient and expressive, for all ordinary purposes, but they convey false impressions, as to the reality of the causes at work. Ice is not an effect of cold, it is the effect produced by the withdrawal of heat, and as there are colder things than ice, ice has heat in it withall. Cold is nothing, heat is something; and though to some this may appear nonsense, it is the fact, and presents an important bearing. If knowledge is absent, ignorance is felt, and being felt, it assumes to the ignorant, the aspect of something, and so it is that the ignorant man, who knows nothing thinks he knows everything. And he cannot think otherwise as the absence felt is like an impression made, and hence he is deceived by a false impression which is no impression. And so where righteousness is absent, sin is felt, but sin is nothing in itself. It is simply the effect of the absence of God's spirit in the sinner, but still as he feels it, and knows no law but that of his own nature, he presumes the feeling to be anything but sin, and hence falls into the mistake of calling good evil, evil good, and himself a righteous man. Now, as righteousness is the effect of the presence of God's spirit in a degree greater than is needful for the mere natural man, it has the constitution of something from this presence, and is therefore called a robe, (Isai. lxi. 10, and other passages,) while sin on the contrary being nothing in itself, is called a nakedness, without a robe, but still as the one is, so is the other in contrast. The negative must necessarily take from the positive the opposite quality of the other, and the language to express this must needs be so that

when it is applied to the one, and to the other, by way of contrast, there will exist at times, a similarity of terms for both that are apt to deceive, that what is meant by the one, is also meant by the other, while the contrary is the fact. Knowledge is like light, and as such is a covering. Ignorance—the absence of knowledge is called darkness, and as such is also a covering, as for example "darkness covereth the earth, and gross darkness the people." The darkness here takes its aspect of a covering, from its being caused by the absence of light and contrasted with it; and hence the sense of it, is the opposite of light as shown in the passages "I will discover their nakedness." Ezek. xvii. 30, Isah. xlvi. 3. "I counsel thee to buy of me raiment, that thou mayest be clothed." Rev. iii. 18, &c., and therefore it is NO covering. And so of the HOLY SPIRIT as the power of life and immortality, and SIN the result of the absence of this power. The latter is felt as active as the other, and assumes the aspect of a spirit of evil, or the power that causes death, and hence the sin power, the antagonist of the other; but this deceives, as in fact it is no power but a weakness, a want—an absence of power, an absence, as we have said of the presence, and therefore, an absence of the Holy Spirit. (Rom. vii. and viii. in the tenor of the whole chapter, 1 Cor. xv. 43.) And then to those who believe that the Holy Spirit is a person, and who are so deceived by their false impressions that they call darkness light, ignorance knowledge, shadows something, spectres spirits, this sin power assumes to their belief, and superstition, a personal being antagonistic to the person of the Holy Spirit, which they call the devil, and Satan, which though natural and necessary to their reasonings, is simply the negation of God's spirit, and therefore no spirit, no person, nothing. But being something to them they must needs find a place for his residence, and so heaven, being revealed to them, as the abode of God, and that high in the heights of heaven, they think they find some reason for it in scripture, and appoint him hell in the regions below. But here again they are as far as under and as readily deceived by their false impressions; for the hell that is therein spoken of, is the negation of all abodes, the abode of the dead, and therefore the abode of nothing. And as height is but a relative expression, a convenient one as related to the inhabitants of earth, (as heaven is as far under the earth as above it,) there is no depth so deep since there is scarce a deep at all, to form a fitting region for a being so great and his



angels so many, as to defy the armies of heaven, and be a region in fitting logical contrast with the heaven of heavens, the seat of the Ruler of the Universe.

"Horses are flesh not spirit" and so are men. They belong to the "all flesh" which is likened to the grass and the flower thereof which withereth and fadeth away; but not so the spirit; it is God's, proceeds from him, and hence endures for ever. All animals, "all flesh," are made living and sustained by God's spirit, and hence are but instruments controlled by God's spirit. They are not spirit in either manifestation, power, or endurance, but are simply creatures terminable with the subtraction of God's spirit from their frames—the spirit's action in and through them terminable with their fleshy being. The appearance, however, which flesh manifests is formidable and striking. It appears in the natural eye more than it really is. It strikes the senses of the ignorant, and preponderates over every thing however superior in reality, that is not seen. It is not to be wondered at therefore, that the unbelieving Israelites trusted to an arm of flesh so imposing in its magnitude as that of Egypt rather than to the power of God. The former was a thing of sight; the latter something invisible. They saw the one, and therefore trusted; they could not see the other, and therefore would not believe. They had not the understanding to perceive that God's spirit was the actual power of the Egyptians, that the Egyptians were God's servants though unconscious of being so, that he could withdraw his spirit from both their horses and their riders, or increase it as he pleased, and hence as little perceived how God could make any one of themselves chase a thousand, or two put ten thousand to flight." This they could not believe, because they preferred sight to faith, and had not understanding enough to believe the testimony they had of God, and so chose the covering of their neighbours from their enemies which was not of God's spirit. Had it been possible for God to have manifested himself in his own proper person, this manifestation would have struck their senses, and they would have walked by sight in this case, as well as in the other; they would have felt secure, but then such a manifestation was impossible, as it would have been more than their senses could have endured. His terribleness would have made them all dead men. And the security they would have felt under such a supposable manifestation would have been no credit to them, nor no proof of their understanding him, nor no

means of enabling them to possess that faith in Him without sight, trusting Him as a God afar off as well as near, which was their honour and salvation to acquire. God in his first dealings with them condescended so far to this the weakness of their intellect, to personate himself after a certain fashion in their midst, but having once done this, he was zealous for their instruction, that they might rise above that which pertained to their fleshy senses to acquire, and believe in his word, than desire his person. It was in his spirit they had to trust, which is invisible, or in other words had to so understand God as to know that while he himself is at a distance, his power is *in* and *upon* and *through* all things, and thereby a God at hand by the spirit which is His. It was not by sight, but by faith they had to walk, and therefore it was not what they saw in *flesh* they had to fear, but God the invisible, they had to fear in whose spirit the *flesh* is but an instrument, a tool, a sword to slay, or protect. This was the faith they had to exercise in God whose face though visible, is invisible to man, the evidence of that which is not seen as yet, and the substance of that which they had to hope for, as Job did, whose faith in the now invisible God was this, "Yet in my flesh shall I see God." In the sense therefore of not being visible to man, and of not being limited to a place in his dealings with man, while in fact he is both a visible, and located being, God is a spirit. He exists everywhere by the spirit which he sends forth from his person. And in the sense of not being flesh and yet a person, and still a spirit, he is controlled by none for his spirit controls all things. The flesh is but a vessel containing the spirit, and therefore is not a spirit, save as it partakes of the influence of the spirit, while the Deity is He *not* in whom the spirit *dwells*, as tenant within a tabernacle, but He from whom the spirit is evolved, and proceeds as a river from its fountain. Strictly speaking there is no such things as spirit or spirits apart from God's spirit. All animals are spirits simply, as they partake of the influence of this one spirit, and what are called evil spirits are but simply spirits in the figure of contrast as a shadow is the figure of a substance while itself is a negation; they are but spirits partaking of the negation of the one spirit. And as men are spirits because they are animated by, and hence manifest the spirit's power, and are in reality nothing without the spirit—they are spirits in the sense of being vessels of the spirit, while God is a spirit in the sense of

being the source of the spirit, which in its being everywhere in undivided connection with Him as light is with the sun, He is the Deity, a spirit everywhere. But were this spirit Him, He from the very nature of the spirit could not be a visible God, as he has revealed himself in his word to be; he could not have any face to look upon, nor no terrible presence to manifest, no glory such as Moses and Ezekiel, and John beheld to show forth in substantial majesty, and no power to send forth since, it would be but the reduction of the existence of deity in person to that of the idea of power without substance, and therefore, no God at all. All things in this view would then be God, all things would but serve to show that the universe were God, and every thing a part of him which is contrary to scripture. In no other sense therefore can we understand the spirit than in that which we have explained, and what Christ affirms is a declaration to the same purpose. In John iv. 24, Christ says "God is a spirit," and the use to which he puts this statement defines his meaning to be that which is implied in a similar declaration of John the Apostle. John in his first Epistle 1-5 affirms of God that He is light which by no means implies that light is God, but simply that God is the source of light, and so of "God is a spirit;" this does not imply that the spirit is God, but simply, that He is the source of His spirit; that the spirit is God only in so far as it is that presence of him which man for the present enjoys, the only evidence of Him that man possesses of God's existence. And what is inferred therefrom is, that God is one, not a biune or triune God, not two persons in one, or three persons in one, but simply ONE GOD, whose spirit and person constitute one being, His person in heaven, the seat of His throne, His spirit everywhere; so that, where His spirit is, He is. But as he has never revealed his person to man, "As man could not look on God's face and live" and so "no man hath seen God at any time," He is but a spirit to man, an invisible God, but to Christ and those around his throne he is much more than this. They see his face. And those who at the resurrection will bear the image of Christ shall be permitted the same glorious distinction. In the present state of things God is to man simply a spirit. It is but a partial revelation of him man possesses; the fuller the perfect revelation has yet to come, and now keeping this distinction in view, we at once possess the point or force of the doctrine which Christ builds on the statement, "God

is a spirit." This he first declares; and then adds, "and they that worship him must worship him in spirit and in truth." In other words,—God is not confined to a place, He is a spirit, and therefore is to be found everywhere, and hence as God appears before man in this aspect, so must man appear before him in as free an aspect, and in truth. This doctrine was never taught before. "God is a spirit" was never affirmed of God before, though it was as true of Him before in one sense, but not in the same sense. He was a spirit of power before, but not a spirit in the sense of being a spirit, the hearer and answerer of prayer before. Before, He condescended to man in the tabernacle, and temple only, and while it was as true of him then, as now, "that the heaven and the heaven of heavens could not contain Him," still he confined himself as the recipient of worship, within prescribed limits. At the first outset of man's career, and for a long time after, he vouchsafed His presence not in spirit, but in a certain personal manifestation, though not exactly that of face to face, still it was approaching to it. And this was necessary as the personal presence of the parent is necessary to children, until they are matured enough to understand their way, and walk in it by themselves by the force and issue of their previous instruction. Man could not have comprehended God's presence under the aspect of a spiritual presence, until their ideas of him had fully grown to comprehend him in the aspect of spirit, and hence it was doubtless a posteriori, God constituted the tabernacle and temple worship, in which places he manifested his personal presence after a certain manner between the cherubim above the mercy seat; and man in consequence had to turn his face in that direction and appear *personally* at the appointed time and appointed place—distant from which man "worshipped he knew not what," Exod. xxxiii. 10; xxxiv. 23; 2 Chron. vi. In this kind of worship God appeared to man at one place, and man had to worship God at, or towards that place. Man had to go personally to seek God—had to wait on God with forms and ceremonies, which required his personal attendance, his offerings of both gifts and sacrifices. But these being done away with by Christ until he come again and establish a superior order of things to either the past or present, the personal presence was withdrawn, and in place thereof the spiritual presence declared. The God manifest after a personal manner, and so necessarily confined to *one* place, displaced by God manifest in spirit, and

hence in every place. Under the Jewish dispensation it was God manifested in the Holy of holies, and therefore not God a spirit, and so those that worshipped him had to worship him in person, but now it is God manifest everywhere. "God is a spirit" and so they that worship him must worship him in spirit. As the one manifestation necessitated the person of the worshipper, so now the spirit manifestation necessitates the spirit of the worshipper. Then, the spirit and the person, and not less the one than the other, was required to constitute the true worshipper, but now it requires the spirit only, enlightened by the truth, to constitute the true worshipper. Then, infirmity of body made a man unclean, and unfit for the sanctuary; now, it is not what unfits the body but what unfits the mind that defiles the man. Now, the bodily presence of the worshipper is secondary, and if it were possible, unnecessary to the worship; formerly it was the necessary prominent feature in worship. But there is a like characteristic in both modes worth observing--what God the worshipped, appears, is what the worshipper must appear. Formerly, it was the person drawing near to person, each to the other, now it is spirit to spirit. Then it was as parent and child, nay scarcely so intimate as that; rather it was as king and subject, but now it is on a higher platform than this; it is through Christ on the level of Fatherhood and Sonship, so that now, "where two or three are gathered together in Christ's name," no matter where, "there is God as spirit in the midst of them to bless them and do them good." Through spirit, His ear is open to all that call upon him in truth, whether they be Jew or Gentile, bond or free, in prison or the field, in sickness or health, in secret or in public, in the desert or the city; and there is no restricted times, night and day, every day alike; and there is no prescribed position, whether looking up or looking down facing east or facing west--the body's position condition and place are of no consequence to the worship. From this testimony then, we have what obtained in the past, namely, a contracted and personal worship coupled with a certain personal presence of God, confined to one place and nation, and what obtains now, namely, a spiritual worship (that needs no tabernacle but that of earth and no temple dome but that of the vault of heaven, under which all without ceremony, in spirit and in truth,) founded on the spiritual presence of God free as the air, and boundless as the sky. This worship indicates the sense in which God is a spirit,

the other indicates the personality of God, and both refute the idea of the spirit being a person. The one declares the unity and person of God, the other the connecting medium between God's person and man--the influence and effluence from His person which places His person in juxta position with man everywhere.

But again, God is not only called a spirit but Christ is also called a spirit. In 2 Cor. iii. 17, and 1 Cor. xv. 45. "Now the Lord is that spirit, and where the spirit Lord is, there is liberty." "The last Adam was made a quickening spirit." He is the noblest agent in the spirit's work, He to whom God has given all power, He in whom the spirit dwells in the most abundant measure, He through whom the spirit from God now proceeds, He to whom is committed the ministration of the spirit by which he achieves at present the works of righteousness, and afterwards the resurrection from the dead, and the glory of immortality. He is a spirit therefore in the same great and wide sense as God is a spirit save the distinction that it but dwells in him, he tenant's it as it were, but nevertheless, everlastingly, whereas God is the issue of it. God is the father, he the son the first born of the spirit, and first fruits from the dead in this glorious ministration of spirit, of which those who rise to everlasting life shall also partake, and become like Christ--spirits likewise. (2 Cor. iii.) Presently they possess the treasure in earthen vessels and are spirits now, but the vessels are imperfect and hence they are imperfect, but afterwards the vessels shall be heavenly, immortal, and then they shall be perfect, but still vessels nevertheless.--(2 Cor. iv.) The distinction therefore that is here obvious between spirit, and a spirit or *spirits* is, that spirit is not a person in itself but simply an invisible something, manifesting power, which proceeds from God, while a spirit is a person, a visible being possessing and dispensing this power. In the proportion therefore that a creature possesses the spirit, in the same proportion is that creature a spirit. All creatures are spirits; they all manifest in their respective manners the power of the spirit of God. They are all vessels containing measures according to their capacity and fitness for the purposes they are created, and these portions which they possess are *their* spirits in undivided connection with the Great Spirit whose fountain is the Deity, the "Father of the spirits of all flesh." All creatures manifest God in Spirit, each after its own capacity, all are in some degree manifestations of God's power in action.

(To be continued.)

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

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### God's Purpose with the Jews.

#### NINTH ARTICLE.

WE have now arrived at that stage in the consideration of God's purpose with the Jews at which it becomes interesting and appropriate to enquire as to the relation of their restoration to the second advent, and as to the probabilities, in view of the proximate expiry of the prophetic periods, of an early development of that relation. Enough has been advanced to show that the two events are inseparably connected, and epochally considered must be simultaneous in their occurrence. The restoration of Israel cannot be accomplished in the absence of him who has been appointed "to raise up the tribes of Jacob, and restore the preserved of Israel" (Isaiah xlix): and he will not assume the reins of government upon earth, and establish the "millennial" blessing of men until he have first "saved Israel out of all their distresses;" for "Jacob is the former (first) of all things." "To the Jew first and also to the Gentile." This is the divine order of events in everything. The Jew has been first in the offer of eternal life, and first in the infliction of judgment; and he will be the first to experience the blessing of the Messiah's glorified presence on

earth, and the first in honourable position among the nations of the earth during the glorious era then to be established.

But the inquiry on this occasion relates to something more than these general and very obvious facts. It is, first, as to whether Christ will arrive on the scene before any step is taken in the restoration of Israel, or whether there will be a limited movement in that direction by human agency, as a preliminary to His appearance, to take the direction of affairs; and secondly, whether, on the latter supposition, there are such indications as to lead to the belief that such a movement is imminent, as the advance of the times would, if such a movement is to take place, require it to be.

Our attention has been specifically invited to the subject in a letter,\* from which we make the following extract:—"The brotherhood are not all of one mind as to the actual situation of affairs which will obtain when Christ comes. Our respected brother, Dr. Thomas, teaches a partial restoration of Israel before the advent, and I know that many of the friends hold the same opinion, but others of the brethren

\* From Bro. J. Grant, Carrbridge, Scotland.

look for no restoration till the Lord comes. The prophet Ezekiel, in speaking of the discomfiture of Gogue, &c., points to a people newly collected, dwelling in unwalled villages, taken out of the nations, &c., which would seem to warrant the belief of a partial restoration before Christ comes, but on the other hand, we as yet see no signs of a partial restoration, and yet we are all looking for the appearance of our great master within a few—four or five—years. The Holy Land is just now less thought about and spoken of than was the case a few years ago. If the advent is to be on us within four or five years, would you not be looking for a commotion of some sort among the Jews?"

This fairly launches the subject of discussion. Is there, or is there not, to be a partial return of Israel to their land before that military conflux of nations at Jerusalem, which forms the occasion of Christ's thief-like return. Rev. xvi. In the state of the evidence, we are compelled to think there will; and a brief review of the evidence will probably work the same conviction in the minds of our readers.

The evidence naturally begins with the portion of scripture alluded to by our correspondent—the 38th and 39th chapters of Ezekiel. These chapters have to do with the exploits of a power described as "Gogue of the land of Magogue," dwelling "in the north parts," out of which he comes "against the mountains of Israel" "in the latter days." It is immaterial to the present enquiry who this power is. The main features to be noted are, the time at which the invasion of Palestine takes place ("in the latter years," Ezek. xxxviii, 16,) and the event in which that invasion terminates, viz. the total discomfiture

of Gogue's numerous army by divine means (verses 18 22), and the consequent establishment of "God's glory among the heathen" in connection with the re-settlement of Palestine by the Jews (xxxix. 23). These features of the prophecy enable us to decide with certainty that it has never been fulfilled; and the question therefore pressing for settlement is, to what special juncture of affairs in the future does it relate? This question seems to be directly answered in the prophecy itself, by the statements "In the latter years thou shalt come," &c., "It shall be in the latter days." The phrase "latter days" occurs in the scripture exactly ten times. The following are the passages in which it occurs:—Numb. xxiv, 14; Deut. iv, 30; xxxi, 29; Jer. xxiii, 20; xlviii, 47; xlix, 39; Ezek xxxviii, 16; Daniel ii, 28; x, 14; Hosea iii, 5. From these it will be perceived that the phrase in question is used invariably to designate the closing days of the human dispensation. Accepting this, we are prepared to proceed with the investigation of the chapters. Before doing so, it would be well to enquire for a moment what weight is to be attached to the suggestion made on the subject by those who contend for no pre-adventual restoration of Israel, viz., that these chapters apply to the struggle at the end of the thousand years, described by John in Rev. xx. No doubt this view of them would at once account for the secure and prosperous condition in which Gogue finds Israel; but for this point of harmony secured, it would introduce many elements of confusion. For instance, in the 16th verse of the 30th chapter, it is said that God's purpose in bringing Gogue against the land, is "That THE HEATHEN MAY KNOW ME, when I shall be

sanctified in thee, O Gogue, before their eyes." If the event referred to, does not transpire till the end of the thousand years, this passage would imply that the heathen do not know God *during the thousand years*, which it is unnecessary to say would be contrary to the truth. Again, if it occur at the close of the thousand years, when Christ will be royally manifested in the midst of Israel and the saints jointly administering the kingdom with him, it is a singular thing, that "Sheba, Dedan, and the merchants of Tarshish, with all the young lions thereof," a commercial and military power on the human basis, should be the first to stand up in defence of Israel against the maurauding hosts of the invader. Another incongruity would be that a fire is to be sent among the careless dwellers in the isles "that God's holy name may be known IN THE MIDST OF ISRAEL," (xxxix. 6, 7,) as if the new covenant, creating the knowledge of God from the oldest to the youngest, had not been in force in the nation for a thousand years. Israel are to pollute his holy name *no more*, as if pollution had been the order of the day during the reign of Christ. God is, thereupon to bring again the captivity of Jacob, and have mercy upon *the whole house of Israel*, (xxxix. 8.) As if he had not performed that "good thing" at the commencement of the thousand years. "Men of continual employment" are to be allotted to the work of burying the bones of the fallen army; as if menial labours would be practised when the world has passed the boundary of the sabbath age of a thousand years, and entered into the purely spiritual state; and the weapons and material of the routed army are to be used for domestic fuel, instead of wood from the forest, as if the immor-

talised residue of the human race, surviving the last ordeal of God's dispensations earthward, were to be beholden to the inferior processes of animal life in the spirit state. Finally, after the rout of Gogue, God is to set his glory among the heathen, as if it had not been set among them at the beginning of the thousand years; and Israel are to know for the first time that their captivity, a thousand years before, was attributable to their declensions from the divine law.

It must be evident that to make the chapters under consideration post-adventual, would entirely put them out of harmony with the whole of the facts of the case. There is no alternative but to accept the obvious application suggested by the declaration that the events described "shall be *in the latter days*." Adopting this course, a pre-adventual restoration of Israel at once appears to be a necessity. Gogue finds them in the land "brought back from the sword, gathered out of many people, and dwelling safely all of them." (verse 8.) That this is before the advent is evident; they are possessed of much cattle and goods, and prosperously inhabit desolate places (verse 10), but are nevertheless ignorant of God, and unaware of their moral relations to him. They are evidently under the protection of another power, because they are without fortifications of their own, are dwelling in careless prosperity, and when attacked are immediately befriended by a power having political pre-eminence. Gogue is attracted by their wealth which has apparently come by trading, for "they HAVE GOTTEN" cattle and goods, (verse 12). Gogue covers the land with the multitude of his army. He takes possession of Jerusalem (Zech. xiv. 1, 2). "He plants the tabernacle of his

palaces between the seas in the glorious holy mountain" (Dan. xi. 45); and may, without liberty, be imagined full of exultation and boast like Sennacherib or Nebuchadnezzar of old. He carries all opposition before him; he triumphs where popular superstition a taches a special omen to the triumph. He bears down the resistance of Sheba and Dedan, and the merchants of Tarshish and all the young lions thereof, at the Holy Places once again become the prize of the world's contests—Jerusalem a burdensome stone to all people (Zech. xii. 3.) Standing on the prostrate body of the daughter of Zion, he looks around and surveys a world at his feet, and swells with the proud inflation of victory. This is the crisis when the most astounding event of history takes place. He shall come to his end, says Daniel How? Like Nebuchadnezzar, he has grown to the magnitude of a great tree giving shelter to all the beasts of the earth; and the decree has already gone forth, that like Nebuchadnezzar, the proud exuberance of his greatness will be shorn. *"The light of Israel shall be for a fire, and his HOLY ONE for a flame; and it shall burn and devour his thorns and his briars in one day, and shall consume the glory of his forest and of his fruitful field.—The Lord, the Lord of Hosts, shall lop the bough with terror. And the high ones of stature shall be hewn down and the haughty shall be humbled"*—(Isah. x. 18-23.)

"When Gog shall come against the land of Israel, saith the Lord God, my fury shall come up in my face, for in my jealousy and in the fire of my wrath have I spoken. Surely in that day, there shall be a great shaking in the land of Israel so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the moun-

tains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him, throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."—Ezek. xxxviii. 18-23.

Zechariah's testimony is,

"Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day on the mount of Olives which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: 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. And it shall come to pass in that day, that the light shall not be clear nor dark."—Zech. xiv. 3-6.

The testimony of the Spirit in the Apocalypse, is identical, when the symbolism is comprehended:—

"Three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garment, lest he walk naked, and they see his shame.) And he gathered them together into a place called in the Hebrew tongue Armageddon."—Rev. xvi. 13-16.

These combined testimonies conclusively show that the event which terminates Gogue's conquest of Palestine is the personal intervention of

Jesus returned from heaven, revealed in the character portrayed in the 19th chap. of Revelations, "treading the winepress of the fierceness of the wrath of Almighty God." This being so, it follows that the restoration of which Ezekiel speaks in chap. xxxviii, 8-12, must take place before Christ's return, since it is an accomplished fact before Gogue enters the land.

It is not alone in Ezekiel xxxvii and xxxix, that we are forced to this conclusion. Every other portion of scripture that at all plainly deals with the incidents attending the closing scene of the human epoch, pictures Palestine as the habitation of Jews. It will not be lost time to look at one or two instances.

In Zechariah xii. where this epoch is the subject of prophetic discourse, we find the statement that the Lord shall save *the tents of Judah* and defend *the inhabitants of Jerusalem*, from the nations that come up against them, and that he will pour upon them the spirit of grace and supplication, causing them to receive their crucified Messiah. These words could not be applied to the present inhabitants of Jerusalem, who constitute for the most part, a motley aggregation of Gentile barbarism in its worst forms, and of whom the descendants of Judah form an insignificant and unimportant part. It is obvious that before the situation of affairs at Jerusalem described in Zechariah's testimony can be realised, the partial restoration affirmed by Ezekiel must take place. The same inference arises on Zechariah xiv, where the operations of the latter-day besiegers of Jerusalem are directed against the city *inhabited*, and also from Joel iii, where the recovery of Judah's captivity is marked as the time when God will gather all nations into the valley of

Jehoshaphat, and when speaking of the judgment destructively inflicted on those nations at Jerusalem, the following language is used:—"The Lord will be the hope of his people, and the strength of the children of Israel," showing that there is a nucleus of the nation assembled at the time spoken of. This also appears from Isaiah lix, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against them, and the Redeemer shall come to Zion, and *unto them that turn from transgression in Jacob.*" And also from Isaiah xxix, in which the enemy is styled "*the multitude of the nations that fight against Ariel*" (*Jerusalem*). Isaiah xvii, 13, 14, also tends in the same direction: "The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. Behold at evening-tide trouble, and before the morning he is not. *This is the portion of them that spoil us, and the lot of them that rob us.*" It is evident from the whole tenor of scriptural allusion to this period, that the proximate issue raised at Jerusalem is the old issued revived;—God's people, the Jews, *versus* the heathen around them, and it is obvious that this issue could not be developed without a partial re-settlement of Judea by its original inhabitants. An army invading the country at present would only find wandering Beduins, and the fanatical devotees of Greek and Latian superstition, outnumbered, it may be, by the worshippers of Islam, who hold their highest revel on the spot made sacred by the Divine manifestation of former days. As has already been said, th



Jews are few and uninfluential, and cannot be regarded as the inhabitants of the country. They are strangers in the land, and are mostly pilgrims from distant climes, returned to lay their bones in the dust of their ancestors. The country is possessed and inhabited by the heathen, and Jerusalem is the stronghold of their abominations. Under the circumstances, it must be obvious that the military situation which forms the occasion of the Lord's return, cannot be created without a preliminary and partial return of the Jews to their ancient land and city. Reason and testimony combine strongly to establish this point. Hence the most notable sign of the Lord's approach is to be looked for in connection with Palestine and the Jews. There are other signs equally striking, and at present strongly manifested; but our attention must in the meantime be confined to that which has its centre at Jerusalem, and its radius in the scattered elements of the Jewish nation.

In our next, we shall say something about the indications that exist that this sign is about to come out in clear and strong light in the political heavens.

EDITOR.

July 20th, 1865.

### The Discussion between Mr. J. Dougall, of Aberdeen, and the Editor.

THIS discussion, which has only extended over three numbers, has abruptly come to a close without the prospect of its being resumed. Mr. Dougall has written us to say that circumstances have arisen which will prevent him any longer continuing it, however willing or able he might have been to do so. Perhaps in view of the course it was taking, there is no reason to regret its discontinuance except for the cause that compels its interruption which we allude to purely for the purpose of letting the readers understand that there is a substantial reason why Mr. Dougall should back out of the arrangement he had entered into. We may briefly state that he has been unfortunate enough to get into the trammels of the law in a

matter which as a religious professor, he must feel to be exceedingly painful. We refrain from details, simply expressing the hope that he may succeed in recovering himself from the dilemma in which he is at present involved, and in proving to the world that he is worthy of the position he has taken as an assailant of what he conceives to be religious heresy and a defender of what he believes to be the truth of God. It remains for us to say that the suspension of our opponent's contribution of four extra pages to the *Ambassador* will compel us to revert to the original size of 16 pages until some new circumstance or a substantial enlargement of our circulation, enable us to resume the enlarged size which has prevailed for the last three months.

July 19.

EDITOR.

### A Jew's Testimony against Gentile Blasphemy:

OR, THE FALL OF THE SOUTHERN CONFEDERACY AND THE DEATH OF THE NORTHERN PRESIDENT "IMPROVED."

IN his reply to the Ohio Delegation, President Andrew Johnson says, "*Treason is the highest of all crimes—a deed for which the human mind can not invent a penalty severe enough.*" This was affirmed as a general principle which this nation is to be taught by Andrew Johnson. Suppose the principle be admitted as true, what shall be said of the Model Republic in view of it? A hundred years ago, treason was as high a crime as it is now said to be. It is an offence against the security of the Commonwealth, or of the King's Majesty, according to which, George Washington and his joint-conspirators were all guilty of this "highest of all crimes"—they were all "*rebels and traitors of the blackest dye,*" and had Andrew Johnson lived in their day and been on the side of established power, according to his own dogma, he would have reprobated them as such; and had they fallen into his clutches, he would have consigned them to some newly invented penalty of intense severity, which however tormenting, would not have been to his "human mind" "a penalty severe enough!" How true it is, that "the tender mercies of the wicked are cruel."

But on the supposition that treason against human government is indeed "the highest of all crimes," then this Model Republic is nothing else than a political organization of "the highest of all crimes." Andrew Johnson being judge, the Republic of the United States is a great traitor against established human government "sanctified" by ages of continuance; a

robber and spoliator of British property; and a murderer of the political life—the assassin of its own mother in all her Extra Canadian domain! Such according to his tradition, is the sacred and pure virgin—the chaste spouse of Andrew Johnson, which has been cast into his sober and loving embrace by a recent “dispensation of Providence!” He is now the Oracle of the Republic, and all sycophants crowd to hear the wisdom of his mouth. “Can a man take fire into his bosom and not be burnt?” Can he take such a guilty harlot into his keeping, dyed the blackest with the highest of all crimes, and not be defiled? Is he not himself guilty thereby of “misprision of treason” and “misprision of felony?”—of the known concealment of them both? Let us then accept his definition of treason for the present. Here is the Model Republic of over fourscore and ten guilty of “the highest of all crimes.” Now, “because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.”—Eccles. viii. 11. This has been the course of the model Republic ever since it became a distinct people. God inflicted upon it a little chastisement by the war of 1812 and the pestilence of 1832. But still it repented not and continued to add iniquity to iniquity and to heap up blasphemies upon blasphemies, until its crimes have reached up to heaven; and heaven's patience and forbearance were exhausted. In 1861, the time had come to execute the sentence against all the crimes of the Republic perpetrated by its profane and impious rulers and people against God and Man. The prophets of my nation (and to my nation alone of all nations extant do the true prophets belong) teach that the God of Israel, who is the only true and supreme Arbitrer of the world's affairs, *punishes the wicked by the wicked*; for the second Viceroy of my most ancient nation says of the wicked, they are Jehovah's sword. Thus it hath been from the beginning and will continue to be to the speedy coming of “the Ancient of Days,” when “judgment will be given to the *Kaddishai Elyonin*, Saints of the Most High Ones,” who will dethrone and punish the wicked of all countries and bless the surviving peoples in the great father of my race.

The North and the South are both “guilty of death.” They are two great Satans, adverse alike to the Deity and his Truth. “Think ye that those eighteen

upon whom the tower in Siloam fell and slew them, that they were sinners above all men that dwell in Jerusalem? I tell you nay,” said our Messiah, “but except ye repent, ye shall all likewise perish.” Luke xiii. 4. Thus it may be said of both North and South; except ye of the North repent, “ye,” who are as great sinners as the South, “shall all likewise perish.” Ye are with them blasphemers all; and if any classes among you be more guilty than the rest, they are the clergy and the politicians, “who cause the people to err,” as it hath always been. Slavery is but an incident of the situation. Whatever of sin there may be in this, Britain and the whole United States are all equally guilty. But this is only a circumstance of their guilt. The probability is that the unhappy negro has suffered as much in the divine judgment of the past four years as the whites. When Jehovah delivered the nation from bondage in Egypt, *the vengeance fell only upon the oppressor*; but here is Andrew Johnson's black Israel (and he proclaimed himself at Nashville the Moses of the negroes) who have suffered most horribly and awfully by their pretended friends! Surely Sambo may exclaim, “Massa Johnson, save me from my friends!”

But Andrew Johnson is not only going to teach American Gentiles that “treason is the highest of all crimes;” but he is going to teach all other nations, my “holy nation” among the rest, a new superstition! Surely the world has superstitions enough without a new one. I had hoped that the Mormon had been the last, but it seems not! Well here it is. The oracle of what he supposes, “may be considered by some as a kind of wild enthusiasm or superstition” (and of that “some” I am one) says to the Ohioans, “this government has been sent on a mission,” and that it is to be permanent as the sun! This is article one, and applauded by the Gentiles, who heard him. The second item is that it is to “establish the great principle of free government, not only here but, throughout the civilized world.” As this flattered the national vanity of the Ohio Gentiles, they applauded it gleefully. Article third announces a great truth, which Andrew Johnson would not like to make the application of, just now, namely, “that there is a great principle of right which lies at the foundation of all things.” The fourth article of the new superstition enunciated by its high priest and prophet

is, "that the time will come when this nation will become the RADIATING POINT, the centre, from which will proceed arts, sciences, and RELIGION to our brothers through the civilized world." Again Gov. Brough's Gentiles applauded their predicted greatness. Lastly, he announced that "the Eternal Principle sent forth this government," and in looking for the principle he says there is "an intimation of it" in the fact that "just as the rebellion was about to be ended, and the nation was rejoicing," "the chief Magistrate is struck like a star from its sphere in death" in the midst thereof. This last article of the superstition being unintelligible I pass on.

Now, all this that is new, as a Jew, and a believer only in the prophets and inspired oracles of my nation, I hold to be blasphemous pure and simple! and how the clergy and ministers of the Gentiles who profess to believe the same can by their silence give consent to it is marvellous. If the articles of this new "wild enthusiast or superstition" were a revelation from heaven, the deity would be stultifying himself and turning his own oracles, committed for safe-keeping to my nation, into lies. But "in Him is no darkness at all," and He has declared "I will not lie." This new superstition and all the old ones too, whose name is legion and end in ism, one and all, "make God a liar." It is because of this higher than "the highest of all crimes"—this *treason against heaven*, that the land has been overflowing with blood and desolation in the judgment of the past presidential reign of wickedness. Before this war broke out, in the time of Buchanan, this whole nation by its representatives, proclaimed "the Deity manifested in the flesh," and styled Jesus Christ, to be a liar! This, the true Messiah of my nation, as I verily believe, hath said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Jno. xiv. 6. This is eternal truth; and everything opposed to it is an unmitigated falsehood, by whomsoever affirmed. It is the great foundation principle of that "salvation" which Jesus taught "is of the Jews." No man can have access to the Father to make known acceptably his wants in prayer, or in any act of worship but through Jesus as the Mediator of the Abrahamic Covenant, through which alone there is sanctification: and as his High Priest after the new Order of Melchizedek. But this great principle of

the truth was wholly ignored and repudiated in effect by the clerically instructed representatives of this people, in their appointment of a Rabbi of my nation, named Raphael, to offer up their prayers to heaven. This Israelite according to the flesh believes Jesus, if he believe in his theological existence at all, to have been an impostor; and consequently, neither a Mediator, High Priest, sacrifice for sin, nor a saviour. Hence in their appointing such an interlocutor, they repudiated christianity, and in effect told the Deity, that they did not believe the teaching of his Son so called; and that they believed they could come to Him without the mediation of Jesus and that Rabbi Raphael, his enemy would do better.

Such was the treason of the Model Republic against the Deity of Heaven—treason of the blackest ingratitude against Him from whom came all the wealth, prosperity, and happiness that have been so recklessly squandered by its ambitious, sanguinary and wicked rulers and people, during the past four years. If there be crime in treason against human government and law, that cannot be avenged with torment enough; what must be the enormity of the crime and its deserved punishment when that treason is against the higher and grandeur authority of Israel's God! Andrew Johnson had better be compounding for his own guilt and that of his worshippers before it be "too late," rather than be breathing out threatenings and slaughter against his peers, who are in the same condemnation. The South has been severely punished for her partnership with the North in crime. These Satans are both the enemies of the King of Israel. The treason they committed in common with Rabbi Raphael, the South repeated in the Confederate Congress, in appointing another repudiator of the claims of Jesus to the Messiahship, one Rabbi Jacobs in Richmond, to introduce them into the Divine Presence. What has been the consequence? Why, that he has paid no regard to the prayers, fastings, and thanksgivings of either section, though backed on both sides by all the clerical pulpiteers of North and South! He has turned a deaf ear to both and given them only blood and the plagues of war. He has by what Andrew Johnson and the Major General at Norfolk term "a dispensation of Providence," turned all the self-glorification and jubilation of the North into "moura-

ing" "sadness and "anguish." By this "dispensation" so called by authority, he has wrought a revolution, which prepares the way for a greater out-pouring of wrath upon the wicked. "The Most High God rules in the kingdom of men, and appointeth over it whomsoever he will."—Dan. v. 21. He removed Louis Philippe and set up Louis Napoleon; he hath also removed Abraham Lincoln and set up Andrew Johnson. And who could prevent him or stay his hand? And why hath he done this? Because Louis Napoleon and Andrew Johnson are better instruments in his hand for wrath upon guilty peoples, than the more mercifully disposed Louis Philippe and Abraham Lincoln. Often have they tried to assassinate the French ruler but failed. Whom He sets up cannot be put down till He has done with them; and then all the angelic guards of the universe posted at their palace gates could not prevent their fall.

But has the hypocritical North repented after four years' castigation of its indignities and blasphemies against the Moses-like Prophet, whom the Father-Deity of my nation "hath made both Lord and Christ?" Acts ii. 36; iii. 22. Not at all! It has only added iniquity to iniquity. Look for example, at that Unitarian Convention recently held in New York City, in which one of its "divines" from Connecticut protested upon Model Republic principle against giving our Messiah Jesus, the anti-democratic title of "Lord!" Look also for another example at the celebration in this city of "the obsequies" of A. Lincoln, at which according to the papers, the superstition of the demonstration was performed by a papist, protestant, and Jew, one Rabbi Isaacs—representatives of "the Mother of Harlots," of the Harlots themselves, and of all that vast section of my nation, which repudiates the Messiahship of Jesus! What a theological hodge-podge was this! The protestant believes, and rightly enough, that the papist is an idolator; the papist also rightly believes that the protestant is without the pale of salvation; and the Jew, who on a former occasion "made a beautiful prayer for the repose of Mr. Lincoln's soul," as the *Herald* expresses it, holds that both papists and protestants are mere "uncircumcised dogs," for whom there is no salvation provided beyond the law! Surely such a trinity of "divines" never played so great a farce before High Heaven before! Such is clerical christianity in fellowship with Jewish Rabbinitism! Is

this the religion that Andrew Johnson predicts is to radiate from this "great nation" in the development of its "great mission" from the intimated eternal principle, to all the nations of the earth? Surely the clergy with their popery and protestantism have demoralized the nations enough without superadding this new species of blasphemy and infidelity. But, alas, history proves that the clergy, or "spiritual guides" of the people, are unprincipled enough to patronize any "abomination" that will subserve their base aspirations for notoriety, popularity, filthy lucre, and ecclesiastical lordship.

But the High Priest of the new superstition, against which no dog as yet has barked a warning, declares that the government of which he is chief is destined to be "*permanent as the sun!*" This to a Jew instructed by the prophets of his nation, is blasphemy, pure and simple. He is taught by them, that to *affirm a proposition which subverts the declarations of the God of Israel is blasphemy, or boasting against him.* Thus my nation in its two divisions has been expelled from its country the Holy Land; and the Edom-power is in possession. Now the language of this power is, "These two nations (Israel and Judah) and these two countries (Judea and Samaria) shall be mine, and we will possess it, though Jehovah was there." In reply to this, the Eternal Spirit commanded Ezekiel to say to this power, "I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, they are laid desolate, they are given us to consume; thus with your mouth ye have boasted against me, and multiplied your words against me. I have heard them." Now the blasphemy consists in this. The God of my nation has covenanted the mountains of Israel to Abraham and his seed, the Messiah, for an everlasting possession, Gen. xiii, 15; Ps. cv, 6-11; Gal. iii, 16, 19. This is the truth in promise, which the Deity of my nation is bound to fulfil in defence of his own character for truthfulness. If he fail, then he will have lied to Abraham and Christ; and unquestionably, it would be a failure, if the Edom-power hold permanent possession of the Holy Land. The declared supposition sincerely believed by this power gives the lie to the God of Israel, who denounces it as blasphemy, and boastfulness against him.

Now of the same character is the dogma affirmed by Andrew Johnson to the applauding Gentiles who heard him—that "this government is to be permanent as the sun." This is after the example of the Edom

power, giving the lie to God, uttering treasonable blasphemy against his government, and boastfully multiplying words against him. This is a crime in the perpetration of which Andrew Johnson is not the only criminal. William Seward, Secretary of State, is equally guilty. In a fourth of July speech, delivered at Washington, as Abraham Lincoln's substitute, soon after the war began, he predicted that this whole re-united nation would celebrate a thousand fourths of July under the old flag. This was equivalent to saying that the existing form of government will continue a thousand years at least. If so, then all the times revealed to the prophets are false! But the blasphemy is not confined to the politicians. The ecclesiastics as a body are all pledged to it, in teaching for doctrine their own foolish and unscriptural traditions. In opposition to all these blasphemers, I testify that the God of Israel has declared that the time will come when *the whole earth shall be judged or ruled by one king*. Zech. xiv. 9; Acts xvii. 31; that this king is the Messiah of Israel whom the Eternal styles his Son by resurrection from the dead Ps. ii, 6, 7; Acts xiii, 33; that he shall "have the nations for his inheritance, and the uttermost parts of the earth for his possession." Ps. ii, 8; that all peoples, nations, languages and dominions shall serve and obey him. Dan. vii, 14-27; that this king should descend from our king David, according to the flesh, and that his government shall be permanent as the sun. 2 Sam. vii, 12-16; Ps. lxxxix, 3, 4, 29, 36, 37. These points are the truth of God in promise—an Imperial Israelitish Monarchy, by which the whole earth is to be subdued and ruled.

Will President Johnson be wise enough to do himself the honour of considering these things, and of abandoning his foolish superstition of the eternal duration of the Model Republic, or of mere human government in any other form? I fear not. It is perfectly puerile, absurd, and heathenish to vapour about the Americo-Republican power being "permanent as the sun." The only power that will be permanent as the sun upon earth, is the divine power of David's Anointed Son, "before whom all kings shall fall down, and all nations shall serve and obey." "In his days," which are not yet, "the righteous shall flourish; and all his enemies," white and black republicans, peace and war democrats, monarchists and imperialists, shall all as serpents lick the dust. The name of this Great King of my holy nation shall endure

"as long as the sun," and the *whole earth* shall be filled with his glory, Ps. lxxii. What then will have become of the glory of all non-Jewish governments and peoples? Where will it be? What will then be the status of all their countries? The only scriptural answer that can be given is, it will be abolished, and their lands will be reduced to the condition of conquered provinces of the glorious empire of King Jesus the Great Monarch of the Jews. President Johnson's Model Republic will then be only remembered as an accursed thing of former days—an impious blasphemy against heaven. Its "popular sovereignty," even now a mere name, will have been suppressed as treason against God; and this nation will be ruled by His Israel, righteous and absolutely, by its almighty conquerors, whose throne will be Jerusalem, not Washington, which will be alone the Radiating centre from which will proceed "arts, sciences and religion" to all mankind inhabiting the earth to its utmost bounds. Jer. iii. 17; xvi. 19; Zeph. iii. 8, 9; Ps. ii. 8.

Hence my advice to President Johnson, and to this whole people, over whom the God of Israel has appointed him temporarily and briefly to preside in place of him whom by "His dispensation" He has violently removed, as having filled up the measure of his iniquity; to these I say, in the words of a princely prophet of my nation to the inflated tyrant of Chaldea, "Now therefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thy iniquities by showing mercy to the poor, and it may be a lengthening of thy tranquility." Dan. iv, 27. Abandon your impieties and superstition, and apply yourselves to the study of the oracles of the Deity committed to the custody of my nation; repudiate every thing not sanctioned by these, and become sober and godly according to their teaching. Your political and theological speculations which you have inherited from your ignorant fathers are mere lies, vanities, and things in which there is no profit, for time or eternity. Your spiritual guides of all sects are dumb dogs, who cannot bark forth the truth for your enlightenment; grievous wolves, speaking perverse things, lies in hypocrisy, to draw away disciples after them for their own selfishness and glory. Isa. lvi. 10; Acts xx, 29, 30; 1 Tim. iv. 2. They promise you liberty while they themselves are the slaves of corruption. 2 Peter ii, 19. Believe them not; for they are but the blind leading you into the "last ditch." The coming of the Lord

Christ of my nation is at the door. He is coming to destroy the power of the wicked clerical and ministerial blasphemers and politicians of the world; and to restore my nation with more exceeding glory to the supremacy it possessed in the reigns of David and Solomon, the wisest and most valiant of kings. The signs of his coming are abroad in the earth. The Ottoman Power is dried up, and exists only by sufferance of the other powers; and the Frog-Power of France has nearly consummated its mission with regard to the Turk, the Austrian, and the Pope. All these you can see if you will open your eyes to see that the long evening-morning period of Dan. viii, 14, is now expired; and after this comes "the avenging of the Holy."—"the day of vengeance, and the year of our Christ's Redeemed," Isa. lxiii, 4; in which day and year, he will deliver Israel, and in the work of their deliverance, overthrow this Model Republic, and all the other governments of the world. Rev. xi, 15. Repent therefore, O, ye Gentiles! for your wicked jubiliations have already been brought to grief, and this is but the earnest of the shortness and instability of your present triumph. Remember that "the triumphing of the wicked is short, and the joy of the hypocrite but for a moment." You have recently experienced this! Be warned then by this notable "dispensation of Providence;" and by ceasing from Romano-Protestant-Judaistic blasphemy, cease to provoke the indignation of Heaven to a renewal of the vengeance of the past. If you continue to insult the Messiah of my nation, by practically repudiating his mission, and giving Him the lie, to whom all power in heaven and earth "was" given eighteen hundred years ago, (Matt. xxviii, 18,) is it reasonable to suppose that he will not exercise that almighty power to your signal discomfiture and dismay? In the events of the past forty years, you have painfully experienced the sense and estimate he puts upon what you in your ignorance deem most sacred and worshipful. In his stirring up you catholics and protestants of all blasphemous names ending in *ism* to destroy one another with fire and sword, in the most brutal and ferocious manner, he has given expression to his superlative contempt for your system of superstition and his burning indignation against it. What are your sanguinary and bloody-minded church members, but children of the devil doing the lusts of your father? He was a murderer from the beginning, and abode not in the truth, because there is

no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." John viii, 44. You of the North and South profess to be "Brethren," "Papists," "Episcopalians," "Presbyterians," "Methodists," "Baptists," "Campbellites," and a host of smaller fry too numerous to particularize; you all profess to be brethren travelling by many different roads to the same heavenly kingdom beyond the skies; yet you hate one another with the bitterness of Cain! You shed the blood of your so-called brethren; you destroy one another's property; you make your sisters widows, and their children orphans; you burn the houses of your co-religionists over their heads; you drive them homeless and breadless into the woods to perish of cold and hunger; you thirst for the blood of your brethren whose honest political convictions differ from others; you reign over one another with terror, and incarcerate and oppress your brethren in loathsome jails—all these things do ye, and then lift up your hands dripping with their blood to heaven, in the midst of their shrieks and dying groans, to supplicate through Christ-rejecting and Christ-insulting rabbis of my nation, and profane political parsons, its mercies and blessings upon yourselves. Know ye not, ye religious haters of one another, that "Whosoever hateth his brother is a murderer; and that no murderer hath eternal life abiding in him"?—1 John iii, 15. Are ye not then "truly a seed of evil-doers—like your father the devil, murderers, liars, and hypocrites, a generation of vipers, prepared for capture and destruction at the appearing of the Ancient of Days"? "There is no truth in you"; and even the semblance of truth that might be thought to be in you, is all made void by your foolish and impious traditions.

But what is the use of argument with the drunken and insane! And such your own prophets testify is your immoral and unhappy condition. The *New York Herald* and the *Sun* declared when you catholic idolators, protestant sceptics, and Jews, who are transgressors of Moses' law as well as Christ's, heard of the evacuation of Richmond and the surrender of Lee's army that you were all "wild with excitement;" "drunk" and "crazy" with joy! In this testimony your prophets are for once in harmony with scripture. This declares that "all nations have drunk of the wine of the wrath of Babylon's fornication," and been made drunk with the wine of her fornication." Rev. xvii, 2; xviii, 3. Prov-

idence turned your "joy" into mourning thereby stamping it with reprobation; for on the day you appointed for a grand jubilation and illumination for victory over your slaughtered co-religionists, He made you to mourn in "anguish" the fall of your god, in which your illumination was transformed into the drapery of death! But it matters not with what you are crazy and drunk—whether with "joy," "wine," or "strong delusion;" drunk and crazy you are, both priests, politicians, and people, your prophets and the scripture being witnesses.

To argue with such then, in the hope of reclaiming them from the error of their way, is utterly futile. All I have proposed to myself has been to bear witness against your abominations in behalf of the truth you blasphemed; and in the feeble hope, that if there may be any honest and good-hearted among you susceptible of truthful impressions, such may be arrested in their descent with you in the downward course you are descending to destruction. "SALVATION IS OF THE JEWS," saith the Messiah of our nation. It is from the sons of Abraham that are to radiate all "the fat things" by which the hearts of all nations are to be cheered without intoxication. The crumbs that fall from our table are for you Gentiles to enjoy. But our King is bountiful and grand in his magnificence. If you will now accept his conditions, he will forgive you all your iniquities, and cover all your sin. Ps. xxxii. 1, 2. If you will come out from the unclean kingdom of the clergy and separate yourselves from all of its ecclesiastical and political defilements; if you will devote yourselves to the study of "the engrafted word which is able to save your lives" and so come to the belief of the Gospel, which is an unknown mystery to the church going multitude of this infatuated generation: if you believe this gospel—"the things of the kingdom of the Deity, and of the Name of Jesus Christ," and yield to it the obedience it demands in being immersed into the name of the great King, as was the essential and indispensable custom of the first century—if O reader, you do this, and thenceforth "no longer walk as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the hardness of their heart," (Eph. iv. 17, 18.) He will accept you as joint participators in the kingdom he is about soon to restore to Israel, and the glory shortly to be revealed. What say you then? Do you prefer a pompous descent into Hades with the burial

of a dog; or to live and reign with the king of Israel when he appears in his glory, to enthrone the righteous in the government of the world for a thousand years, and an unlimited beyond. The answer is with you: but determine as you may, Peace shall be upon Israel regenerated by the truth.

A SON OF ABRAHAM.

### Dr. Thomas and his Enemies.

WE have received a letter from bro. J. Donaldson, of Michigan, Detroit, United States, requesting insertion to a document drawn up by the brethren there, in vindication of the character of Dr. Thomas, which, it appears has been assailed by certain parties in that country, professing attachment to the truth which he advocates. Our rule is to exclude everything from the pages of the *Ambassador* at all tending to personalities, believing it to be a healthier policy to bestow exclusive attention upon the truth in its cosmopolitan relations which will wear out all the petty heats and jealousies of a passing generation. To all rules, however, there are exceptions; it is not always possible to keep the truth clear of personal questions, since the interests of the truth are strongly bound up with the personal reputation of its propagators. Even Paul in his letters, sometimes turns aside from the smooth current of spiritual discourse, and enters upon vigorous personal vindications. He appears to have been the subject of great personal disparagement, which at one time prevailed so potently that he could say, "All they of Asia have turned away from me." His blunt and positive way of enunciating the truth, we can easily conceive to have been much unsuited to the refined tastes of those who were inoculated with the philosophy of the Greeks; and his summary mode of dealing with "every high thought exalting itself against the knowledge of God," by whomsoever propounded, must have been anything but tolerable to those "men of corrupt minds" in the churches who, with a smattering of first principles, combined a love of pre-eminence which moved them to use the new doctrine of the apostles as a means of personal glorification. He was severe on this class of men, the sincerity of whose attachment to the truth was overborne by fleshly aspirations: and they found it difficult to "get on with" a man who, with single motive and uncompromising fidelity, knew no man after the flesh,

and counted all things but dung that he might win Christ.

They ultimately put on apostolical airs, and like Aaron and Miriam in their rebellion against Moses, wanted to know wherein Paul was superior them, since God had given the truth to them as well as to him, and since they were called upon to preach it and had the gifts of spirit as well as he. They were offended at the deference shewn to him by the brotherhood generally, and measuring themselves by themselves, began to commend themselves and to traduce the character and reputation of Paul, who was such an obstacle in the way of their aggrandisement. Their cynical criticisms insinuated that his bodily presence was weak, and his speech contemptible; and that he was in the habit of promoting his objects as an apostle by evil methods,—excusing the wrong by the good done. Their “malicious words” were not confined to Paul; John the beloved apostle, gave them equal offence by his equally stern opposition to those who corrupted the truth, or made it a pedestal of personal elevation; and he received the same treatment. One Diotrephes had gone the length in one church of repudiating his fellowship altogether, and forbidding the brethren to receive him. These occurrences compelled the apostles occasionally to take the attitude of self-defence—that is, to be personal, to throw off the *incog.* which otherwise they strictly maintained in their preachings and writings, and condemn men by name while vindicating themselves from the calumnies circulated concerning them.

So it is to a certain extent now. The truth is propagated by personal advocacy, and it is not always possible to ignore the questions arising out of the personal accessories of the propagandism. Circumstances occasionally compel a descent from the pure and lofty region of the truth-abstract, into the murky and heated atmosphere of personal controversy. It is an exceedingly disagreeable necessity, but cannot be evaded when it arises. It has arisen now. Dr. Thomas is not an apostle as a matter of commission: but as a matter of fact, he has fulfilled the function of an apostle for the truth in relation to this age of the world. He has brought to light and expounded the gospel when humanly speaking, it would never have been known in the nineteenth century. His patient and clearminded studies, providentially directed, have extracted from the mists of theological absurdity on the one hand, and philosophical speculation on the other, the clear shining

of the truth as harmoniously developed in the whole scriptures of Moses, the prophets, and the apostles, and his self-sacrificing labours have made it known over an extended circle which would otherwise have remained unilluminated. This is a fact which no generous and candid mind can ignore. It is a fact which entitles Dr. Thomas apart from all other considerations, to the deference and esteem of those who are sufficiently wise to appreciate the truth he has made manifest. In saying this, we do not inculcate hero worship. It is a scriptural principle to hold in reputation, and esteem highly those who are distinguished in the work of ministering the truth to perishing men; and this principle needs no defence. It is only strictly accordant with the feeling which actuates the bosom of Deity, and which will find judicial expression in causing to shine as the stars those who have turned many to righteousness.

What shall we say in defence of Dr. Thomas against the aspersions of his enemies? Shall we say that he is perfect? that he has no peculiarities which we might think him better without? that he never makes mistakes? that he never says things which would be better unsaid? If we did, we should be saying that which never could be said of any mortal man, living or dead. We should be claiming for him attainments which are impossible in the present imperfect state of existence. But while we cannot do this, we do claim that his achievements for the truth entitle him to great consideration and forbearance, and in our hearts, we believe that this attitude will be taken towards him by every genuine and grateful minded lover of the truth, however much he may think he sees to lament in his style of writing or deportment in minor matters. Love covers a multitude of sins in this respect. And what we further assert is that the Doctor's hard words are rarely directed against that which is underserving of them, and if directed against pretence, error, crotcheterianism, or anything else that is unworthy, it is perhaps no great pity if his words create a little “feeling.” They prevent alliances that would be dangerous to the truth, and breaks up connections which are perilous to spiritual well-being. They may be compared to the wholesome bluster of a windy day in England, as contrasted with the seductive but balefully stagnant tranquillity of tropical weather.

We therefore gladly yield to the request of our correspondent and give publicity to the protest which the brethren in connection with him have thought it right to draw up



and circulate for the vindication of a bold and upright, but much misunderstood and misrepresented man.

The following is an abridgment of the document which the brethren have styled a

#### TESTIMONIAL.

To ROBERT ROBERTS:—

*Editor and Publisher of the "Ambassador,"  
Birmingham, England.*

DEAR BROTHER ROBERTS:

WE, the undersigned, members of the *Ecclesia*, meeting in Detroit, State of Michigan, (United States of America.) having recently had our attention drawn to certain articles printed and circulated in this and other locations, derogatory to the moral and religious character of our highly esteemed brother Dr. JOHN THOMAS, we feel under a sense of duty to address you a few lines as a testimonial of our high appreciation of his services, and to rebut, as far as we are able the charges which have originated in the hearts of malicious individuals, who have uttered them with an intent to sink him in the estimation of many of our brethren who have not been long acquainted with him personally or familiar with his writings; and also, to avert the effects that these slanderous reports may have upon those with whom we are individually familiar.

From our personal acquaintance with brother THOMAS for nearly a quarter of a century, we are happy in having to state, that we have never known him to swerve aside, either to the right hand or left—that his career has ever been characterized by indomitable perseverance, firmness and steadiness of purpose—that his whole course of action has ever been onward, right onward,—never chequered or vacillating. Through all our acquaintance, we have found him a profound student of the Bible. As a writer or speaker, we have never known him to lend himself to the promotion of any other interest than the "Kingdom of God and His righteousness," and the divine things pertaining thereto. As a defender of the truth, we have always found him bold and independent. In opening up the path of life, he has done what no other man of this generation has done—he has developed the complete plan of salvation—the "One Faith" and the obedience thereto—that, without which the present generation would be in total darkness and consequently without a ray of future life in the "Age to Come." And for this alone, our brother stands foremost and paramount

in our affections as an instructor in the "Righteousness of God."

A late writer in England acknowledging him as his instructor in and inductor into the family and household of the "One faith," says, that he is

"A man raised up of God among us to revive His truth in its simplicity and power, for the salvation of such of the last generation of 'the times of the Gentiles' as are ordained to eternal life."

We endorse this sentence, and acknowledge ourselves as the benefitted recipients of his valuable expositions of the "Word of Life," in the published volumes of the "*Heralds*," "*Elpis Israel*," "*Anatolia*," "*Eureka*," &c., &c., through the medium of which, we have had our minds enlightened; and all, who are of the "One Faith" with whom we are familiar, are either directly or indirectly indebted to him for the light they may have received—consequently, FOR AN EXISTENCE IN THE AGE TO COME if they prove faithful. This is the position our brother THOMAS occupies—viz. the discoverer and excavator of the "hidden treasures" of the "Kingdom and Righteousness of God"—which have been buried beneath the rubbish—the tradition, the absurdities and the follies of ages. He has by the labor of a life time succeeded in bringing to light the "wisdom of God," and as such, we unite in giving him "Honor to whom honour is due." With an eye single to the glory of God, we always find our brother THOMAS exceedingly cautious not to take hold of the *Crotchets* of the day, or mix them up with the teachings of the Spirit. In the November number [1860] of the *Herald of the Kingdom and Age to Come*, we have his own words with reference to the subject of *Crotchetarianism*, which certain professed brethren were mixing up and advocating in connection with the "Gospel of the Kingdom," &c. Some even went so far as to denounce their brethren who could not swallow down their *Crotchets*; hence, the Doctor's animadversions on the same:—

"Being temperate in all things, and having too much regard for the truth to dilute it with human folly, we hold ourselves aloof from Total Abstinence, Anti-porkism, Anti-tobaccoism, Anti-leavened-breadism, Vegetarianism, Water-cureism, Abolitionism, Deoction-of-raisinism, and the thousand and one other branches of *Crotchetarianism*, in the deep and gloomy recesses of which the little giants of the flesh imbed the truth, whose nature, spirit, and obligations, they fail spiritually to appreciate. The *Herald* is not the organ of these things. If its friends expect it to be so, they expect in vain. The *Herald* is the organ only of the simplicity that is in Christ. Let all those who are not for this, lift up their banner against it openly, that the real friends of the *Gospel of the Kingdom* may see clearly who are for

the *unadulterated milk of the Word*, and who are for that word made of *none effect* by crotcheterian tradition."

For his unswerving adherence to the truth, our brother has been shamefully abused by parties claiming affinity to him on the "One Faith;"—his motives have been misrepresented and belied, and his character maliciously attacked. In order to defame and render him powerless, the adversary has not been idle in coining epithets to brand and stigmatise him as unworthy of the confidence and esteem of his own brethren. Private letters have been written and *peddled*. Insinuations, innendos, and "evil reports" have been printed and circulated.

But, under all this evil speaking, these vile slanders and evil reports, we are rejoiced to always find that our brother Thomas, "is unmoveable, always abounding in the work of the Lord;" that with Paul, he can say, "But none of these things move me."

To our dear brother Thomas we would say—Go on!—whether "through evil or good report!"—Go on! You have begun a good work; though, like Job, you may, by the adversary be deprived of all you possess, and be rendered completely destitute; though you may have filched from you your good name—or, like our Lord and Master, be slandered, reviled, spit upon, and accursed as a wine-bibber and a glutton, and everything that is bad:—go on as you have begun; you have nothing to fear from imbecile and erratic men. Your past life has been marked by steering clear of the *isms* and *crotchets* of the day. Go on as you have begun, and your reward will be great.

Our hearts' desire and prayer to God is, that you may be preserved blameless to the coming of our Lord and Saviour Jesus Christ.

JAMES DONALDSON,  
JOSEPH COCKROFT,  
WILLIAM OLIVER,  
BENJAMIN G. CHASE.

The testimonial is accompanied with extracts from letters written by persons in America, to whom the Testimonial was submitted. Our limited space prevents us from quoting more than the following:—

"I take pleasure in endorsing heartily all that is set forth in relation to brother THOMAS.—I am not only personally and intimately acquainted with himself, but with those also who have known him for a long series of years.—I take pleasure in giving my testimony in behalf of the unexampled, untiring zeal, energy and perseverance of brother THOMAS in the diffusion of the glorious Gospel of the Kingdom of God, attended, as it has been,

with the most unparalleled self-abnegation, as to the wealth, honor, and glory of this world."

"Having been intimately and personally acquainted with the Doctor for a great many years, we are fully persuaded that all his actions, both of a private and public character, are governed by the fear of God, whom he serves and an ardent and jealous love for his Truth. And if at any time he might use language concerning others that might seem severe, we are satisfied that it does not arise from a spirit of vindictiveness, but because he thinks that that truth which he so much loves, and which after a long and careful study of God's Word he has been successful in discovering and bringing to light [but for which we might all have been in darkness to-day] would be compromised and suffer in the hands of unprincipled and unworthy men, by being mixed up with passing [though it may be popular] crotchets of the present day.

"We never knew our brother Thomas to act dishonourably to the christian character, nor do we believe he has.—He has been the means of bringing us from darkness into the marvelous light of the Gospel.—We hold brother Thomas in the highest estimation, for purity of life, uprightness of character, benevolence and philanthropy.—Some of us have been acquainted with his writings for upwards of twenty-six years. Hold up his hands, brethren, and may our God cause him to prosper a hundred fold."

"Having been acquainted with the writings of brother J. Thomas ever since he published the *Apostolic Advocate*, and personally acquainted with him for twenty years, I feel it not only a christian duty but an obligation incumbent on me to add my name to any document, the object of which is to vindicate the character of so worthy a brother against the foul aspersions of 'avening wolves in sheep's clothing.'—I have read nearly all the works on prophecy in the English language such as Newton, Winchester, Begg, Lord Carlisle, Cumming, &c. &c., the authors of which being unenlightened by 'THE TRUTH,' only tend to confuse and bewilder the mind, instead of leading it into the right channel. Our brother Thomas, single-handed and alone, has, by a rigid and careful analysis and investigation discovered the KEY, by which he has unlocked, as it were the *arcana* of Revelation, and brought to light the GOSPEL and the Mystery of the Gospel, without which, the present generation would be without one ray of hope,

## Answers to Correspondents.

THE pressure of matter this month compels us to withhold till September, answers to the enquiries to hand within the last two months.

INTERESTING.—Our attention has been called to the fact that in the twelve numbers of the *Ambassador* which have appeared, no fewer than 36 immersions in various parts of the Kingdom have been recorded. In a numerical point of view, such a number of immersions in connection with the faith of the Kingdom and Name, is an extraordinary result in one year, considering the power which eror, backed by the clergy, and strengthened by numberless social expediences, has over the minds of the people. We may all thank God and take courage for future efforts. Deaths recorded during the same time numbered 3, and resignations 2.

Intelligence, &c.

THE PUBLICATION OF EUREKA, VOLUME II.—A correspondent writes to say that he believes many who are unable to pay down the full subscription for the forthcoming volume of Eureka, would willingly subscribe if others who are better to do, would advance the money subject to re-payment in small instalments; we strongly recommend the adoption of this plan, believing it would quickly swell the subscription list.

"INASMUCH AS YE DID IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME."—The loss of a wife, misfortune in trade two years ago, and the practical failure of every since attempted means of livelihood, has well nigh overwhelmed a brother in Christ who has to provide for a mother and four children, and of whose personal worth none are so convinced as those who know him best. These are facts for which the Editor can vouch, and which, without appeal, he leaves with the reader with the simple remark that God will not forget those who out of an abundant heart feel incited to contribute a little assistance which, rendered at the present time, will probably place the brother in question in a position to provide in permanence for his own household. We suppress name and address out of respect to the feelings of the brother concerned, who is ignorant of this appeal on his behalf; but will readily supply any information privately desired for satisfaction. The Editor will receive contributions.

ABERDEEN.—On the 18th of June, there was added to the meeting here, by immersion, a man named James Sellar, who is described as "very intelligent," but of whose case we have heard no particulars. Since the above was written, Bro. Gill has reported two further additions to the meeting, in the persons of the wife of Bro. Davidson and the wife of Bro. Sellar, both of whom were immersed into Christ on confession of their faith, on Sunday the 16th ult. The latter has been but a month after her husband in the obedience of the faith.

BIRMINGHAM.—The course of thirteen lectures (publicly advertised), extending over the spring months of the year, concluded on Sunday, June 4th, with a tea meeting, the object of which was to induce free and friendly intercourse on the subjects presented for consideration in the lectures. After tea, Bro. Wallis presided. The attendance would reach nearly 100. Bro. Roberts having explained the object of the meeting, answered several questions put by intelligent men who had attended the lectures throughout. The meeting was interesting and successful in all respects. The truth is making headway, as evinced by the regular attendance of those who are interested, whose number has now attained encouraging dimensions. The meeting room of the brethren is comfortably filled every Sunday evening; and several applications for immersion are pending. The church itself enjoys tranquillity: it is at present experiencing in several of its members the sharp discipline of adversity.

GOOD NEWS FROM NEW ZEALAND.—We extract the following from a letter, dated April 16, 1865, addressed to bro. W. Gill of Aberdeen, by bro. Jno. Graham, ex-publisher of "The Otago Christian Reformer."—"I received your answer to my letter on the 16th of March and was very thankful for the advice (instruction) you gave me; but at the same time, I have to thank God that I had my eyes opened to the facts stated in your letter, about a month after I wrote you, and have been re-immersed. The ecclesia here numbers six in all, but owing to the great distances between us, we have not got organised yet, but I think shortly, we will

be able to make a muster. There are a good many struck with the truth who have not been immersed yet. We stand badly in want of books. A great many are anxious to buy the *Twelve Lectures* of Roberts, and would be willing to pay any money for them; but I stand in the unfortunate position of not having copies to sell them. I have only got two copies in my possession at present which I keep lent out as best I can; but if I had plenty of books, I believe a great work could be done here before the coming of Christ. A man of the name of James Stevenson, who has delivered tracts in Dunedin, at his own expense these four years every Lord's day, and to whom I lent one of the books in my possession, has come to a knowledge of the truth and he has burnt the remainder of his tracts and is determined to undo all that he has done. I meet with great opposition from the professing community. The clergy in this place have denounced me out of their pulpits as a false prophet. However the time is not far distant when it will be made manifest who are the false and who are the true. From the appearance of things at present I think there will be a break up among the Campbellites of this place, as I have been spreading a knowledge of the kingdom among them. The only want I feel is books. There is 50,000 of a population here and in general they are very intelligent and will read anything that is presented to them. They are not so much under the thumb of the clergy as the people in Scotland. The paper I published although it had not all the truth in it, has caused a great many to think. I find there are a great many who are beginning to think there is something the matter with infant sprinkling; and I d reesy you are aware that when people are moved out of their first position, they are moved a step toward the truth. I wish you would send me one dozen copies of the *Ambassador of the Coming Age* every mail, as I believe I can get a great many subscribers out here. If you could send me them from the beginning, it would be all the better. My whole heart is in the work of spreading the knowledge of the gospel of the kingdom; and I trust the ecclesia at home will not forget us in New Zealand."

HALIFAX.—"On the 28th of May, Bro. C. Aspin's wife became endeared to us as a sister and on 30th July, an intelligent young man, Alfred Mc Ewan as a brother, by immersion into the saving name of the Deity, manifested in Jesus Christ.—During the month, we have been favoured with visits from bro. and sister Tait, of Edinburgh, and Bro. Roberts of Birmingham, who during their stay, laboured amongst us in the word and doctrine."—F. R. SHUTTLEWORTH.

HECKMONDWIRE.—Bro. Clisitt, writing from Heckmondwike on the 11th of last month, reports that on the previous Sunday, Henry Keighley, butcher of that place, was immersed into Christ on confessing his faith in the glad tidings of salvation through Him.—The immersion took place at the Dewsbury baths and was administered by bro. George Armitage. Mr. Keighley, who is a comparatively young man, had been studying the truth for the previous two years.

LONDON.—Bro. S. G. Hayes, writing on the 19th of June says, "On the 30th of May last, I had the pleasure of immersing Mr. Mason, sen., (father of bro. Mason, of London,) into the name on a satisfactory confession of his faith in the things of the kingdom and name. Brethren Mason and Bisset were present on the occasion. Our new brother had come all the way from Fifehire, (Scotland,) to have the ceremony performed, and I trust he went on his way rejoicing.

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

No. 15.

SEPTEMBER, 1865.

Vol. II.

God's Purpose with the Jews.—No.10.

### SIGNS OF THE TIMES.

SINCE it is evident there must be a partial restoration of Israel before the advent of the Messiah on the mountains of Israel to destroy human power as embodied in the armies of Gog, it becomes very interesting and important, at this late period of "the times of the Gentiles," when there ought to be some symptoms of the coming "situation," to enquire if there are any such changes in progress among the Jews as would lead to the anticipation of an early accomplishment of that restoration. The facts that meet such an enquiry are of the most encouraging character. Making every allowance for the indiscriminating enthusiasm that greedily catches every rumour and moulds it into the shape and colour suggested by its own ardent impulses, we think it must be admitted that there is something more in the present state of the Hebrew nation than the mere recurrence of the characteristic activities that may at any time have marked their history during the last eighteen centuries. We shall endeavour in a systematic form to place the facts of the case before our readers so that

the features of the present crisis may appear in their true light.

In the first place, it cannot be doubted that a great change has taken place in the position of the Jews during the last twenty or thirty years throughout the world. Our own country has recently seen the last fetter of Jewish disability struck off, and we now see the sons of Abraham rising into positions of commercial, municipal, and even political influence. A Jew is the leader of one of the great political parties in this country. A Jew for a long time stood at the head of French finance, and the number of government officials and civic functionaries in France belonging to the Jewish communion, is greatly in excess of the Israelite population. In Austria, where not long ago the Jews were hunted like mad dogs, and had no security for life or property, they are now elevated to a position of almost complete citizenship; and two of their number are the leaders of the great liberal party in the Austrian Reichsrath or Parliament.

The rise of the Jews in Prussia is even more marked than in Austria. In the political agitations of the past few years, Hebrew leaders have played a most conspicuous part, and according to the *Kreuz-Zeitung*, nearly one-fourth

of the delegates chosen by the people of Prussia to elect the Deputies consisted of Jews, in consequence of which, the paper in question spoke of the chamber of deputies as the Jew parliament. In the same country, statistics issued about four years ago by the government at the opening of the chambers, showed that the superior academies were attended by five times as many Jews as Christians in proportion to the population. The organ of the Ultramontane and feudal party published an article about the same time to show, first, that during the last fifty years the Jews had grown learned beyond measure for the express purpose of rising to the head of the government in all the states of Europe, and secondly, that they are getting to the top for the express purpose of upsetting all christian rule and seeking their advantage in universal anarchy. The proof of this theory is found by the paper in question in the fact that "the educated Jews form part in all revolutionary movements, from the Ural to the Atlantic, and from Lapland to Sicily. They are as it were, the yeast in the European fermentation. It was in vain that the Czar Nicholas expelled every Hebrew soul from his capital on his accession to the throne. The yeast has returned under his successor stronger than ever, and is working now in full power wherever tyranny and oppression are rife. The Jew element is perceptible in the Galician peasantry, in the Flemish malcontents, in the Servian progressists, and in the surging masses of revolutionary Poland. The whole east of Europe, even more than the west, is in violent ferment, and everywhere the Jew is the living yeast."

In Russia, where, perhaps, more than in any other country, the Jew has for centuries been subject to the most

remorseless tyranny, the same upward movement is manifest. Within the last three weeks, it has been announced that the Czar has the position of his Jewish subjects now under consideration. Up to the present time, they have been prohibited from settling in the eastern provinces of the empire, and are restricted by law from changing their places of abode. The practical consequence of this has been found to be that in eastern Russia, many branches of commerce which flourish in the western part of the empire, in the neighbourhood of the Jews, not only do not thrive, but can scarcely be said to exist. The proposal which the government is considering, will free the Jews from their social disabilities, and give them the privilege of migrating at pleasure from one part of the empire to another, and confer on them the right of settling anywhere.

It is evident that throughout the most important countries of Europe, —in those countries where the bulk of the Jewish population is settled, a great change has taken place in their position within the last thirty years, and is now in full and active progress. Not the least important feature of that change is the elevation of the race as a whole to the position of the financiers of the world. The bulk of the wealth of Europe is in their hands. The Rothschilds, the celebrated family of Jewish bankers, could buy up the courts of Europe, and it is said, hold most of the crowns of Europe in bond for loans advanced. Their wealth, though something almost fabulous in extent, is too well known to require particular illustration; and they are but the head of a whole race of Jewish bankers, money lenders, stockbrokers and financiers of every description, scattered throughout the commercial communities of the world.

These facts cannot but be regarded as eminently significant at a time when the era of Gentile dominion has nearly run to its close, and when there must of necessity be found some indications of that great revolution which, beginning with the slow process of natural development, and ending with the master strokes of miraculous intervention, raises the Jewish nation from a position of abject degradation to the proud eminence of universal glory and dominion.

These facts by themselves, however, would not afford that unmistakeable degree of indication that would satisfy a thoughtful mind. Something more specific must be sought for to show that we are so near the event in question as the advance of the prophetic times would lead us to believe. And this is to be found in connection with the land of this ancient race, and the disposition of the Jews themselves towards the land.

We have first to note the general fact that within the last fifteen years, Palestine has come into a political prominence which it had not known since the days of the crusades. It is never to be forgotten that the great war between Russia and Europe in 1853-6 originated in a dispute about the Holy places. Since that time, Jerusalem has been the subject of considerable attentions on the part of various powers in Europe. To begin with, the city itself was transferred to, and is still held in, the contingent possession of Baron Rothschild, as a deposit for the debt due to him by the Sultan of Turkey. This statement we make on the authority of Mr. Wipplac, an ex-Jewish Rabbi resident in Sheffield, who has been rejected by his Hebrew connections for believing in the Messiahship of Jesus of Nazareth. Concurrently with this singular fact, the city has during the last ten

years been undergoing extensive improvements, slowly and unostentatiously, but yet on a scale which shows considerable result at the end of years. Building is progressing in and around Jerusalem. A detailed account of these operations appeared about three years ago in the *Times* newspaper, in the shape of a letter from an Oriental correspondent. These building operations are due to some extent to political intrigue. Russia and France watch each other's movements in that part of the world with a jealous eye, and have for several years been striving to overreach each other's influence by the consolidation of their respective political and ecclesiastical interests, but chiefly the latter. This has been attempted in connection with building in and around Jerusalem, in which Russia has more particularly excelled. The most notable achievement of the latter has been the erection of a species of Monastery, in the shape of a large institution for the accommodation of monks and pilgrims of the Greek Church. The Empress of the French, on the other hand, is said to have in contemplation, the erection of a new shrine at the Holy Places, in the interest of the Latin Church on behalf of which she has appealed to the Catholic Sovereigns. The rivalry between the Greeks and Latins on this spot is no new thing; but it has acquired fresh vigour from the direct manner in which the leading governments of the two superstitions have interfered. The prediction of the prophet is that the nations will burden themselves with Jerusalem till it becomes a burdensome stone that will cut them in pieces.

While politically, the city has risen to a position of notice, some remarkable physical changes are reported from various parts of the land. Ancient

springs which have been dry for centuries are said to have re-appeared; one in particular is said to have opened in the immediate neighbourhood of Jerusalem, and to have produced marked effects in freshening and fertilising the soil which has been arid and unproductive for ages. The early and latter rains peculiar in ancient times to Palestine, but which have been suspended since the destruction of Jerusalem by the Romans, are reported "both by converted and unconverted Jews" to have returned. The first symptoms of their re-appearance occurred about 20 years ago, since which time, they have year by year become more steady, till at the present time, according to a correspondent whose letter is before us, they are becoming regular as in days of yore. The same correspondent states that "the consequence is that many localities once desolate and waste are now being cultivated, and signs of ancient fertility are returning." Whether these statements are to be relied on to their full extent, it is difficult to say. Doubtless, they have a basis in truth; and possibly they may not be much, if at all, ahead of the actual facts of the case. This and other matters will be authoritatively settled by the society which has just been formed for the purpose of making a critical survey of the Holy Land, in reference to which, we may observe that the formation of this society at the present time is in itself an indication among others of the growing interest which is arising in connection with the Jews and their land. The society is composed of "the first scholars, antiquaries and divines" of the present age. It is "supported by a goodly array of names from the ranks of dukes, bishops, and great Oriental travellers." The society was formed in the beginning of May of the

present year, and a public meeting was held in London, in the middle of June, when the whole course of procedure was explained. Her Majesty has been invited to place herself at the head of the society, and it is hoped that the Prince of Wales will take an active part in the proceedings. The *Times* of April 22nd, 1865, has the following remarks on the subject:—

"What has immediately led to the project now in contemplation is the survey of Jerusalem under the direction of Captain Wilson, of the Royal Engineers. Few can be altogether ignorant of the controversies which have raged about the most important localities of the Holy City, such as Mount Zion and Calvary, and it will be more than we expect if this survey should finally set them at rest. "Below, the surface," however, as this paper reminds us, "hardly anything has yet been discovered," and if it be true that modern Jerusalem is built on 60 feet of rubbish, coins and remains of all kinds may still be forthcoming. The fruits of excavation at Nimroud and on other Oriental sites have more than repaid its cost, but then they had remained undisturbed for many ages. It must not be taken for granted that Jerusalem, so often trodden down of the Gentiles, possesses crypts full of ancient monuments in a high state of preservation, or that the gorgeous ornaments of Solomon's Temple will be found buried in the soil, if we do but dig deep enough. Short of this, we may look forward to the exhumation of many interesting relics in mounds and tombs hitherto inaccessible to the traveller. The promoters of the expedition attach great importance to the Prince of Wales's visit to the Sanctuary of Hebron, as throwing open Syria to christian research. Here, again, we are disposed to be less sanguine, especially when we consider the scale on which it is proposed to institute the underground explorations. The same difficulty can hardly occur in verifying the course of old roads, tracing the boundaries of tribes, and stereotyping the vanishing customs and traditions of the East."

In addition to this influential movement, which cannot fail to bring the whole subject of the Holy Land into a prominence heretofore undreamt of, there are subordinate elements of

activity the importance of which cannot be over estimated by those who are on the watch tower of the prophetic word. First among these is the rapid encroachments of Russia in central Asia, which, imperilling India, and creating a necessity for direct communication between this country and her Eastern dominions, has a tendency to invest the Holy Land and its neighbourhood with a political value which it never before possessed. The Euphrates valley offers the shortest and most convenient route between England and India, and the British government is not insensible to this fact. Only three years ago, the *Daily News*, a semi-official organ, boldly advocated negotiations with the Porte for the purpose of neutralising a slice of Syrian territory to be used by the British as a basis of operations in the East in connection with India. In connection with this proposal, it recommended a settlement of the country by Jews on the ground that they are the only people who could be expected to find sufficient inducement to settle in such a barren part of the world. The only impediment at present in the way of this scheme (which no doubt will ultimately be carried into effect) is the ticklish condition of European politics; the balance of power is so even that the powers are nervously jealous of any movement which would have the effect of extending the influence of any of their number. Turkey, which holds Syria, is only permitted to exist. In herself she is powerless. She is propped and bolstered by the jealousies of the rival powers of Europe each of whom vies with the rest in efforts to keep her in political existence, not from any special liking for a Mahometan dynasty in Europe, but from a fear lest its fall would bring on territorial changes which might result in the undue

aggrandizement of one or other of the powers. Thus the fears of Europe are the sick man's safety; but such an abnormal situation cannot long be maintained. European civilization and Mahometan institutions are incompatible; and the attempt of the former to maintain the latter is a kind of political patching of very old and rotten cloth which must eventually end in the hopeless rending of the whole Ottoman fabric. The sick man is dying: the great Euphrates is fast evaporating; and among the questions that must arise when the catastrophe is complete, is the disposal of Syria, at present one of Turkey's meanest dependencies. How this will be settled cannot of course be accurately determined; but in view of British and Jewish interests, it is most probable that England will step in, and taking the Jews under her wing, establish herself in the land as "the merchants of Tarshish and all the young lions thereof." In that position, she would evoke the certain antagonism of Russia, whose schemes are known to comprehend the subjugation of India, to accomplish which, she must sever England's communication with the East by seizing Syria. In this attempt, Russia, as Gog of the land of Magog, succeeds, and comes to a disastrous end, just as she gains the prize. The advent of Jesus changes the entire aspect of affairs, plunges the world in blood, and afterwards inaugurates the era of righteousness and peace.

Returning from this digression, we have to note the continued agitation for many years of a project for the formation of a line of railway through the valley of the Euphrates for the purpose of connecting Europe and the East, by the Persian Gulf. The project is gaining favour, and will doubtless in the end be accomplished.



Within the last six months, M. Chas. F. Zimpel, an Austrian engineer of professional eminence, has issued a pamphlet advocating the formation of a railway from Jaffa to Jerusalem, and thence to the Dead Sea and Damascus. The scheme is "based on actual survey," and is illustrated with a large folding map. We have the pamphlet in our possession. One of Mr. Zimpel's arguments is, that the indications are favourable to a speedy return of the Jews to their land, in connection with which, he anticipates a remunerative traffic for the line! The latter-day colonization of Palestine by the Jews, may, of course, be accomplished independently of such projects; which of themselves, afford no indication of the change we are looking for; but the existence of these projects constitute remarkable elements in the activity which has developed itself during the last thirty years in connection with the Jews and their land; and doubtless if carried out, they would greatly aid the development of the state of things which evidently must exist before Gog invades the country.

But the most remarkable feature of the situation is to be found in the schemes which are in agitation among the Jews themselves. We have the testimony of the editor of the *Jewish Chronicle*, who is privy to all Jewish movements, that "there exists in Germany an association for the establishment of *Jewish agricultural colonies* in Palestine, the committee of which has its seat at Frankfort on the Oder, Prussia. Its secretary's name is Dr. Loge. The committee published its appeals about a year since in the German Jewish papers, and also advertised once or twice in this country in the *Times* newspaper. Nothing, however, has transpired of its proceedings within

the last five or six months. The *Jewish Chronicle* has noticed this movement several times, and also had some controversy about it. The greatest obstacle to any general movement on the part of the Jews is, in the opinion of the editor (*Jewish Chronicle*) the intermeddling of the existing conversion societies in England and Scotland. These so mix up the expected conversion of the Jews with their restoration, and evince such a readiness to avail themselves of any gathering of Jews to sow religious dissension among them, that their leaders deem it prudent not to encourage any such movement." These sentences we extract from a letter addressed to the Editor by the editor of the *Jewish Chronicle*, March 27th, 1865. They reveal the existence of an agitation which is assuredly in harmony with the advance of the "times," and which cannot fail to make the Jews thoroughly responsive to any authorised and well ordered movement for their settlement in Palestine, such as it is evident is likely to take place. Such a movement for the present seems in its official form to be suspended, but we are informed that private immigration is going forward rapidly; and this may meet all the pre-adventual necessities of the case. The letter to which we have already referred, (addressed to the editor by the authority of Mr. Wiplech, ex-rabbi), contains the following statement: "Many localities once desolate and waste are now being cultivated and signs of ancient fertility are returning. *Inhabitants are gathering in great numbers*: populous towns are rising where but a few years ago were only desert places. *The emigration of Jewish families from all nations is steadily and sometimes rapidly going on. It frequently happens that fifty and even one hundred*

*families are landed on the shores of Palestine in a single day."* If this is the fact, it indicates a ripeness of events which may at any moment bloom into a full and organized return of the Jews on that preliminary natural basis considered in our last article.

In view of all these facts, it is evident that our correspondent (bro J. Grant, Carrbridge, Scotland,) is a little under a mistake in saying "there are no signs of a partial restoration" and that "the Holy Land is just now less thought about and spoken of than was the case a few years ago." He rightly enquires, "If the advent is to be on us within four or five years, would you not be looking for a commotion of some sort among the Jews?" and we answer by pointing to the facts set forth in the present article, which may be summarised as follows:—

1. Great change in the social and political condition of the Jews opening the way for their national organization when the moment arrives for that event.
2. The concentration of the world's wealth in their hands.
3. The political resuscitation of Palestine in connection with Greek and Latin fanaticism and Russian encroachments in central Asia.
4. Mortgage of Jerusalem to Baron Rothschild, a Jew.
5. The improvement and growth of the city in connection with French and Russian intervention.
6. Increased fertility of the soil in connection with there-appearance of ancient springs and the return of the early and latter rains.
7. The formation of an influential society in England for the express purpose of making an exhaustive survey of the whole country.

8. Critical and helpless condition of Turkey, rendering an early consideration of the position of Syria by the British government, certain.

9. Projects for the construction of railways in and around the country.

10. The existence of schemes among the Jews for the agricultural colonization of Palestine.

11. The actual emigration of Jewish families in considerable numbers to Palestine.

These facts constitute a sign of the first magnitude—an eleven-starred constellation standing out in almost blinding brilliance in the East against the black firmament of Gentile dominion, and telling of the near approach of that glorious dispensation when God's purpose with the Jews will be consummated in the restoration of the chosen race, the magnification of Jehovah's name, and the blessing of mankind.

EDITOR.

Aug. 19th, 1865.

### The Bible as a Law of Life and Immortality.

BROTHER W. D. JARDINE'S article is in type and was intended for publication this month; but we are compelled greatly to our regret to let it stand over till next month, when our readers may expect a treat equal to that afforded in his article of last month.

EDITOR.

Aug. 28, 1865.

### Tour in the Southern States.—Letter from Dr. Thomas.

WEST HOBOKEN, HUDSON CO.,  
N. Jersey; June 28th 1865.

Dear Brother Roberts,

DURING the past five weeks, I have been absent from home. In all this period

I have been engaged in travel, and in public and in private speaking, in Baltimore, Richmond, Petersburg, and certain outlying districts of Virginia, within eighty miles of the two cities last mentioned. I did not go to this scene of devastation and ruin for what my traducer "W. P." says I have "a very considerable liking for;" but to see what was the spiritual and temporal condition of the brethren, and to minister, as far as my limited means would allow, to their necessities. By "*the brethren*" I mean those who have believed "the things concerning the Kingdom of God and the name of Jesus Christ," and have, consequently upon a "faith working by love," been "immersed both men and women." For these I have all sympathy in every place where they may be found, providing I find them "walking in the truth as we have received commandment from the Father." I am always careful neither to do nor say anything to hurt the feelings of such: and I believe I have been tolerably successful in this endeavour. It is not this class of professors that volunteer their puny efforts in a hue and cry of denunciation such as is now resounding in Britain and America against my obnoxious self. If I were to estimate this same self by what I read and hear is said against it, I should conclude that said self was a decidedly wicked, unregenerate, and worthless character; and that the only Simon Pures were W. P., A. F., and the Geneva Editor, with all of their tribe near and afar off. The brethren in Baltimore and Virginia, where I have been known intimately for upwards of twenty years, are not of this class. They received me affectionately, and greeted my coming among them in a time of general ruin and distress at my own cost when no compensation could be expected, as an evidence that I sought them and nothing they possessed. I found them "cast down, but not destroyed." They had continued their meetings during the war, so that I still found them a visible organization in the midst of the Southern section of the American Division of the Apostasy. I found no ambitious incapables among them "teaching perverse things to draw away disciples after them," though I did not find them entirely free of traditions. I will not specify them, for in so doing I should only give currency to them, and confer upon them a notoriety they are unworthy of. Hitherto they have exerted no special influence; and are not likely to do, unless they should unfortunately be seized with the demon of propagandism and proselytism, and should throw them

into "an article" and send it to that crotchitarian receptacle at Geneva, Illinois, for publication, so famous in a small way for giving circulation to twaddle that could obtain currency in no periodical conducted by one in whose hands the truth was safe. I confess repentantly; that many years ago, I expressed the conviction, based upon the limited acquaintance I had with the printer and proprietor of the sheet called the Gospel Banner (!) and his antecedents, that the truth was safe in his hands. I was of this opinion at that time: but subsequent developments have proved that I was wrong. I have learned by observation, that it was in very unsafe hands, if indeed it could be regarded as in his hands at all. Taking his paper as the type of "the Gospel" of which it is "the banner," the truth as it is in B. W., is any thing but "the truth as it is in Jesus." As a brother some seventy miles from Geneva expresses it, it is "a mere mess of stuff" and calculated to obscure and make void the truth rather than develop it as a distinct entity. An illustration of the truth of this was presented in the remark of an educated lady, the wife of a physician in Toronto, C. W. I was conversing with her on the one faith as distinct from all other opinions called faiths. But she objected that we who talked about the one faith were as discordant in opinion as those we condemned; and then pointed to Banners some one had left with her, in proof of it. She said it was full of contradictory articles, and that nothing definite could be extracted from it; for what would be affirmed on one page would be contradicted upon another. The readers of that paper know that this is not to be gainsayed; and I could not deny it. I told her that however others might regard it, I did not consider it a reliable exponent of the scripture teaching to which I pledged myself. For this alone was I responsible, I believed that I understood the truth. I had learnt it through no channel intermediate between the Bible and myself, I had been taught the truth by no man or periodical, but *by the word only*; and had therefore no use for any other teachers. In my advocacy of the one faith, one Lord, and one baptism, consequently I was independent of, and free from all responsibility for, the traditions, crotchets, absurdities, and contradictions, the incapables and novices, who had only acquired a smattering of the truth, might set themselves up to circulate in its name. When I said, the truth was safe in B. W's hands, I only expressed an opinion in hope that it was so; but by no means to be taken as a

guarantee for all future time whatever might turn up to prove the contrary. Well, I attribute the freedom of the brethren in Virginia from the traditions which deform the Northern mind, to the exclusion of all such superficial writings as the Banner. Their minds are consequently brought into closer contact with the word, unbefogged by a cloud of contradictory suppositions, after the kind that used to pervert the understandings of the conveners in Surgeon Square, where they "discussed everything and settled nothing." How long their freedom from Crotchets may last now that the Yankees have come in upon them like a flood, it is impossible to say. But as the present is the time during which the saints are "prevailed against," I fear the worst. The prevalence against the saints is also prevalence against their principles. If we be of the saints, this is our fate. All in whom is the spirit of the Little Horn Power, whether they be Catholics, Protestants, or pretenders to faith in the gospel of the Kingdom, are *the prevailers*, the belligerents and oppressors of the saints who oppress them in whatever manner they are able. They hate those who stand up for the truth without compromise, and do their best to bring them into disrepute. And in this they will succeed to a certain point; and beyond that they will not be permitted to go. We shall be prevailed against by our traducers "until the Ancient of Days come," and then the tables will be turned. This is my faith and patience which enables me to "endure hardship as a good soldier." The hardship is not pleasant. It is not agreeable to be assailed, misrepresented, held up to reprobation, charged with falsifying, and many other abominations, by the ignorant and mean—by creatures, who can only make their existence known by denouncing their betters, and noisily opposing what they do not understand. But this is part of the hardship, and as such we must accept it in hope of deliverance when the Lord comes.

I arrived in Richmond on Saturday, May 27th, and next day spoke to a few who happened to meet in the Universalist House. I sent no previous notice of my visit, so that I came upon them quite unexpectedly. Ten righteous would have saved Sodom; but Sodom fell, and Richmond fell; but is this proof that there were not ten righteous in Richmond? I cannot say. This however, may be safely affirmed, namely, that, taking the gospel of the kingdom of God as the rule or measure of the community, there are not many over

ten righteous in Richmond; they certainly fall far short of the number originally suggested by Abraham, as the few brethren in the city are free to confess. I am sorry to say, that even all who profess the truth in theory do not constitute an united people there. I do not think that their whole number exceeds twenty. This is not an unwieldy body; and one would suppose, that if the word of Christ dwelt richly in them all with all wisdom, they would be able to harmonize in all things. But this they do not, and therefore wisdom and the word must be lacking somewhere. This I consider is the reason of the trouble in all congregations. *The word wisely used is not the ruler*; and wherever this is the case, breaches are found through which petty ambitions enter in. The word wisely used would secure edification. The word well understood and heartily believed in the mouths of men whose ambition was to be the servant of the least, would guarantee abundance of "grace and peace." But where the ignorant acquire a smattering of truth, and, loving power for its own sake, and the facility it affords for self-glorification, set up to rule their fellows, be they rough or polished, as kings confusion and every evil work is sure to follow. Our bearing towards such should be a standing rebuke. We ought to give them no countenance; but, *by abstaining from association with them*, whether they request or otherwise, *refuse or decline identification with them*. This was *my course* in Glasgow, as it will be in other places where a like crucifixion of Christ, and putting him to an open shame is the order of the day.

Richmond in the business part of it is a scene of desolation. Viewed from the Capital Square is an open space of about eleven acres filled with burnt bricks and tottering walls and chimneys. There is but little business doing; for though many goods have been brought in from the North, the people have no money to buy. The great trouble is the negroes. The fanatics in power have unconstitutionally declared them all free. The negroes understand this to mean *freedom from work* with the right to do as he "*feels like it*;" but the President the self-constituted Moses of the negroes, tells them, No; it only means liberty to work for a fair compensation; and that if they do not work, they must starve. This is good scriptural doctrine which says "He that will not work neither shall he eat." White men are under this inexorable law, why should a less civilized race be exempt from the same condition? "In the sweat

of thy face shalt thou eat bread until thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust returning, thou shalt return." But fanatics who are infidels and often atheists (at least this is my experience of them for the most part in this land of "lying vanities") regard neither law nor gospel; but make their blind feelings what they ignorantly style "the Higher Law," or what the apostle calls "a law unto themselves." The negroes now give expression to the teachings of their fanatical emancipators. To a great extent they who are able to work deserted their owners, and sought scope for their inveterate and natural indolence in the Federal camps, where they were rationed on cod fish and corn meat, and made to serve with harder service than ever. It may be truly said that unfortunate Sambo has jumped out of the frying pan into the fire. If the rule of their owners was hard, the rule of the Federals is cruel. The latter think nothing of flogging and shooting them for offences their former master would have overlooked. I did not hear a single regret from a master for the loss of his slaves, but I have heard satisfaction expressed at being relieved from the responsibility of providing for them, and taking care of so improvident and thoughtless a race. This negro business is a troublesome affair to the victorious faction. It has three millions and a half at least of the coloured race on its hands; and what to do with them it seems not to know. Southern society is broken up from the foundation by lawless violence. No doubt it is a judgment of heaven upon the people white and black, the latter being the greater sufferers. The citizens of Richmond say that the Federals have behaved very well since they entered the city. They have been a protection to them against the negroes, whom they compel to behave orderly on pain of whipping or death. This, of course, the negroes do not like; but they have to submit, for military rule is the rule of bowless and inexorable brute force, which it is vain for unarmed weakness to resist. It is well that the non-combatants of the South can at length find some protection from the Federals; for hitherto they have oppressed them cruelly. An officer of the Federal army declared that the army of the United States was "an army of thieves;" and one of the New York regiments, to which one who was once in fellowship with the ecclesia here belongs, is styled, as he testifies, by its own men "the New York thieves." The accounts I heard from citizens in Richmond and Petersburg, and in Widdie, Lunenburg,

King William, Goochland, and Louisa counties, all corroborate the thievishness both of officers and men. Men in Federal uniform, rare exceptions to the general rule, have said they did not think human nature was capable of such villany until they witnessed it in the Union army. This is the saying of men who are ignorant or infidel of the word; which testifies that "in flesh dwells no good thing." It is not necessary to go into the sectarian army of the Union to learn this. Lust is the devil, and flesh the devil-nature: and when the truth has found no lodgment in a creature, there is nothing in it to control its diabolism. Hence an army of such sectarian creatures, whose "piety" is the mere blind impulse of excited feeling, is an army of devils. No wonder one of its officials should style it "an army of thieves." Only think of thousands of such lawless marauders being let loose against non-combatant old men, women, and children, as was the fact, and you can imagine results without exaggeration. The fiends spared nothing they could carry off; and what they could not remove, they wantonly destroyed. The only safety for meat, corn, flour, pickles, preserves, honey, watches, jewelry, raiment, money, horses, mules, cattle, hogs, sheep, and so forth, was to hide them. There was no theft too mean or petty for this national banditti to commit upon a people they claimed as their fellow citizens. The accounts I heard from the brethren and other citizens who were visited by Messrs. Grant, Sherman, and Sheridan's thieves, were all illustrative of this; so that the impression left upon the mind is that when you see a fellow in United States uniform, you behold a thief. It would occupy too much space and time to particularize; so that you will have to take this general statement which can be authenticated by thousands, and draw upon your imagination for details.

In Petersburg, I staid a night with Capt. Sylvanus Johnson, who has lost about 700,000 dollars by the collapse of the Confederate government. On the entry of the Federals into the city, the mob broke into his mills, and stole all the flour and tobacco stored there. Mr. Johnson is very friendly towards our brethren, and no little interested in the truth. He republished copious extracts from *Elpis Israel*, at a cost of 400 dollars, and sent copies to the clergy, whom he invited to refute the doctrine taught, if they could. But from those gentlemen he could elicit no response. He requested me to address his family which he had assembled, on the first principles of the doctrine

of Christ. There were eleven including the Federal officer who boards with him. I spoke to them about two hours and a half on man's condition by nature, as a material and moral being; of the means appointed for his cure; of his destiny; of sacrifice in general; of the sacrifice of Jesus in particular; of faith, repentance, immersion, and so forth. The teaching was sown in the ears of seemingly attentive listeners, but whether any of it will settle into their hearts and spring up thence to eternal life, is beyond my ability to say. The Federal, who is an Episcopalian, said he had been much edified; and that it was all new doctrine to him. He asked several questions for explanation, which I endeavoured to answer. At the conclusion of our sitting, he remarked that such a social exposition of Bible teaching, he thought would do more good than many years of such preaching as usually sounded from the pulpits. Such was his opinion, which seemed to be endorsed by all the rest.

In the afternoon, my friend Sylvanus, having obtained the loan of this Federal's officer's horse and buggy, drove me out some 16 miles to bro. Joel M. Ragsdale's. Bro. R. is cultivating one of Mr. Johnson's plantations. I never travelled a worse road than this same "Cox Road." Over fifty miles out from Petersburg, the distance I travelled upon it with Capt. Johnson, and afterwards with bro. Ragsdale, desolation reigns. The waggon trains of the armies have made it in places almost impassable. The fences being all destroyed, the road and fields are blended into a common wilderness. Very many of the homesteads are burned, and the chimney stacks only remain to indicate their former position. Bro. R. and J. were 12 hours in going forty miles. Travel of this kind (at three miles an hour) in an open vehicle and in the hot sun, is very fatiguing; and with so many unburied dead horses and mules as lie along the road, very sickening. I was seized with vomiting and diarrhoea the second day after leaving Petersburg, which I could attribute to no other cause than the foul smell arising from putrifying animal matter. I fear there will be much sickness among the people this autumn from this cause. The dead are but superficially buried, so that much of their effluvia must exhale through the ground. We arrived at bro. Ragsdale's at sunset. He received us with a southern welcome, and treated us with all the hospitality that could be shown by one whom the Federal marauders had so thoroughly cleaned out, as not to leave him "enough

to feed a mouse." He was receiving rations from the military authorities in Petersburg; and Capt. Johnson taking thought of his necessities, and that we might be as little burdensome as possible took with us some additional supplies from his own stores. The captain returned the next day, and I remained. At midnight bro. R.'s son arrived from the North. He had sojourned with me some three months in the previous winter, and had been immersed in New York City. He was now reunited to his family, and prepared for a common effort to repair their fortunes broken and prostrated by the troubles of the times. Five hours after his arrival, bro. R. and myself started for Lunenburg county. We came to a halt at sunset at bro. Maddux's. We were kindly and cordially welcomed here, as indeed in every place visited; and were glad to find, that though the robbers had been here, they had not done as much damage as elsewhere. Bro. M. had been visited by a robber-chaplain; for the thieves carry with them soul-curers they style "chaplains." In conversation, this "Rev. divine" justified all the robbery, arson, and other crimes that had been committed by the pet lambs of his fold, on the ground of secession being the greatest of all crimes; and that therefore all was righteously done that had been committed, in punishing and putting it down. If the United States army is "an army of thieves" what must the parsons be who do their praying, and give them "religious consolation" in the article of death! What else can they be than of the class the Lord Jesus denounced as "thieves and robbers." When I pass within the wind of their divinity on the street, my innate feeling is expressed in the caution posted up in public places "beware of pickpockets"! For men to be popular with thieves, they must justify their crimes. And what contemptible "thieves and robbers," army chaplains must be. They not only share the spoil in the stolen dainties of the mess, but they justify the robbery for hire, and shrive the souls of the thieves for reward. Such are the knaves who give tone to the devilish sentiment of soldiers and politicians; and harden them to the commission of every species of crime and abomination.

On Sunday, I spoke about three hours to an overflowing house at Good Hope, about eight miles from bro. M's, and some thirty miles from the North Carolina line. My visit to the neighbourhood was only known a few hours before I arrived. I found some of the brethren absent. This

ought to be a rare thing; because the only proper place for the faithful is around the Lord's table on the first day of the week. But all who pass for saints *pro tempore* are not faithful; and therefore do not act faithfully. Some day, the Lord's angel will come upon them unexpectedly as I did, and find them missing; when it will be no excuse that they were at home, and engaged in entertaining some newly hatched and new fledged acquaintances of the world. "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression and the house of Jacob their sins." In the spirit of this testimony, I addressed them, as I did in all the places I visited. They recognized the truth of what was said; and will I trust be stirred up to an earnest preparation to meet the Lord, whose coming must assuredly be very near.

The people in this County have suffered, but not so severely as in other places. I heard of surplus meat and corn in the hands of some. We staid near the meeting house with bro. Smithson. His family is in deep affliction. He is himself over three score years and ten, and enfeebled by disease. His two sons and son-in-law were forced into the Confederate army, and made prisoners. One of them died in prison; the other son was released, and died on his way home at Capt. Johnson's in Petersburg: the son-in-law also died. Thus bro. Smithson has left upon his hands his son's wife with eight children, his own daughter with two, beside his own wife and two single daughters. He has land and crops growing, but in the present anarchy of labor, no reliable aid to work and gather them. What a condition is this to be in! Surely there are states in this life worse than poverty. On the morrow we departed, brother Ragsdale for home, and I for Petersburg, where I arrived by train in the evening. And such railroading I had never experienced in America, where the railroad system is far superior to the British. The car I rode in was as "demoralized" as its inmates in uniform, by whom it was chiefly occupied. It had once been a respectable passenger car, with plush-cushioned seats with backs to lean against, but it had fallen from this estate to the low level of a covered pen, such as Paddy is crowded into when returning from English harvest fields to his miserable styce, in Emerald Erin, the first flower of the earth, and bright gem of the sea! With this difference, however, that "the finest pisantry of arth" stand upon their broganed

pillars, while in "the United States Military R. R. Cars," we sit on hemlock boards fastened on uprights to the floor, defiled with tobacco spit (technically styled "juice" and "ambier"), and other abominations. Had I known before what sort of place and company I was to be imprisoned in for four or five hours, I should certainly have contrived some other way to get to Petersburg than by the South Side Railroad, so renowned in the history of the war. After this exceedingly unpleasant travel, I arrived at Capt. Johnson's in the evening, and staid under the shadow of his hospitality until three o'clock the next day. He has had nothing more to do with the war than to grind corn for the Confederate Government. He had to do this, or the authorities would have seized his mills, and run them without his consent. The collapse of the Confederacy caused him great loss, which was only aggravated by the prudential steps taken to avoid it. General Lee had ordered all the tobacco in Petersburg to be concentrated at a certain place, that it might be burned if the Federals could not be kept out of the city. Several of the citizens thought this burnt offering would not be acceptable to Mammon, however much it might be approved by Mars; and as they were more devoted to Mammon than to Mars, they ventured to disobey the chief pontiff of the god of war. Among the disobedient was my hospitable friend, who stored four hundred boxes of choice manufactured tobacco, in the top storey of his mills; and sent off seventy-five boxes to Danville. All seemed to be safe from Gen. Lee's grand sacrifice; but how little men know of what a day will bring forth, especially in war time. Petersburg had to be evacuated by the Confederates, who while they remained, were a restraint upon the mob. This restraint withdrawn, and the wild beasts at once broke loose to plunder and spoil. The mob broke into the mills and stole all the meal, flour, and tobacco they contained; but by the intervention of a guard were prevented from burning the mills. The rest of the tobacco had arrived at Danville depot; but before it could be removed, the place was captured, and the depot reduced to ashes by the Federals with all its contents.

It was expected from Federal antecedents that when Grant's fellows got into Petersburg, they would steal every thing they could lay their hands on. To prevent this wholesale appropriation, many sent their valuables to other places. A lady living opposite to Capt. Johnson's, sent her plate

to the Virginia Bank in Richmond. If she had kept it at home, it would have been safe; but in the bank vault, it was destroyed in the Richmond conflagration, Capt. Johnson was not more fortunate: he collected the gold watches and jewelry of his family, and sent them by his son-in-law to the care of a professor of a female institute in Farmville where one of his daughters was at school. The professor says, he hid them, with two thousand five hundred dollars in gold and silver also committed to his care by his brother-in-law, between the floor and ceiling of his house. The professors also compelled Miss Johnson to give up her gold watch for safe keeping. The Federals entered Farmville, but did not steal the treasure hidden by the professor; nevertheless, the watches, jewelry and coin all took to themselves wings and flew away from under the carpet and from between the ceiling and the floor! I heard of a certain man with whom I am acquainted hiding several hundred dollar bills in a gourd, which he deposited in his cellar before the war, and when he went to see how they came on, he found them eaten and torn into shreds by the rats. His grief was profound, but unsympathised with by any who knew his propensities and peculiarities. But rats cannot eat coin, nor would they be able to carry it clean off and leave no trace of its whereabouts. Rats had nothing to do with the removal of this treasury. Nor, indeed, did the professor device this theory to account for the total and complete evacuation of its *donjon*, or keep. No one knew where he had deposited it for safe keeping from the Yankees but himself. These universal impropiators entered Farmville, but they appropriated neither the professor nor the treasure, nor his secret; yet the treasure would not stay hid. The professor went to look at the riches to see if they were all safe; at least he says so; but, lo and behold, they had all departed with "French leave." Thus all my friend's prudence was circumvented; and by his losses, a new admonition was afforded not to set the affections upon things below, but upon things above; that when Christ who is the life of his people shall appear, we also may appear with him in glory. I reminded him that the events of the past four years prove to this generation the vanity of riches; and that when a day of judgment comes they are only an embarrassment. Men were not sent into life to labor for riches as the end of their being; but to use the world without abusing it, for all necessary pur-

poses while proving their moral fitness for a higher state of existence.

(To be continued.)

### Immortality in relation to "This Corruptible" at the Resurrection.

BROTHER W. ELLIS, of Edinburgh, has addressed to us the following observations on the note published in the May number of the *Ambassador*, in answer to "J. R." on the resurrection. We commend them to careful consideration, as they exhibit those general principles which have more weight in determining the question at issue than the letter of specific testimonies, which in most cases can be harmonised with either view:—

"I was not prepared for your admission in your answer to "J. R." that "the evidence on the whole is a little indecisive and (can with one or two exceptions) be harmonized with either theory." If you argue on the principle of collating abstract statements irrespective of connection, I admit that what you think is correct; but upon a just construction of the references to the resurrection and the results thereof as dependent upon the good or bad things done in this present life, I cannot admit your correctness.

"Men while living are corruptible, mortal, and weak, and men when dead, are no longer in any of these stages but are corruption itself. Corruption cannot inherit incorruption. It must surely be apparent that before the corruptible can put on incorruption it, must be in existence. And the dead saints at present, are not in the state called corruptible but in that called corruption.

"The present state of corruption of the dead saints as well as of all in Adam, is the result of physical relationship to him.

"It is the changing of this image of the earthy into the image of the heavenly which is proposed on the part of the Deity, and this change is the result of a giving an account which determines that the conditions of the promise of the change have been attended to. No instance exists, so far as I know, of the Deity exalting by anticipation as the result of his foreknowledge. Certainly he has exalted by promise, and many unskillful in the word, confound the promise given and confirmed, and therefore spoken of as a thing done, with the reality, showing clearly that they understand neither

"Our relationship to the Christ is moral not physical; the promise given is that it will be physical. If you contend, or "J. R." contend, that any will emerge from the grave physically like what the Christ now is, you must hold that men are judged in the grave and give an account of themselves when in the state of corruption, or you must hold that the giving account is a mere dumb show which has already been anticipated or that there will be no giving of an account at all, which apparently is the favourite doctrine. And if there be no giving account at all, but that men are raised to incorruptibility without it, it must be upon some principle of which the scriptures are silent, and one to which we do not require to give any heed.

"A man who is corruptible to die, and be raised up again, is to be the subject of resurrection. But for one who was once corruptible and afterward to have died, and to be raised to die no more, he has added to his resurrection the quality of incorruptibility which did not belong to him before he died and could not form any part of him when raised again. Thus the resurrection of body of man, and the imparting of incorruptibility to that body are two separate acts, and in the nature of things, the resurrection precedes the change which is neither more nor less than saying that before something can be changed something must exist."



### The Nature of the Body when Resurrected.

BRO. D. BROWN, of London, has requested us, in justice to himself, to publish the following extract from a letter addressed by him to a sister who impugned the logic of his letter on the resurrection, published in the *Ambassador*, some months ago. We readily accede to his request put forward on such a footing, but must at the same time exercise the liberty of saying, that we cannot endorse the extreme position he lays down in the extract in question. The doctrine of resurrection as affecting the broad question of whether there will or will not be a resuscitation of dead persons to *aiōnian* reward and punishment, we certainly believe to be a most essential element of the one faith, without which, baptism is worthless and salvation impossible; but it is not evident that a mistake, or rather an ignorant state of mind, in relation to the quality of the body during the short interval between emergence from the grave and judgment, is fatal to the position of those otherwise holding the truth as developed in "the things concerning the Kingdom of God and the Name of Jesus Christ." We say no more at present (intending to go into the whole question on a future occasion), but at once introduce the remarks of our bro. Brown:—

"You quite surprise me by your remarks respecting my letter published in the "*Ambassador*" on the resurrection from among the dead. I am sure if you scripturally study this portion of Divine truth, you will perceive that it is one of the foundations of the faith, and that its non-comprehension at the time of immersion, makes a defective faith in the subject of the rite, which according to the apostolic teaching, hinders him from the grace of life, since the want of the "exact knowledge" is tantamount to a non-compliance of the conditions on which are predicated the gospel salvation. Now, Paul lays down the essential truths for the

good foundation, which is Jesus, the Christ in Heb. vi, 1, 2, and when analysed, you cannot come to any other conclusion than that they embrace in their totality, the things of the kingdom of God and the Name of Jesus the Christ, and are the embodiment of "the faith that has come." Paul elsewhere affirms that the scriptures are able to make wise unto salvation through the faith which is in the anointed Jesus—the faith which he preached whereby those were saved who believed and obeyed the form of doctrine he delivered unto them. If then, the faith, the certain word he discoursed to the Gentiles, is identical with the principles he particularises, it is clear the doctrine of resurrection and *aiōnian* judgment forms a part of it—and the elaboration of it in the terms of my letter, becomes of necessity, the constituents of such part, and a branch of the *preliminary* understanding as to the way, and the truth, and the life, i. e., if my letter is in deed and in truth, a demonstration of the mind of the spirit, as collected from the Sacred Oracles. I must on another point venture to differ from you, namely, as to the obscurity of the revelation. It appears to me to be written in characters of light, both directly and inferentially, throughout the pages of the Old and New Testament, while it pervades the spirit of the truth in all its specialities, concerning the personal and mystical Christ, that not to know, argues oneself unknown as to the most wondrous yet glorious manifestation of the Divine power and goodness, and righteousness, and truth, brought into the domain of fact in the development and exaltation of our Anointed head, as the hope of his brethren in all things, which has been revealed unto us for doctrine, and instruction in righteousness that we may be thoroughly furnished unto all good works. I am persuaded your excellency of knowledge in the things of our peace, will at once and easily, trace the reality of this doctrine from Genesis to Revelations, and recognise its dominating bearing on a good confession."

### Intelligence, &c.

THE APPROACHING VISIT OF DR. THOMAS.—In a letter dated August 3, 1865, bro. P. A. Blackwell, of Henderson, Kentucky, U. S. writes to the editor as follows:—"We received a letter from Dr. Thomas a few days ago. He will be here on the 10th of this month and remain with us two weeks, after which he proposes to leave for England as soon as possible. He has received only about half the subscriptions for *Eureka*, Vol II. that he wants before going to press, (This statement we presume leaves out of account the copies subscribed for in this country.—EDITOR.) and we are in

hopes that he will make the number up soon in England. Our church takes upwards of fifty copies."

NOTTINGHAM.—Henry Kerry made an intelligent confession of the one faith on the 3rd ult., and put on the Lord Jesus in baptism. His interest was first aroused through the lectures delivered by bro. Edward Turney, since which, he has regularly attended the meetings of the brethren. The fact ought to encourage the brethren in their public efforts.—Bro. J. Miller and sister Rebecca Martin were united in marriage on the 13th.

**HALIFAX.**—We have pleasure in again recording another victory for the truth in our now dear sister in the Lord, Elizabeth Bell, who upon a profession of repentance towards God, and faith towards our Lord Jesus Christ, was immersed on Sunday Aug. 13th, and thereon received into fellowship with the Heirs of the Kingdom and Glory of the Anointed Jesus.—F. R. SHUTTLEWORTH.

**BIRMINGHAM.**—On Sunday, the 27th ult. the brethren here were cheered by the obedience in baptism of the following persons, who were the same day received at the table; Charles Rayer, painter, Mark Cotton, baker, and John Hipkins, worker in gold. Their persuasion of the truth was the result of the varied labours of the brethren during the last eighteen months. The first was the leader of a choir in one of the chapels of the town, a position which he has not hesitated to abandon for the truth's sake, the immersions took place in an open water reservoir, three miles out of town, in deference to the scruples of the immersed, who preferred that the person immersing should descend into the water with them after the manner of old. The brethren have started a Sunday School for the purpose of scripturally instructing the children connected with the meeting, who have now attained a goodly number; and also for the purpose of removing them from the perverting influence of ordinary schools where many of them have hitherto attended.

**HECKMONDWIKE.**—The brethren by the aid of bro. Shuttleworth, of Halifax, have commenced aggressive operations upon the darkness around. Several advertised discourses have been delivered in the Market Place to large and attentive audiences; and some degree of interest has been aroused. One of the local papers, noticing these proceedings, published the following observations:—"On Sunday evening last, an address was delivered in the Market-place by Mr. F. R. Shuttleworth, of Halifax—Subject: "The Gospel, as taught in the writings of Moses, the Prophets and the Apostles." A considerable number of people assembled to hear the lecture which was a brief explanation of the religious creed of Dr. Thomas, of America. The allotted time being too short to allow an elaborate exposition and defence of all the knotty points contained in the new creed, Mr. Shuttleworth was obliged to content himself with giving a very brief sketch of one or two of its more prominent features. Judging

from the address, we should suppose the new belief to be an odd jumble of what is generally understood as orthodox christianity, Materialism, Swedenborgianism, and Unitarianism. The belief of the new sect respecting Christ is essentially different from that of other bodies of christians. Their views respecting the soul and respecting a future state is also much at variance with the usually received notions on these subjects. Their belief is that the Jews will shortly be gathered from all countries to Jerusalem, and that Christ will descend and reign over them on the throne of David as king; the saints ruling with him in judgment. The wicked are not to be punished everlastingly but are to be raised from their graves to receive their just meed of punishment, and then to be finally annihilated. As when this punishment is accomplished and the annihilation of the wicked complete, there will be nothing but the "ruling" saints left, it does not seem clear where the subjects are to come from. We want further information on this head. In the new kingdom it appears we are to continue to grind up old stockings, mix shoddy, and make blankets as heretofore, as the change will not we are informed involve any cessation of ordinary business occupations. There is however said to be no rule without an exception, and it is evident the honourable fraternity of grave diggers will form the exception to this rule. The inhabitants of the new Kingdom will live for ever, so of course there will be no use for Sextons there; their "occupation" like Othello's will be fairly "gone." We understand there are some five or six individuals in Heckmondwike, who are confidently awaiting the advent of this new kingdom and who meet regularly for mutual counsel and encouragement." In the next issue of the paper from which the above is extracted, the brethren inserted the following advertisement:—Notice.—Sunday, August 6th, afternoon and evening, 2.30 and 6, in the Market-place. "Further Information" will be supplied to the inhabitants of Heckmondwike and neighbourhood by Mr. F. R. Shuttleworth, of Halifax, touching the "new creed," the "knotty points," the "odd jumble," the "ruling saints," the "new kingdom," and the "sexton's occupation." therein.—Next month, we may be able to supply our readers with an outline of what our bro. Shuttleworth advanced on these points

## Answers to Correspondents.

X. We shall be glad to receive the articles for inspection, and if as we may fairly presume from the specimen to hand, they are calculated to profit the readers of the *Ambassador*, we shall have pleasure in giving them a place in our pages. But we must beg a little indulgence if they should not appear with the frequency desirable. So long as the size of the *Ambassador* continues at 16 pages we shall always have a difficulty in finding space for miscellaneous contributions. We have a plan determined upon at the beginning with a view to the interest and profit of the readers, and to that plan we must adhere at the expense occasionally of denying to others a gratification which under other circumstances we would willingly afford.

M.M. Dr. Thomas is not the author of the "Contrast between Protestantism and the gospel." It was written upwards of ten years ago by a gentleman in America of the name of Catlin, who is now beyond the reach of your criticism—being dead. If the *Ambassador* had been larger in size than we can at present afford to make it, we should have given your "thoughts" on the pamphlet a place in our pages, and replied to what we conceive to be the fallacies contained therein. As it is we

must reserve them for some future occasion when staple matter is less pressing than at present.

W. G. We intend to publish your remarks against the idea broached in the April number of the *Ambassador* that Elijah has a special latter day mission to accomplish before the establishment of the kingdom; together with such observations as they call for in reply.

W. D. Your difficulty seems to arise from expecting that the coming restoration of the Jews will in all respects be a sort of antitypical repetition of their exodus from Egypt. This we think is a mistake. There will no doubt be points of resemblance, such as deliverance by miracle under divinely appointed leadership, and a subsequent discipline in the wilderness which will probably destroy the bulk of the nation; but the work accomplished at a second exodus must in its details and in its result be vastly different from the work accomplished under Moses. In the first deliverance, the divine leader of the nation died, before the work was complete; and the nation itself shortly after entering the land, fell away from the worship of Jehovah and was given into the hand of the enemy. These are particulars for which we can expect no counterpart in the coming

restoration. Jesus and the saints will be immortal and the nation once settled in the land will have the law "written in their hearts," and will "no more" turn aside from perfect obedience but remain righteously in the land, to the end of the *aiôn*. In the deliverance under Moses, the whole nation were in one country; whereas in that under Christ they are scattered throughout the globe which will necessitate diversity of means in the process of restoration. The nation will doubtless be treated in separate sections. The Jews throughout Europe and America will form one section: the ten tribes wherever located, another: while the Jews who form part of the preliminary restoration which must be effected before the entrance of Gog into the land, will constitute a third. When Jesus returns, these are already in the land, and only require purification which according to the testimony cited in your letter, is effected in the case of a "third part" of them. Whether these constitute the embassy to the nations mentioned in Isaiah lxxi. 19, symbolised in Rev. xiv. 6, by an angel having the *atonian* gospel to preach, is matter for speculation. The testimony is not sufficiently definite to warrant positiveness, but if they are so employed, we think it very unlikely that they will prove as fickle and treacherous as the multitude that sang the triumph of Jehovah on the shore of the Red sea; and we cannot see any necessity for supposing they will. As already said, it is possible to insist on too close a harmony between the first exodus and the coming restoration. The first exodus was attended by no such event as a summons to the world in general to submit to the God of Israel; and therefore it is impossible satisfactorily to reason from the transaction under Moses and Joshua as to the issue of such a summons or the subsequent behaviour of those who bear it.

**IS IT LAWFUL FOR UNBELIEVERS TO BE PRESENT AT THE BREAKING OF BREAD?**—In a letter to bro. S. G. Hayes, dated July 10, 1865, Dr. Thomas has the following in answer to the question propounded above, which it appears is a practical difficulty with some who are anxious to walk in the perfect way:—"You know what our practice is in New York City. We assemble every first day of the week to break bread. Very few, if any, of the outside barbarians attend the meetings. Not because we should not be glad to see them on the occasion, but because they do not take sufficient interest in the memorialization of a redemption they fail to appreciate. When any strangers drop in we take it as an indication that an interest is arising in their minds which we are glad to see, and would be careful to do nothing in word or deed to discourage. At the close of a discourse to an audience of many or few, we sometimes say, "The assembly is dismissed and the brethren will proceed to break bread; but if any not of the body please to remain, their presence will be no burden nor embarrassment." A few sometimes remain, while the multitude walk away according to their will. And this custom we approve as reasonable, and not opposed to sound doctrine. In the apostolic ecclesias, "prophesying" occupied the place of "speaking to men *(who believe)* 1 Cor. xiv. 22.) to edification, exhortation and comfort" when, as an ecclesia, they were assembled together for worship, of which breaking bread was an important part (ver. 23). Into these meetings idolaters called, "unbelievers," and others called "unlearned" came. They witnessed their proceedings, and were liable to come to conclusions according to what, as spectators, they observed. If all the divinely gifted spoke with tongues, that the unbelievers and unlearned did not understand, although the things spoken might be "the deep things of the spirit," they would conclude that the spiritually gifted were mad; but if all the prophets

of the ecclesia spoke to edification, exhortation and comfort, in a language understood by unbelieving visitors or by members unlearned in tongues beside their own, they would be convinced, searched out, and thus are the secrets of their hearts made manifest, and thus falling upon the face, they will do homage to the Deity, reporting that the Deity is among you. 1 Cor. xi. 26, was not a secret meeting performance. The word *wat angetele* shows this. This signifies to announce, make proclamation, to set forth, teach, inculcate, preach. "As often as ye eat this bread, and drink this cup, ye openly publish, (or make proclamation of) the Lord's death until he come." To whom is the proclamation made? To the unbelievers, to the unlearned who may be present, and to the faithful by way of remembrance; inculcating in this way the redemption purchased for sinners by death and resurrection of the Lord. The ecclesia is the pillar and support of the truth, whose mission is in divers ways to "make known the manifold wisdom of the Deity" to all to whom it can find access, "being instant in season and out of season" which implies, that instruction to unbelievers by *precept* or example is at all times in place. "In understanding be men." "What concord hath Christ with Belial? or what part hath a believer with an infidel? And what agreement hath the temple of the Deity with idols?" Manifestly none, "therefore come out from among them," Belial, infidels, and idolaters; and be ye separate and touch not the unclean." And this we do, when in obeying the truth, we purify our souls, or "cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord." We begin to do this when we become sons and daughters of the Father by adoption through Jesus. As the adopted in hope of the redemption of the body, we *come out from among* the Gentiles and constitute a *separate* people for his name. We decline to touch the unclean, as do the fornicators and adulterers of the world; nor in any of our enterprises will we be "unequally yoked with unbelievers." When we break bread in the presence of these, we are in no spiritual sense touching the unclean, or yoked with them. If we join in their superstitions, we yoke ourselves to them and become defiled by them; but if they appear in our presence to observe our proceedings, this is their act not ours; and we incur no responsibility on their account."

**THE CONDITION OF THE BRUTE CREATION IN THE FUTURE AGE.**—A doubt having been raised as to whether the words of Isaiah in chaps. xi. and xxxv. were to be understood literally or figuratively, the question was submitted to Dr. Thomas who has the following in answer to it in the letter received by bro. Hayes, above mentioned:—"Before the fall, peace and harmony reigned between man and animals. Moral evil was punished by physical and material evil. The latter has ever increased in the ratio of the increase of the former. When sin is restrained, material evil, the punishment of sin, will be restrained proportionately. When the earth is full of the knowledge of Jehovah, Jesus and the saints will constitute the ruling heavens—the Heavens which do rule; under which Jerusalem will be a rejoicing and her people a joy. At this time, the nations will be blessed in Abraham and his Seed; and will be joined to Jehovah on a principle of faith and for the first time be his people. Wisdom and knowledge being the stability of the times and righteousness flourishing, the peace and harmony of the primeval state will be restored; and the things declared in Isaiah xi. 6-9 will become the established order of the world. Daniel in the lions' den is an illustration of what will be when Daniels are multiplied in all the earth."

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

No. 16.

OCTOBER, 1865.

Vol. II.

### To our Readers.—Enlargement of the Ambassador.

WE are compelled this month to withhold an article on "The Signs of the Times in relation to the Gentiles" which we had intended as a supplement to what has appeared in reference to the condition and prospects of the Jews. This necessity is laid upon us by a pressure of matter which is month by month increasing, and which renders the present size of the *Ambassador* inadequate to the effective performance of its work. There are many questions of the highest moment which it has been our intention to go into from the very commencement, but which, with the present size of the *Ambassador*, have been forced into a corner to await a convenient opportunity. We also started with the intention of making letters and contributed articles a feature in the contents of the *Ambassador*, believing its interest and efficiency would thereby be increased, but this intention we have also been prevented by the same cause from carrying out. We have now determined upon a step which will to a certain extent relieve us of our difficulties, we mean the enlargement of the *Ambassador* to 20 pages. We are not altogether ready for this step in a business point of view, but feeling it to be necessary for the more efficient prosecution

of the work to which the *Ambassador* is devoted, and believing we shall at least not exceed our account with the printer, we have resolved upon the step, and may hope for a measure of support from our readers which will at least not fall short of that accorded in the past.

The enlargement will, God willing, commence with the new year, in which we hope to continue with increasing determination and assurance, the work of contending for the faith apostolically delivered in "the things concerning the kingdom of God, and the name of Jesus Christ," and defending the elementary constituents thereof from all and sundry who by *malice propense*, or incompetence or any other means, are its enemies, even while they may profess to be its friends.

EDITOR.

September, 19th, 1865.

### The Publication of Eureka Vol. II.

#### ABANDONMENT OF DR. THOMAS'S INTENDED VISIT TO ENGLAND.

WE regret to announce the fact that Dr. Thomas has for the present abandoned his intention to visit this country in connection

with the publication of *Eureka* Vol. II. The fact is communicated in a letter from the Doctor to bro. Tait, of Edinburgh, under date, August 28, from which we subjoin an extract. Our disappointment is greatly mitigated, as will be that of our readers, by the circumstances which have brought it about. These will appear on the reading of the extract in question to which we refer our readers without further preliminary than saying, at the request of bro. W. Ellis, that all intending subscribers who have not remitted their subscriptions, should do so to him at once with the address stated exactly so as to prevent any unnecessary delay or expense in the transmission of the volume when published. His address is, Seafield Place, Leith, near Edinburgh, Scotland. The following is the extract :—

“ On arriving at Ogle county, Illinois, I found the friends and brethren in the midst of the harvest, much harrassed by the fitful and rainy state of the weather. I had not been long in the house before Samuel W. Coffman desired to know the prospects of *Eureka*. I told him I had received 262 subscriptions which I thought was about as many as I could calculate upon in this country. As to Britain, I had received no definite information to the time of leaving home, but I did not calculate on more than 75 copies being required considering efforts there as here to put me theologically to death.

“ On the assumption that 75 copies would be taken there, a deficit would still be left of 1115 dollars to make up the amount necessary to pay the printer his demand of 2800 for printing the work. On learning these facts, bro. Coffman enquired if he raised the 1115 dollars, would I return to New York and proceed at once with the publication of the work there. I told him that nothing would afford me greater satisfaction in the premises, for that it would relieve me of much labour, anxiety and personal inconvenience that must be met in the event of going to Britain to raise the deficiency by lecturing, and to publish there. Well then said he, the money shall be raised if I have to give it all myself. And these were not vain words; he had sent me an order for 30 copies for subscribers in Ogle,

which are included in the 262. He therefore undertook to furnish me with a time, times, and a half time, of dollars, or 1260 dollars in subscriptions and extra donations. Accordingly on the Sunday following, after the meeting for breaking bread was concluded, he detained the brethren and made the statement I had given him, and told them the work must be published for their benefit, and that they must enable it to be done according to their ability. In this they readily acquiesced, and requested him to say how much he thought each of them ought to give, and whatever he said, they would do. Thus authorized, he proceeded to apportion to himself the sum of 545 dollars, to another 220, to another 125, to another 90, to two others 80 each, to another 55, to another 25, and to two others 5 each, in all 1260. He submitted whether that were a just apportionment according to their circumstances; they said it was. And the night before I left, the amount was handed over to me in trust for the printer, and with the earnest request that I would publish the second volume as soon as possible after my return to New York, and proceed forthwith with the writing of the third. He wants the whole work finished. And said he, “ If the worst comes, you and I can accomplish it independently of all the world. You can write it, and I can pay the printer.” So you see when the divine inventor and proprietor of the Apocalypse requires its exposition, he has the means at hand. The heaven sent document is his. He sent it for a purpose, no mean element of which is the warning of his servants of the generation concurrent with his appearing of his coming. “ But these servants do not understand it. How then can they use it according to his purpose. The work therefore of making it intelligible must be his. He gave it, and gave it to be understood, and as the agency for its exposition is formed by the truth, a successful exposition is attributable to the truth by whomsoever ministered. A man however learned, who is ignorant of the truth, cannot expound it. Therefore I say, the exposition is of the Deity, for he is “ the truth,” and the truth develops its own instruments. It has opened the hearts of a few to print what it has enlightened the head of another to write, and the circumstances the advocacy of the truth has created, are the providence of the truth, and this providence has pitched upon the most obnoxious man of his age, and on a few obscure ones in a remote part of the earth to do what the “ wise and prudent”

the rich and noble and all of that genus with all the appliances at their command, could in no wise accomplish. When I consider my own weakness, and the weakness of the brethren, I cannot but accept our success in this whole matter as of God. I feel very much strengthened by it. Satan will be greatly mortified at this crisis; they have been hard at work in Britain and America to destroy me. I have given myself but little concern about them, yet has confusion come upon them, and I still live unharmed to witness it. When a man's ways please the Lord, he can make his enemies to be at peace with him "Thus it is, and thus it will ever be."

"I am very agreeably disappointed in the number you report may be relied on in Britain; 150 is double what I expected. When you write again I should like to be informed of the names, residences, and number of copies taken, of each subscriber, as I propose to publish a list at the end of the volume of those who have done *themselves* the honour of co-working with the Deity in the enterprize of sealing his servants in their foreheads with his Apocalyptic seal. I regard this pre-payment of nearly three thousand dollars as an act of confidence in myself.

"In this country 158 persons have prepaid 2425 dollars. I do not know how many subscribe on your side for the 150 copies for you do not say. Perhaps there are 100. This would be 258 in Britain and America. There may be a few more who have not notified me from divers causes but I do not think many more."

### The Bible as a Law of Life and Immortality.

(Continued from page 224.)

It needs no ingenuity, therefore, to understand the oneness of Christ with the Father. He was filled with the spirit, and formed to possess a measure of it that no mere man, a man born in the natural way, could possess, and so he manifested God in flesh in a pre-eminent manner, in a manner perfect; and as the great teacher thus come from God, he in his teaching, thinking, and acting was one with God, He and the Father were one in spirit and consequently one in truth. He that saw him saw the Father, but there were many who saw him who believed not in him, and hence saw what appeared to them rather

the personation of Beelzebub, the Satan and the Devil of these days, of whom we have yet to speak, but nevertheless their very confession of this is a confirmation of the other. He was not God; he was simply *one* with God and did his mighty works "by the spirit of God," against which they could not speak and be forgiven, while they might speak against Christ and have forgiveness granted them. (Matt. xii.) The spirit and God are one, but not two persons forming one, but simply two parts necessary to the being one, while Christ is distinct; a son born, a son given, partaking in an overflowing measure of spirit, and therefore of the power of God, and hence not the Deity nor equal with him in the exact sense of the term; otherwise to blaspheme him would have been as great a crime as to blaspheme the spirit. Thus distinguished however, he is both God and man, and a spirit besides. God manifest in the flesh, man born of a woman, and a spirit, the embodiment for righteousness of the great power of God in heaven, earth, and hell. BY JESUS will the resurrection be effected; but not as God, but simply as the spirit-agent of God, (2 Cor. iv. 14: Rom. viii. 11: 1 Cor. vi 14.) "For to this end He both died, rose, and revived, that he might be Lord both of the dead and the living" (Rom. xiv. 9). Yet, nevertheless, it is but a power granted him. The Deity is He who raiseth the dead by the same power he raised up Jesus from the dead. In this manner therefore "Christ is that spirit."

The "HOLY GHOST." This term is confined to the New Testament. It means nothing more than "Holy Spirit," and why the term "Ghost" should be given in place of "Spirit" may be left to those who defend a Trinitarian theology to explain. The term "Holy" is not an adjective that is coupled with "Spirit" in the Old Testament writings; at least with two or three exceptions, and where it does occur, there is no sense conveyed by the term in its context to distinguish it from that which is termed the "Spirit of God." But we are informed by Peter, that holy men of old spake as they were moved by the Holy Ghost. Hence, the Spirit that moved Moses and the prophets, was holy spirit though it is not said so in the accounts given of their inspiration. What is told us is simply that the Spirit of God did so and so. The reason of this is found in the fact that God's holiness was only revealed in type. The term which qualified the priestly office was but a shadow of the qualification it prefigured, and the intrinsic value of the word

"holy" was therefore not sufficiently apprehended. The "holy of holies" from which issued forth the counsels of the Most High prefigured the Heaven of heavens, into which Christ had first to enter ere the spirit which instructed the "holy men of old" could come upon a generation according to the prophecy of Joel "I will pour out my spirit upon all flesh"—the all flesh related to the kingdom of God. Under the Jewish dispensation, inspiration of holy truth was confined to a very few, and these few selected by God himself for special purposes; but in christian times it is confined to none\* it is free through Christ to all who believe, and so to it being thus common to all is due the commonness of the term "holy" with which the spirit in the New Testament is qualified. It is holy because of the office to which it is appointed under Christ, to minister unto believers in things pertaining to the mind of God in righteousness. The priests under the law were consecrated or set apart, and therefore sanctified or made holy for the ministration to the people in holy things or things made holy by the presence of God between the cherubim. But the holiness of Moses and the prophets consisted, for the occasion, of the presence of the spirit with themselves revealing righteousness for themselves, and through them for the people. They were not a type as the priests were, but sundry actual examples of what was to obtain in the *then* future, with a generation—a generation related to the kingdom of God. The reason is obvious therefore, how it comes that the Spirit of God so rarely termed holy in the Old Testament is so abundantly termed holy in the New. It is holy because of its work. Its work comprises the moral purposes of God. It comprised this before, but did not communicate its gifts with the same liberality, and hence was dimly manifest as a holy spirit. It was before more a manifestation of power as proceeding from a king to his subjects; now, it is more a manifestation of love proceeding from a father to his family by which they are drawn as with cords to follow the great example given. In all this, then, what is there in the Old or New Testament to signify that the Spirit of God or Holy Spirit is an individual intelligent agent. The phraseology with which the

\* The *knowledge* of the truth is confined to none: but "inspiration of the truth" is not possessed by any in these times: that was the gift of the "holy men of old speaking as they were moved by the Holy Spirit," whose utterances reduced to ~~writing~~ are left for us to study.

spirit is often associated may appear to lead to this conclusion, but similar phraseology is common with things we know are not individuals. It is a common mode of expression in all cases wherein the instrument is the prominent agent in the thing effected. Immediate visible causes are always spoken of as the active agents without reference to other causes however greater that are remote. That which appears is that which is described or explained. And whether these appearances be understood or not, the description will be in language fitted to convey the same idea that the appearance itself conveys, so that whatever idea a man may form of what he sees or experiences by sense, is just that very idea which he will, from reading a description of it. This may appear so self-evident as that it is unnecessary to mention it, but our object in stating it is to show that as the appearance of a thing is the same to every one from the same physical point of view, it does not always convey the same idea. It will deceive the man who does not understand it, but it will be no deception to the man who does; and as with the appearance, so with the language that describes it. The sun appears to go daily round the planet we live on. This appearance is the same to every one. A description of this appearance may be put in these words: "the sun rises in the east and sets in the west," this description conveys the same idea as the appearance itself does. Now, to him who does not understand the motion of the planets, the appearance is deceptive, and the language is equally so, but to him who does, both convey the same truth—he will perceive a deeper meaning than either the mere appearance or the mere words convey. The description is the *letter* of the appearance, the natural expression of it, and is therefore, as truthful as the appearance itself is the natural and inseparable adjunct to the thing or condition of a thing which appears. Now, it is sufficiently obvious that books are just as capable however truthful they may be, of conveying a deception, as the appearance of nature itself is. Let a man hold on to the *letter*; let him read for example "The sun rises in the east and sets in the west" and from his preconceived notions, believe it, he will but perpetuate and make more stubborn his ignorance. But let another read this and understand it properly, and he takes out of it its hidden meaning. He perceives the spirit of it. And so we have a vivid illustration of what the apostles means by his statement (2 Cor. iii. 6.) "Who hath also

made us able ministers of the New Testament; not of the letter but of the spirit, for the letter killeth, but the spirit giveth life." The bible not understood deceives. The descriptions it gives are the natural expressions of appearances, and according as those appearances are calculated to convey false impressions, so will the letter. "The letter killeth but the spirit giveth life." The "spirit" here, is simply the heart, or secret, or understanding of the thing.

Now in language how often is the effect put for the cause, and if this is not understood by the reader, how deceptive is the language, but the error here let it be always remembered is with man himself. Take darkness for example. Sun light is necessary to life—it is something—but when the sun withdraws itself, darkness is said to approach, and ultimately to cover; life sinks and other things happen, and these last may be, and are set down, in common and convenient speech to darkness as the cause. It *appears* as something, and therefore as a cause. And so in scripture the same thing obtains as to *sin*; it is put for the cause of death while in reality it is not anything and therefore not a cause but an effect as much as death is; but like darkness, it has a prominent appearance—an appearance assuming the aspect of something, and so it is set down as the cause of all the mischief which happens from the absence in part or whole of God's spirit, as darkness is set down as the cause of all the things which happen from the partial or entire absence of the sun's light. The language is the natural expression of the appearance. The appearances are the immediate visible agents and they cannot be described otherwise without great circumlocution which might tend to mystify more than the other tends to deceive. It is with the reader therefore to study, digest, and inquire; to read the letter, but search for the spirit. The letter he must read, but nevertheless the letter without the spirit killeth, but the spirit giveth knowledge which is life.

The words of the poet present us with an example of description calculated to mislead. Speaking of the wind, he says:—  
Ye too, ye winds! that now begin to blow  
With boisterous sweep, I raise my voice to you;  
Where are your stores, ye powerful beings! say,  
Where are your aerial magazines reserv'd  
To swell the brooding terrors of the storm?  
In what far distant region of the sky,  
Hush'd in deep silence sleep ye when 'tis calm.  
And so after this fashion, or kin to it, do we find something like personality attributed to the spirit. Everything that is done is the Spirit's work, but He whose spirit it

is, is distant; his face no man can see, therefore the spirit assumes the aspect of individuality and suggests the phrases "the spirit of God made me" "the spirit of God said unto me" "the spirit of God took me up" "He the comforter, teacher, and remembrancer of the things forgotten." In these phrases, the Almighty whose spirit it is, and who is the director of it, is lost sight of in the superabundance with which the special power of the spirit is made manifest, while himself the source of it is invisible. There is nothing in it to justify the idea of personality, but as an invisible power is felt, and acknowledged while the mind is infected with the separability, immateriality, and immortality of the soul or spirit in man, it must needs be in accordance with these preconceived notions, that the power so felt and acknowledged, is that of an individual intelligent agent, whose constitution is spirit, separate from the Deity. The man so influenced cannot rise from what is around him, to that which is beyond him, but must needs come to this conclusion, that this great spirit cannot be the mere instrument of a Being so far distant. He stops short at appearances, and his conceptions therefore must be limited. The poet then sings words what the ship he sees in the distance, and says of it:—*alieu*

*She walks the waters like a thing of life,  
And seems to dare the elements to strife.*

While the savage who has never seen a ship before, believes what he sees, and aims to thrust it from the shore. His conceptions are narrow, his preconceived notions hasten him to a decision, and to his arrows he has recourse. The heathen behold the sun and moon general benefactors, and so from a principle in human nature, they worship both. They perceive a river like the Nile, the cause of fertility, and the source of great wealth, and so they worship the river; they are grateful to beasts because they furnish much that is necessary, and so they pay homage to cattle; they acknowledge the greatness and worth of a man's deeds and believing the soul immortal, when their benefactor has gone, they establish him among the gods and imagine his spirit to continue with them. They all stop where their senses end. They cannot go beyond, because their knowledge hinges upon their senses. And in what differs the principle of this, from that of the Trinitarian? He acknowledges the power, and universality of the spirit of God; he attributes all that comes within the compass of what is called providence to the spirit of God, but from his preconceived notions as to spirits being immaterial and separable, he recognizes



this great spirit as a God also, while he acknowledges God the Father, and so here worships two Gods instead of one, and a third also, call them three in one, or two in one as it suits him, but neither two nor three are one in arithmetic, whatever they may be in false theology, and Arithmetic is as much a guide to the truth, in the bible in its own sphere, as Hebrew is in its. It is an inspiration from God, as well as language is.

Now, referring to the quotations from the poet on the winds, we have as we have said, an example of phraseology, that is calculated to mislead. A heathen ignorant of the poet's creed, would be very ready to come to the conclusion that the poet recognized the winds as so many intelligent individual agents, and did the words belong to a poet who had lived in the ages of Greece, in some hidden time, the language is just such as might lead one to suppose, the poet (being a heathen writer,) to be a worshipper of the wind, but knowing the poet to be Thomson, and that he was no heathen, we admire the beauty and grandeur of his description; and the questions he puts, lead up to God. The context and association press out the spirit from the letter. And so in scripture, understanding what is therein taught elsewhere than in the passages we have quoted or about to quote as to the unity of God and the instrument of his works among the children of men, we are at no loss to understand what is meant by the personal terms applied to the Holy Spirit, and what is to be understood by the Apostle, when he announces the Holy Spirit as the "He who maketh intercession for the saints according to the will of God, with groanings which cannot be uttered" as if he announced the spirit to be an intelligent individual intercessor. But here it may be said that with poetry and prose; there is no comparison by which to illustrate this, that there is a latitude in poetry not admissible in prose. Be it so, what saith scripture as to Abel's blood? "The blood of thy brother calls unto me from the ground." What means this expression? The blood of Christ speaketh better things than that of Abel." Is this poetry or prose? And what is written of the souls that John saw under the altar, viz., the souls that were slain for the word of God &c—they cried with a loud voice, says John, "How long O Lord" &c. &c. John heard them; were they living at this time when John saw them? Had the event even transpired which corresponded with the vision? Can souls be slain that are immortal? or shall we not rather say "they

spake as Abel's blood did" for in reality they were as dead and as impersonal. The voice John heard was no voice from them as from living persons neither, were the bloods of Abel and Christ endowed with speech. What means the language then? Ay, that is the question, and let the answer be safe lest it overturn the personality of the spirit! The spirit "groans" it is said. Yes. Is this significant of intelligence? Surely it must be, for it is by this it serves to help the church's infirmities! So it may be questioned and so it be may answered. But it so happens that in the same chapter where this is said Rom. viii. it is expressed of the earth that it groans, and of the beasts that they groan, and these expressions by no means imply groans and intercessions as from living persons in whom an individual will is manifested, but rather as the involuntary testimony which all creation sets forth with as deep a meaning, in appeals mute but powerful, and all the more powerful because mute, in view of a righteous judgment, and a coming glory to which all things animate and inanimate are related. Now, as "the spirit searcheth all things, yea, the deep things of God" that is, that it penetrates all things, for here we may associate "searching" with the idea of enquiry or seeking after, as the spirit penetrates all things, it necessarily is in all things animate and inanimate, and whatever these speak as by figure, that speech is the spirit's in the earth, in the beasts, in the unregenerate, in the saints, and in all knowledge natural and scriptural. All are made to groan, and the groanings are so deep that they are unutterable, and so impressive that they present to the eye of the Almighty a never ceasing cry of intercession, with the impatient utterance of "how long, how long, are we thus to suffer?" "The whole creation groaneth and travaileth in pain together." "The earnest expectation of the creature waiteth for the manifestation of the sons of God." It is for this manifestation all nature groans; it appears so long of coming. It is this manifestation that is to renew the face of "creation." Now, this manifestation of the sons of God, the world, the unregenerate cannot be said to know, far less the beast and the inanimate clay. Still in all these the spirit is, and through these, speaks a language as telling as Abel's blood, and pours out a prayer earnest and as effectual as the prayers of those unresurrected souls referred to by John, who presently exist only in name. The whole presents a picture of God's purpose, his pleading with himself, his making all things

to turn together for good, the wickedness of men to praise him, and the sin-power to work out the coming glory. For the sin of man the earth suffers. It was cursed as well as he, and in its thorns and thistles, its blights and famines, it utters a groan as that of pain in bringing to the birth. It is a sign mute but impressive, a speech acted but not spoken, the language of the eye, of the features, of all the face, a language dumb, but inexpressibly full of meaning, fathomless in its utterance, and intercessory in its character. Its curse came unmerited and was uncalled for, save for the purposes of God with man, and for the same reason it will be removed. With man's fall it came, with man's rise it will vanish. Hence the "waiting" under which it is represented, and the "groaning" with which it intercedes. And what is the answer? "Fear not O land, but be glad and rejoice, for the Lord will do great things." "Thou wilt yet blossom as the rose, and bring forth fruit as by the water courses." Joel ii. 21. On the beasts likewise fell the curse, and in their devouring one another, and in their bondage and enmity to man, and from the famines with which the curse of the earth abounds, there rises up to God from them a never ceasing wail of anguish. "How do the beasts groan! the herds of cattle are perplexed, because they have no pasture: yea, the flocks of sheep are made desolate, O Lord, the beasts of the field cry unto thee: for the rivers of water are dried up, and the fires have devoured the pastures of the wilderness" (Joel i. 18). This cry, the Lord hears, and what is his answer? "Be not afraid ye beasts of the field." In the glory to be revealed "the pastures do spring; the lamb shall not be afraid of the lion, nor shall the wolf be suffered to tear the sheep," Joel ii. 22; Isaiah lxxv, 25. God will make strife to cease amongst them, peace to reign; they shall have justice, and rejoice. But first must come the manifestation of the sons of God. For this, the earth points her plants upwards to the sky; for this, the trees spread out their foliage to the heavens; for this, "the eyes of all wait," as with a wistful, peering, watchful look of a bride for her betrothed. It is speech and intercession in figure, and more than figure, an expression unutterable, but animated by the reflection and work of God's exerted power or spirit in all things, bringing all things into subjection to the one great purpose, "the adoption to wit, the redemption of the bodies of the saints of the Most High." So thus, does the Spirit assist "the infirmities of the church"

and encourage her hope. Nature assists in the accomplishment of the prophecies revealed; history both past and present testify its progress, and scripture affords the instruction necessary to the participation of the hope. The Spirit is manifest in all the three. Now what is there in this wide expanse of spirit-manifestation to imply personality? Do we not see that the phraseology that might imply it, is applied to things that have no intelligence? And what are these groanings and intercessions? Do they rise as from the will of intelligent agents? Are they not involuntary, and hence but an established effect of the spirit in all that exists? And what are these prayers of the saints but part and parcel of the same great inspiration? what are they but the outflowings in the speech they utter, of those words of the scripture which they have by study drawn into their hearts, or by speciality made to drink in direct from the spirit? The argument that attempts to found the personality upon the passages we have just treated establishes the contrary. The phraseology that would imply it, must come into collision with the phraseology that does not imply it. The prophecy of Joel which speaks of the spirit as pourable we find initiated in the pentecostal effusion, and are the one and the other not the same spirit? And in the face of an example so apt as that in Proverbs where wisdom of a like nature with spirit—diffusable; is personified, of what other reason is there to assign for the spirit being personal because in the New Testament it is personified? The reason that wisdom is personified is characteristic of the prominence with which it as the subject of discourse is introduced. It forms the main topic of the Proverbs. The main topic by this means is set forth in relief, as of a figure set before the eye to attract special attention. And examples of this kind are frequent. Take for one example the quotations we have already given on the winds. A similar reason presents itself for the personification of the spirit. It is the main feature in all that obtained with the early disciples. It was by it they were distinguished. It appeared the immediate cause of all they did and said, and they could not otherwise explain themselves than by speaking of it as the active agent and to appearance separate from the Deity. It was uncommon and therefore prominent—it stood out in its work from the ordinary. The singularity and speciality of its work individualized it. But had it been more common or as common as it will be, there would have appeared

nothing to single it out as Holy Spirit, and suggest the personification of it, no other singular manifestation to contrast it with.

W. D. J.

*To be continued.*

### Tour in the Southern States— (Letter from Dr. Thomas.)

HAVING returned to Richmond, I departed the day after for King William County. I spoke to the brethren and the public on three successive days, on the moral aspects of this "day of the Lord" upon the United States; the righteousness of the visitation, and the necessity of individual and national repentance lest a worse condition of things come upon them.

Jehovah punished his own people, Israel with terrible evils, because they turned not from their iniquities, nor devoted themselves to understand the truth—Dan. ix, 13; how then is it to be expected that he will spare Gentiles "who are not his people," and guilty of the same crimes? Nay; but if these repent not, they must all likewise perish. What is "the Church" in America but a Body Corporate of Blasphemy, or in apocalyptic phrase, "a Name of Blasphemy." It is ignorant of the truth, and a blasphemer of the word, which has no more influence upon its creed and practice, than upon Indians; so that the sentence falls upon it in full, "*Whoso despiseth the word shall be destroyed.*" This is the fate awaiting the thing called "Church" in America and Europe, and the sooner it attains its destiny, the better for mankind. The past forty years are the fruit of "Church" in America, fruit which is solely of the flesh in all its lusts and abominations. But the *Ecclesia* is a different institution to the thing called "the church" in the vernacular of the multitude. "The Church" is a community of ungodly blasphemers—the world churchified, whose spirituals are "the spirituals of the wickedness in the heavenlies," who speak the things the world approves. Not so the "*Ecclesia*," this is a *people called out* by the gospel of the kingdom—called out of the world-church: a people who have accepted the invitation to God's kingdom and glory; and are the pillars and support of the truth. "The *Ecclesia*" is the light of the world, and the salt of the earth; but if the light become dark, and the salt insipid, putrefaction reigns, and judgment must follow. The brethren in King William are responsible for the truth there; for they have believed and accepted it. It was for

them to say, whether they had been faithful to their trust, not for me. God had visited them in judgment, and reduced them from affluence to comparative poverty. Would they not turn over a new leaf; and for the future live less for themselves, and more unselfishly for the truth, and for the widows and orphans, and needy of the household of faith? On leaving them, they confessed their shortcomings with tears. They thanked me for "the honour of my visit," and that I had thought so much of them as to come so long a journey for their especial benefit. They acknowledged the truth and justice of all I had said; and sent by me some money, bacon, fish and butter, to a needy family of two adult sisters and their children in Richmond, with a promise of more.

God's way of retributing men and nations in the present state even, is remarkably effective. He empties the rich and makes the poor poorer. This is the nature of the present situation here. Men's eyes stood out with fatness and their hearts swelled with pride. But all this is changed now. Yet will not the people turn from their iniquities, and seek to understand the truth. The words of Isaiah concerning Judah and Jerusalem, though spoken exclusively with reference to them, is highly descriptive of the situation of the South. "Ah sinful (American) nation, a people laden with iniquity, a seed of evil doers, offspring that are corrupters! They have turned their backs upon Jehovah, they have provoked the Holy One of Israel to anger, they are apostate. Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in the body politic; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, nor mollified with ointment, Your country is desolate, your cities are burned with fire; your land strangers devour it in your presence, and it is desolate as overthrown by foreigners. \* \* Except *He who shall be hosts* (yahweh Tizavaoath) had left a *very small remnant* (the *Ecclesia*) we should have been as Sodom and like unto Gomorrah."

From King William I returned to Richmond, where I radiated to Louisa county, I met several brethren and friends here from the surrounding country, at their meeting house called "the Octagon." A large congregation assembled here to hear what I had to say about the times; for the idea has taken possession of many, though not believers, that I can tell them more upon the

subject than the preachers in general. Well, if I could not, I would never open my mouth again; for I should be like them, a dumb dog that could not bark. I spoke there two days. On the first for three hours; and on the second for four. I conclude that they must have been interested in the indictment found against them; as on the second day they sat so long on the hard benches without restlessness; and after I had finished, sat an hour longer to hear bro. Albert Anderson, whose name you may have seen in the *Herald*. Well, what would have been the use of me going four hundred miles to preach a sermon, of the fashionable length of fifteen or twenty minutes? No; I had their ears; and as I might never have a chance of speaking to them again, I was determined to hold on to them as long as I saw them attentive, and my own strength was not expended in expounding to them the principles upon which God governed the world; and it premises from which there is good reason to conclude, that the coming of the Ancient of Days must be exceedingly near. A brother remarked, that what I had said, was nothing but the truth, most impartially and justly spoken; but that if I had addressed the public in that style before the lapse of the Confederacy, they would have laid violent hands upon me. This is very likely, considering that for the same plainness of speech four years previous, the authorities sought to arrest me. and would have done it, only they feared the people.

Having spent four Sundays in Virginia, and fulfilled the purpose of my visit, I returned again to Richmond, preparatory to returning to Baltimore. I found bro. Davison still in affliction. This brother had suffered severely by the conflagration. He lost everything, save, I think, two barrels of flour. What the fire did not destroy, the mob devoured. I believe he saved some of his dental instruments. Added to this, his son was prostrated by typhus; and after his recovery, he was seized with the same fever; and before he was entirely convalescent, his wife was taken down, and continued severely ill when I left. All the brethren speak highly of brother and sister Davison, whose generous hospitality was without stint. They were formerly members of the Baptist Church, of considerable influence. He was one of the deacons, and when about to leave, was tempted by Satan in the form of a parson, who promised him great professional success if he would remain in their church, the patronage of which would all be turned into his channel. But the shield of faith saved him from these wiles.

He preferred the truth to the world's favor; and he has had no reason to repent the stand he took upon the rock.

I should have returned to Baltimore by way of Acquia Creek and Washington, but for three reasons: first, I had already visited the Union Capital; secondly, the Fredericksburg railroad was not finished; and third, I had General Magruder's niece and two large trunks to take care of. This is the daughter of one of the sisters in Richmond, whose husband, Major P——, was killed at Gettysburg. The fall of the Confederacy submerged her in the general ruin; and reduced her and her family to subsistence upon Federal military rations. I take the eldest child for a year at least, off our sister's hands. What she will do when the rations are withdrawn, it is difficult to say; she must not however be permitted to want. These considerations necessitated my return to Baltimore direct by the James River and Chesapeake Bay. Though I was very kindly entertained by fleshly relations at Washington, I feel little disposition to revisit it. The truth has been sorely maltreated by its pretended friends there. It has been crucified and put to an open shame; so that, if it have any friends, they are confounded and weakened before the sons of men. The Episcopalian Chaplain of the Kalozama, United States Hospital, of which my brother is Surgeon-superintendent, a converted Jew named Jacobi, who had heard me in New York city, was very anxious that I should stay over Sunday, and address his hospital convalescents and attendants. But I declined on the principle of not giving things holy unto dogs, nor casting pearls before swine. An hour or more conversation with him, convinced me that he had no faith in gentile christianity; and as little in that of certain professors of his own race, one of whom he especially named who had been in fellowship with us, and who edits a paper, most inappropriately styled, "The Israelite indeed." But when I stand before the people to talk to them about the truth, I prefer not to seem to be in fellowship with a clergyman, Jew, or Gentile; and to have occupied friend Jacobi's pulpit with him by my side, would have had that appearance. Before the public, I meet the clergy as the enemy—the Satan which savoureth not the things which be of God, but those which be of men; privately, I know them only as other men. Before leaving Washington, I witnessed the review of the army of the Potomac and Sherman's. It was not a review in the European sense; but a mere

procession through the avenues from the Capitol, by the White House and Treasury. There was very little enthusiasm. It was more like a funeral procession, or a procession of men who had disgraced themselves by their crimes, than of armies returning from victory, with all "the pomp and circumstance of glorious war," as the phrase is.

We left Richmond at 6 A.M., and arrived in Baltimore at the same hour next morning. Bro. Packie was waiting for us with a hack at the landing, in which he caused us to be driven to his ever hospitable abode. He is truly the servant of the least of the brethren there, who cannot too highly appreciate his service, which all tends to their welfare and improvement. He is a faithful brother and able to teach others; and has too much regard for the word to tamper with it as they do, who "discuss everything, and settle nothing"—always "investigating," but never "rooted and grounded" in anything but their own foolishness. I spoke twice on Sunday at Eutan Hall, where the brethren meet every first day of the week to break bread, and to build up one another as they best can. The death of bro. W. Lemmon, was much regretted by the brethren. He was the first who obeyed the gospel of the kingdom in Baltimore some fifteen years ago; brother Packie, I think was the next. The Ecclesia there consists now of over thirty members; a proof that they have not been idle servants of the Lord; while the church from which they came out has dwindled to half a dozen, who continue to meet in North Street by the force of habit and sympathy with the past.

On leaving Baltimore, I did not stop at Philadelphia, as I intended when I left home five weeks before. Being encumbered with baggage, I deferred my visit there to a future time. I arrived home in about eight hours, no little fatigued by the exhausting effect of heat, travel, and public speaking upon a nervous system not so vigorous as it was twenty years ago; and found all things much as I left them, with the exception of an abundant crop of weeds, which had nearly rendered all my labour in the spring of no effect.

But, what of Eureka? The friends on your side of the Atlantic interested in its publication, will doubtless desire to know whether its prospects improve? They are better than when I wrote last. I made no effort to get subscriptions in Virginia; for till the crops are gathered, the people have

as much as they can do to live. There were some exceptions in a few who had money. But I declined in all instances but two. Captain Sylvanus Johnson subscribed twenty dollars, and another, a brother in King and Queen, named Guthria, subscribed ten dollars for one copy each. In Baltimore, the brethren take forty copies; so that I can now report a total of 262 copies subscribed for reliably. I do not expect to receive many more in this country. There may be some who will take single copies for themselves when the work is published, but will not lend a hand in the difficult work of causing it to see the light. I make no calculation upon these. They belong to the beneficiary class, rather than to that of benefactors; they will be ready to receive the work, and perhaps approve, or mayhap condemn it, when more earnest and appreciative friends shall have placed it in their reach by their greater liberality.

In looking over letters and papers awaiting my return, I found a tract of eight pages, signed "William Pearson;" and another of larger size, signed in pencil "A. F. *alias* King of the Roughs." Both these Documents emanate from Glasgow, and may be taken, I suppose, as specimens of the style, spirit and intelligence of the scribes who seek notoriety by their circulation. W. P. seems to be a very censorious gentleman. His tract is not the first instance in which he has sought to gratify his disposition at my expense. Before I left Britain in 1863, he favoured me with an epistolary castigation for certain sins of omission or commission as he considered them;—which epistle he considered "a duty he owed to me as a much loved brother." He says, "so far as your lectures were concerned, they were considered by the brethren to be a great feast." whom he meant by "the brethren" I cannot say, as the church he belonged to consisted of three others beside himself. If the other two parties were "the brethren" why was he in opposition to them both? He goes on to say, "many find great fault with you, because you did not take a stand with one or other of the meetings here." He says he justified me in this. But in his tract he says, "we expressed our desire to him that he should stand entirely neutral." I did so; then why find a great fault with me? Because they defined my neutrality as a *refusal* or a *declining* to identify myself with either party which was displeasing to them. W. P. says, "I believe you were right in not breaking bread with any in Glasgow."

Here he admits that the not doing was my act, and therefore in effect, a refusal on my part. In the "great feast" I showed what "an apostolic church was, and stated that I did not know whether there was such a church in Glasgow, or not, being a stranger among them." He says, I gave this as a reason for not breaking bread with either of the parties; yet in his tract, he says, I did not decline. His words are, "the doctor could not refuse to break bread with us if we never asked him; and this I affirm we did not do;" but from his own pen, he shows that there can be a refusal without a verbal invitation.

In his letter, he charges me with "shrinking from the truth at all hazards," in refusing to answer questions put at a social meeting to which I was invited the night before I left, on the ground that it might do more evil than good. This course he did not like; but it was the only one proper on the occasion. It was a so-called social meeting, made up of discordant elements. All questions therefore, had to be ignored, that would convert it into an *unsocial* meeting. Questions might have been put by W. P., or some of his opponents aimed at each other for some sinister end, which I might have answered innocently enough. But a spark will explode a barrel of gunpowder: and knowing how little courtesy and self control religious partisans possess, I declined to be made the occasion of such a "social" demonstration. No good could come of a scene between the adherents of the three parties present; nothing but evil, with which I declined to be identified in answering questions that might develop it.

In his tract, W. P. quotes from the so-called "Gospel Banner" in which B. W. reviles me as an unmitigated liar, in what I have said about those he calls the brethren in the West. His words are, "it is not true; it is an unmitigated falsehood." My hypocritical friend, B. W., "one of his warmest admirers," says W. P. regards me as the subject of "some strange infatuation, hallucination, blindness, or perversity of heart." Of course, then, B. W. and myself are by no means one of heart; for he claims to be the reverse of what he imputes to me. But do I speak evil of the brethren in testifying the truth which is notorious in the West, and stands out from the pages of the Banner itself? W. P. endorses B. W.'s hypocritical malevolence, although he is entirely ignorant of the facts. The reason is obvious. They both testify from feeling,

not from regard to truth. I have the copy of a letter before me, sent to Wilson, who refused to publish it. The writer says, "for the truth's sake you will publish this letter. Dr. Jacob's is my brother-in-law. The remarks that Dr. Thomas makes in the *Ambassador* concerning him, occurred at my house in my presence. The conversation was emphatically as stated by Dr. Thomas. Dr. Jacobs was immersed by a Campbellite preacher thirty years ago. This was his last immersion. Since then he has been in fellowship with Campbellites, Millerites, Adventists, and so forth. His present congregation consists of several kinds of kingdom believers. Therefore we reject their fellowship. I fully agree with Dr. Thomas's remarks concerning the suppression of certain papers, and his very able reasons given for the same." This is signed "Samuel W. Coffman." In another letter S. W. C., says "Wilson is a vegetarian, and all else he has been accused of, even antisaltism. I can prove all that has been said by you and more. Wilson has about run himself out, and his Banner. He is trying to sneak out of his crotchets; but he must manifest it differently; he must confess his error by reform." Campbellites, Millerites, Adventists, and such like, may be Wilson's brethren of the West, but they are not mine. I have for years spoken the truth of them, and of such "kingdom believers" as are typified by B. W.; whose "selfishness" obliterates the line of demarcation between the saints and faithful in Christ Jesus, and this motley crew.

But what is the true motive of W. P.'s gratuitous attack upon my obnoxious self? It is not zeal for the truth, or he would have been careful to have seen that what he wrote was the truth only. Men do not act without motive; what can it be? I am not aware of having given him any personal offence; why then should he attack me? I asked this question of a friend soon after receiving his letter in January, 1863. The suggestion in reply was, "perhaps you did not make enough of him in your visit." Perhaps so; and therefore he is determined to make as much of himself as possible, at the expense of Dr. Thomas, who seems to be fair game for all the petty ambitions of a certain sphere to raid upon. But their inroads do not trouble me. Their periodical attacks are beneficial in the main. They are a providential means of preventing one from being forgotten by the public. W. P. and B. W., and A. F., and their tribe, can do me no real injury. Their puny efforts

are only so many mosquito bites to be slapped off, and done with; for they are but the ephemera of the season, doomed to everlasting oblivion in the triumph of the truth which is not remote. When the Ancient of Days comes, all this will be changed, and the approved will be made manifest. I am content to "bide my time."

The pamphlet sent to me, over the pencilled signature of "A. F., King of the Roughs," "whose correspondent, David Christie," hails from Glasgow, informs me that they are not brethren, but a sect with a gospel newly found. The scribe who gives utterance to its convictions, declares in effect, non-fellowship with Dowie, Cameron, and Co., whose adherents "discuss everything and settle nothing." There can be no objection to this. This sect of rough hewn proselytes with their king, "who loves power and will have it," in their manifesto have practically justified all my sayings and doings with respect to their class of "kingdom believers." These rough hewns were originally Dowie and Co's brethren in faith and practice—"only a mixture of both truth and error." I agree with them in this testimony against Dowie and themselves. They never understood the truth; neither do they now; this is equivalent to saying, they never understood my teaching; nor do they to this day. They have roughly hewn themselves into their present shape: they are their own, not the workmanship of God—the rough produce of a mixture of both truth and error. Well, I see by their tract, that they have floundered out one mixture into another—"out of the mud into the mire." A. F., their king, can do nothing else for them, but to plunge them into a bog, bottomless as the abyss. "The gospel of the kingdom of God," he says, "is a phrase to be found but once in all the Bible," namely, in Mark i. 14. This is mere ewaddle: *Keerussõn to evangelion* is equivalent to *Keerussõn kai evangeli zomenos* found in Luke viii, 1. Mark's *heralding the gospel*, and Luke's *heralding and announcing the gospel*, are distinct phrases without a difference of idea. They admit that the gospel of the kingdom was to be preached, or heralded to all nations; but deny that the apostles made any mention of it, because the set phrase "gospel of the kingdom" is not found in Acts! Hence, they jump to the conclusion, that the Apostles did not preach the gospel of the kingdom for salvation by faith: "so that we are confined to the reported preachings of the Lord Jesus himself." This is just Campbellism

new vamped—an old worn out shoe, repatched by Campbellites inveterably befogged by their old "mixture of error and truth." If Paul did not preach the gospel of the kingdom when "he expounded and testified the kingdom of God, persuading them concerning Jesus," then he preached no gospel at all. The new formed gospel of these rough hewers is of the smallest possible dimensions—"the kingdom of God is at hand." Believe this, and you believe the new gospel. The old Campbellite shoe, was "Jesus is the Christ." Assent to this, and you were fit for immersion; and the shoe patch is like unto it—not worth a serious refutation.

Again; they say, that when Jesus said "He that believeth and is baptized shall be saved," he could not refer to the covenant made with Abraham, nor to the covenant made with David: no promise of salvation hangs on the belief of them. I doubt whether they know what a covenant is. If they did, they would not be so foolhardy as to affirm this. Jesus Christ was made a Covenant of when he was crucified—"the New Covenant in his blood"—the Abrahamic confirmed thereby;—"by which we are sanctified (or saved) by the offering of the body of Jesus Christ once." But these silly creatures have a salvation without covenant! This is the climax; what need of further testimony or argument.

I am thankful that these deluded creatures have shown their cloven foot; and repudiated me. Sorry should I be to be in such "a mess of stuff." Does W. P. belong to this sect? Are these "the brethren" he sets his lance and downs his visor to tilt for? I wish him joy of his allies. These have relieved us of all embarrassment and doubt: They declare themselves not Christadelphians or Brethren of Christ; but a certain fantastic, new fangled clique of perverters of the truth. They say I am in darkness and know not the truth. This is a great compliment. Sorry should I be for them in their ignorance to commend me. They repudiate my leadership. That is good. Make the gulf between us as broad as possible, that the world may know that there is no identity between us. I lead no one of my own will, nor do I wish to lead any one. The height of my ambition is to persuade men to be led by the truth. But the author or authors of this pamphlet are too ignorant, or too infidel, or too conceited or too wayward to be persuaded. Even Dowie & Co., "who discuss everything, and settle nothing," are ashamed of them;

for "they have no access to the Messenger of the Churches" so called. All things will work right in the end. The present upheaving, is the fermentation of the mass for the escape of obnoxious vapours. When the W. P.—'s and the A. F.—'s and the B. W.—'s, and such like, have evaporated, a people will be left prepared for the Lord. Let us hope that they are not all too far gone in word-nullifying tradition to be saved. What of the party opposed to "the King of the Roughs?" that party which admitted Bowesites and Campbellites to its fellowship, without requiring them to obey the gospel in immersion? Do they go in for the nutshell gospel of the rough hewns? Or do they manifest tenderness towards "the manifold wisdom of God?" Once for all let me say, I have no controversy with persons. It is with doctrines and principles, in my view destructive of the truth, and not with men, that I am at war. My adversaries make war upon me because they hate me. The truth I advocate, will not tolerate their crudities and crooked policy, and makes me therefore hateful to them. The same made Christ hateful to his contemporaries, thereby fulfilling the prediction, "they hated me without a cause." The like causeless hatred has been the lot of the saints in all ages since; and will be "till the Ancient of Days come."

\* \* \* Grace, mercy, and peace to all true Christadelphians through the knowledge of God. The Antipas congregation of Christadelphians in New York City is at present undisturbed by traditions. May this be the case till the Lord comes. I send you the copy of bro. Coffman's letter rejected by B. Wilson. Its rejection shows the *animus* of his attack. The kind regards of my family are requested to you and yours, Farewell; and that we may all be found watching and faithful to the truth in the day of the Lord Jesus, is the earnest desire of Yours faithfully,  
JOHN THOMAS.

### The Cavils of the Adversary Answered.

On Sunday August 6th, agreeable to public announcement, bro. F. B. Shuttleworth of Halifax, delivered an address in the Market Place, Heckmondwike, in reply to the remarks of the local paper which we quoted last month. A large concourse of people assembled to hear the address. According to promise, we give an outline of his remarks. He said the "creed" he had endeavoured to prove from the Bible, had been called a new creed. This was correct in some senses. It was new to a generation which had never known anything but the apostasy predicted by Paul; it was "new" in every case in relation to the persons receiving it, causing them to put off the old and put on the new man or mental constitution to which it stood

related, but in relation to itself, it was the oldest creed in existence. It dated away back to the times of Abraham and even to the day when Eve listened to the first promise of redemption. It had been called Dr. Thomas's creed; this was a mistake. Dr. Thomas had nothing to do with it, beyond having been privileged to read it in the ancient writings that contained it, and to call the attention of this generation to it. He had not invented it. He did not set up for a prophet like Jøe Smith or Swedenborg but simply exercised the function which it was legitimate and obligatory upon all competent persons to exercise, that namely, of an expounder of God's word. The "creed" was in the Bible as clearly as if Dr. Thomas had never lived, in proof of which he might say that before he ever heard of Dr. Thomas he had found many points of the "creed" in the Bible for himself. He acknowledged that he had received much additional enlightenment from reading the works of Dr. Thomas; but he denied that any part of the faith he now held owed its existence to Dr. Thomas. It was all in the Bible and they might find it there for themselves. If Dr. Thomas had fetched it from thence, they ought to be all the more obliged to him, but not call it "Dr. Thomas's creed." The things of which he (the speaker) had previously spoken to them had been called "knotty points;" no doubt they were knotty to those who did not understand them, knowledge was always knotty to the ignorant. As much so in science as in religion. Only to those who qualified themselves by study to understand, did any branch of knowledge seem plain. He illustrated this by showing that newspaper writer's inability to understand where the subjects of the kingdom were to come from, arose from his non-comprehension of the whole subject. The kingdom of God was a condition of things on earth in which the nations in their present mortal condition would be ruled by Jesus and the saints. There would therefore be no lack of subjects. They would not be equal to the 1,200,000,000 human beings now inhabiting the earth, as there would be a great refining,—a great clearing out in judgment—a great destruction of human life throughout the globe before the kingdom would be established. Yet the remnant—mortal as now—would be numerous enough to afford scope for the kingly function of "the great multitude" who would be associated with Christ in the new administration of affairs. It would be the peculiar and exclusive privilege of the saints in that age to rule, and there would be no saints who would not rule, as every saint would be exalted to the throne as the reward of obedience in this probationary state. For this position they would be qualified by a change in their constitution, by which they would be made physically incorruptible and therefore immortal. This state of things had been contemptuously spoken of as "the new kingdom." The jibe had truth in it. The political administration of the power of God throughout the earth would certainly be a new manifestation in relation to what had prevailed since the day of Nimrod; but the power of which it would be the enforcement was the only old and legitimate power in the universe—viz. the power of the creator. The power of man as embodied in the kingdoms of the present day was an upstart—a mere mushroom growth—compared to this. As to "sextons occupation," our brother had no time to say anything on this point but intended to point out that this occupation would by no means be "gone" during the reign of Christ. With other useful craftsmen, the gravedigger would ply his vocation during that age but probably to a greatly diminished extent compared with his present operations. Death would continue to maintain its hold on all except



the saints, till the end of the thousand years; but its ravages would be limited. Men would live to a longer age and disease would have less if an y power. In the simple sense of gravedigging, therefore the sexton's occupation would continue to be followed; but as an ecclesiastical functionary, his office would disappear for ever with all other offices connected with the apostacy.—All these things have been called "an odd jumble." They might to an un instructed eye appear an odd jum-

ble but in reality they were harmonious parts of a complete system of truth. "Jumble" was rather to be applied to the respectable orthodoxy of the time, which consisted of incongruous and incompatible doctrines thrown together without connection,—such for instance as salvation at death and then a resurrection in the body to be judged after.—Our brother's remarks which were supported by scriptural demonstration, were attentively listened to.

## Intelligence.

THE AMBASSADOR IN THE UNITED STATES.—On opening a copy of the *New York Tribune* which came to hand during the past month, we found the following enclosed, along with an appeal on behalf of the 2nd vol. of *Eureka* bearing the same signature; and thinking the readers of the *Ambassador* might be interested to see it we give it in full:—

THE AMBASSADOR OF THE COMING AGE.

*A Monthly Periodical, Devoted to the Exposition and Defence of the Things Concerning the Kingdom of God and the Name of Jesus Christ, as Comprehensively Unfolded in the Writings of Moses, the Prophets, and the Apostles. Edited and Published by Robert Roberts, Birmingham, England.*

The above is the title of an ably conducted Periodical—each number contains twenty octavo pages, and is neatly done up in a coloured cover. From the pleasure and instruction derived by the reading of the whole numbers, I most heartily commend the *Ambassador* to the attention of every lover of the truth. The Editor is fearless and plain spoken—and there is a degree of snap and vigour pervading his articles which cannot fail of pleasing many.

In order to meet the wants of some of our brethren, who have expressed themselves in need of such a publication, etc., I have concluded to take the Agency for the United States, not from any prospect of gain accruing therefrom, but at the request of the Publisher, and for the benefit of all who are in want of a GOOD, SOUND, and INDEPENDENT paper—a paper that is FREE from that morbid, mawkish, and silly twaddle, which, alas, is neither wholesome, profitable nor edifying. I feel confident, that the subscribers will not be disappointed, but will find it a good investment. I very much wish that every honest and consistent brother on this broad continent of America could be in possession of the work, in order to profit by its wholesome teachings.

The following recommendation from the pen of Dr. John Thomas, author of "Elpis Israel," "Eureka" &c., needs no comment. Speaking of the *Ambassador* he says:

....."I think with you, that it is a good paper and well conducted, and worthy of the support of all, who desire a periodical of the right stamp. I believe that brother Roberts is honestly, sincerely, and unselfishly devoted to the truth; and will not knowingly, pervert it for the sake of popularity or pecuniary advantage."

JAMES DONALDSON,

242, Jefferson Avenue,  
Detroit, Mich.

Detroit, Mich., }  
Aug. 1. '65 }

THE BRETHREN'S BOUNTY ACKNOWLEDGED.—The brother whose need was made known in the *Ambassador* two months ago, writes as follows in reference to the ready response which followed:—

Dear Bro. Roberts,—“I know not how to express my gratitude to the brethren who have shewn such exceeding great favor towards me in my necessities which have prevailed for so long a period. It is with the deepest thankfulness that I am now perfectly free once more, and I trust I shall be enabled to show my gratitude in service to others when opportunity shall occur. The keen adversity which has fallen to my lot of late, I cannot but regard as the chastening of the Lord which has not been in vain. I stood in need of it; I was rather lacking in that dependency of spirit towards God, which ever characterizes the true children of the Deity. And I feel that my troubles have been of service in subduing my spirit, and moulding it more in accordance with his will than it was wont to be. The kindness of the brethren in communicating with me in my affliction has mitigated my sorrows. My wants have been fully alleviated, and a prospect of being able to maintain my dependent family is opening before me. I am much cheered and comforted in spirit, and look forward with joy to the coming of the Lord, resting more assured than ever of the providing care of our Heavenly Father who knows what is best for us, and will not suffer his children to be tempted above what they are able to bear.”

THE PUBLICATION OF EUREKA.—Bro. J. Donaldson, of Detroit, Michigan, U.S., writing on the 13th ult., says “I visited New York by way of Toronto, Montreal and New England States. \* \* \* Before I left New York, our beloved bro. John Thomas had got home and was busy getting *Eureka* ready for the printer, from whom he had assurance that it would be ready by November.

THE TRUTH IN SCOTLAND.—Bro. Ell's, of Edinburgh, writing on the 8th ult., says: “During my vacation leisure, I visited Galashiels, Innerleithen, Biggar, Douglas, Cumnock, Beith, Paisley, Glasgow, Dunkeld, and Aberdeen. I have little to add to your present knowledge of those in these localities. With some exceptions, the truth appears to be a little more loved than formerly. Glasgow is wholly given up to the perpetual discussion policy. There does not appear to be a Zerubabel among them to lead them out of Babylon. Their contentions are not contentions for the truth but for individual conceits which they confound therewith. The present picture presented by them is exactly what is existing or will be reproduced wherever the unlearned and unskillful lead. But in this condition of partial light, who are the learned and the skillful seeing every man esteems himself better than his neighbour, and every one looks more to his own opinions than to the teaching of the Deity as manifested in the perfection of the nature of Jesus Anointed. In Aberdeen, there is peace, and a considerable amount of prosperity, yet there does not seem that earnest hungering and thirsting after the exact knowledge of the truth, which accompanies the healthy action of growth. Personal intercourse is very limited and the social is not much cultivated. I am satisfied

that both of these must exist in every healthy condition. Familiarity which breeds contempt must be avoided, and sociality alone is simply a manifestation of the flesh."

**TURRIFF.**—On the 27th of August last, bro. Robertson writes as follows:—"On the 23rd of July, my mother made the good confession, and the same hour of the morning, she arose and was baptized into the name of the Deity. We now rejoice together. Many an hour have I spent with her, teaching her the right way of the Lord. Through these efforts and your Lectures, she has come to a knowledge of the truth and yielded the obedience it demands. This was no easy work, she had so much to unlearn. She was originally connected with the Baptists, but for many years had not been in fellowship with any one." Bro. Robertson proceeds to give an account of how he spent holidays in the beginning of August. He left home on the 9th, and arrived in Buchan on the 10th, on which he met a young man whose mind had been unhooked by the reading of the *Twelve Lectures* and who expressed some anxiety to confer with the brethren for the purpose of putting the matters therein set forth, to a test. Accordingly a meeting was arranged, and says bro. Robertson, "We spent four hours to good purpose with him." Bro. Robertson afterward lectured in Crimond on the 12th, Rinenmouth, on the 13th; Longside schoolhouse on the 14th; and New Dear Hall, on the 16th. The meetings were not largely attended.

**BIRMINGHAM.**—In addition to the Wednesday evening meeting, (now well attended,) for the reading and consideration of the word, a Thursday evening meeting has been commenced for the

cultivation of singing which at one period of the history of the Birmingham ecclesia was never practised, not even on the first day when the brethren came together! Happily, these days are gone; but still the power to wed the intelligent praise of the heart to suitable strains of the tongue has not yet been developed to the point which is desirable and practicable.—During the month, the meeting has received an addition, in the person of Sophia Lamb, a widowed sister, who has removed from London, her native place, to take up her residence. In the same period, the church has been refreshed by a visit from bro. F. R. Shuttleworth, of Halifax, who stayed ten days and several times addressed the brethren. He was accompanied by sister S. A. Jackson, of the same place.

**HUDDESFIELD.**—An immersion is reported by the brethren at this place, the subject being a middle aged man of the name of John Mitchell, whose interest in the truth was aroused some time ago, by the reading of the *Twelve Lectures*. The cheering occurrence took place at Lockwood baths, near Huddersfield, on Sunday, the 24th ult., in the forenoon. In the afternoon, an address was delivered by bro. F. R. Shuttleworth of Halifax on "The promised land." And again in the evening on the same subject. Ous new brother resides in Bradford Road and is by trade a tobacco spinner.

**HALIFAX.**—Sunday, Sept. 3rd, was the auspicious occasion of another birth into the family of God, in the person of Benjamin Lees, Farmer, Warley Town. Who upon evidence of his faith in "the glad tidings," was passed from death unto life in the bath of regeneration.—F. R. SHUTTLEWORTH.

## Answers to Correspondents.

**F.** We have sent a copy of your note to "Z" who will attend to your query next month.

**W. G.** We shall not against your wish, publish your private criticism on the view we have expressed on the latterday mission of the prophet Elijah; but we are not at present prepared for an elaborate paper on the subject. We introduced the subject merely as an accessory to the future of the Jews, and not as the topic of "a leading article." You shall however, in due time, have an opportunity of saying all you have to say in defence of your own conviction, as we shall by and by have more space for the discussion of such questions. Meanwhile, as you seem to hint that Dr. Thomas has said nothing on the subject since the writing of *Elpis Israel*, we shall next month, give our readers an opportunity of seeing what he wrote in the *Herald of the Kingdom*, so late as 1855.

**I. O.**—Jesus says, "In the resurrection, they neither marry nor are given in marriage." This so far answers the question as to show that the present uses and relations of sex will be abolished. The other part of the answer follows by inference. If marriage is to be abolished, we may fairly conclude that sex in which marriage originates, will be obliterated also; but whether this will involve the assimilation of woman to man in all respects is one of the questions that cannot be answered. Our present mood would incline us to believe that God will provide some other basis on which woman may still continue to be a trusted and dependent helpmeet and companion to man, but inclinations are nothing to the purpose. We can only speculate; and speculation is worth as much on one side as the other

It is one of the points in which we must console ourselves with the reflection that "What we know not now, we shall know hereafter."

**J. G. and J. M.**—We are much obliged for your words of encouragement. We have been accustomed to words of another kind from the very commencement of our endeavours for the truth, and have almost become indifferent to what people may think or say. Still, we are not yet insensible to the appreciation of those who really put their confidence in the truth; and feel the stimulus of their approval a great addition to the incentive that comes from a sense of duty.

**R. P. (Edinburgh.)**—Man is undoubtedly composite in constitution. Paul's words, "Body, soul and spirit" define the natural divisions of his nature, body, life and mind. A carcase illustrates the ~~first~~; an idiot, the first and second without the third; & full grown efficient manhood presents us with the whole three in combined manifestation. None of the three can exist as an individual abstraction by itself. "Body, soul and spirit" are but names descriptive of different aspects presented by the unit man; and if you destroy the man, where are the aspects? If you destroy the body, you necessarily destroy the life which is but a phenomenon manifested in or through the body. But you ask what then is the meaning of Christ's words:—"Fear not them which kill the body, but are not able to kill the soul," (or life.) In reply, we say there is a life in relation to those who are Christ's, which cannot be touched by any man, howsoever violently they may treat the body, and the poor mortal life belonging to it. This life Paul says, "is hid with Christ in God." "Christ" he

says "is our life; and when he shall appear, then shall we appear with him in glory." He is the "building of God, an house not made with hands, eternal in the heavens,"—our house which is (to come) from heaven—on being clothed with which our mortality is swallowed up of life. This life is the "treasure in the heavens which faileth not," spoken of by Jesus, and said by Peter to be "reserved in heaven." Now when men kill the saints, they only terminate their mortal existence; they do not touch their real life which has its foundation in their connection with Christ in the heavens. This, Christ has in his keeping, and specially takes it into his keeping at their death. "Precious in the sight of the Lord is the death of all his saints." Their lives in the sense of future purpose then go into his hands in a special manner. Having been faithful *unto death*, he takes special notice, and prepares a crown of life to be given at that day. (2 Tim. iv. 8.) Therefore we are not to fear those who can only demolish our corruptible body, and cannot do anything to prevent resurrection. Who are we to fear? Him who hath power to DESTROY BOTH BODY AND SOUL (life) in hell, (the antitypical judgment fires of Gehenna, which will burn up the proud and all that do wickedly, leaving them neither root nor branch, but utterly destroying them, from the presence of the Lord and the glory of his power.) We are to fear God who has the power to utterly annihilate from the universe, and who will use this power on all such as are unworthy; but we are not to fear man, who can at best only hasten the dissolution to which we are Adamically liable. As to Rev. xx. 10, it must be observed that it is part of a symbolism in which the beast stands for a system of confederate nations, (Rev. xiii. xvii. 9-12.) and the false prophet for the ecclesiastical polity maintained among them. The beast and false prophet being symbols, it follows that the things alleged of them must be similarly symbolical in character. Torment day and night for ever and ever (or more strictly rendered, "the ages of the ages") must be taken as the symbolical representative of the final completeness of the result symbolised. That result is the infliction of God's destroying judgment on civil and ecclesiastical Europe. This judgment will break in pieces the kingdoms of the continent, and entirely destroy the blasphemous system of religion which they have helped through many centuries to maintain. There will be no remedy. It will be God's work; and what can man do against God? And because the judgment will prevail over all human resistance, and accomplish its destined work, (referred to Paul in the following words:—) Then shall that Wicked be revealed, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming) the infidelity of time is chosen as the symbolical area over which the process operates. The original word translated, "tormented," means rather more than its English equivalent. It signifies to examine judicially by torture, and therefore, when we read that the beast and false prophet are to be tormented for ever and ever, an apprehension of the symbolism will teach us nothing more than that the systems of iniquity represented by the beast and false prophet; and now prosperous in the earth, will for ever be subject to the judgment that destroys them, that is to say that when they fall at the divine hand, they will rise no more.

J. P. The phenomena upon which the theory of spiritualism is founded are real, but the theory itself is a pure fancy, originating in theologically-begotten immortal soulism on the one hand, and ignorance of nature on the other. The former supplies the "departed spirit" to which the latter readily attributes "the manifestations;"

and hand in hand, they form a strong delusion of which it is difficult to shrieve those who are possessed by it. When men become enlightened in the testimony, there is little danger of their believing in "the spirits" of spiritualistic theory which are so shy that they have to be coaxed to the legs of a table by a warm circle of "believers," and are so impotent that they have to use the cumbersome methods of utterance devised for them by their material courtiers, and so idle and irrational in their tricks, that they raise tables, send fiddles spinning about the air, grasp people's legs in the dark, and do a good many other things that honest people can see no sense in whatever. A little knowledge of nature will enable them to account for the "manifestations" without any recourse to the absurd belief which in some places, has become so common. The brain is a highly electrical body the power of which can be made to extend beyond the nerves and muscles with which it is associated in the body. Its electric energy streams out under the concentration of the will to any point to which the will is directed, and becomes a medium of the will's action upon things animate and inanimate. A light body suspended by a silken thread from a glass cross beam will deflect right and left under the gaze of the eye according to the action of the will. A person of strong will fixing his mind upon another of more passive temperament, will succeed, with patience, in moving him to any part of the room he may choose. When a number of persons sit round a table with their minds concentrated on it, through their hands laid on the top, their combined nervous energy magnetises the table and makes it one with their wills under the action of which, it indicates by preconceived signs, what is in the mind of any one at the table or who is within the halo of animal magnetism developed in the process. Your friend from Greenock was able by the table to tell you that which was known only to yourself, because by sitting at the table with him, you were placed in electrical affinity with the table and him, and that which was stored in your mind became the common property of the table partnership. Your own knowledge, in fact, on electrical principles, contributed the signs by which that knowledge was indicated. You may depend upon it that all the feats of spiritualism are referable to the action of the electrical machinery of which we are so fearfully and wonderfully made. It is ignorance alone which attributes these feats to preternatural influence; and much to be pitied are those who under this delusion are induced to abandon the fountain of living waters in the word of God, for the broken cisterns of their own spirits in table-manifestation. This kind of infatuation is no new thing. It was often exhibited in ancient times. Israel so late as the days of Isaiah had to be prohibited all resort to "wizards that peep and mutter." Pretension to spiritual union on the basis of misinterpreted natural phenomena was common in these times, and God's estimate of it is indicated by the enactment of the law of Moses, that all wizards, and witches, and persons of "familiar spirit" should be burnt. This seems an extreme measure, but we can understand the reason of it, when we realise the blasphemous presumption of man arrogating to himself the office and authority of Deity on the basis of misapprehended natural law. These wizards, though believing themselves commissioned by supernatural power, worshipped at the shrine of their own spirits, and oracularized the deceits of their own hearts, and thus led men away from the truth, and the God of truth. Therefore they were hated of God as are all spiritualists of modern times who through ignorance, deceive themselves and all who listen to them.

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—Prov. xiii. 17.

No. 17.

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Vol. II.

### The Signs of the Times in relation to the Gentiles.

THERE are many signs abroad indicative of the near approach of that interference of God in the affairs of men, which will result in changing the kingdoms of this world into "the kingdoms of our Lord and His Christ" (Rev. xi. 15). We have spoken of those connected with the Jews and the Holy Land; we propose now to say something of others to be found in connection with the Gentile nations which stand prophetically related to the events that mark the close of the "latter days."

Before doing so, it is necessary to observe that a sign is only intelligible to those who are fully instructed in the things to which the sign is integrally related,—that is to say, who understand the whole fabric of knowledge of which it forms a part,—who know what has gone before and the relation thereof to what is to be expected after. This definition will apply to any branch of knowledge in which results, near or remote, are augured from facts observed. The movements of the heavenly bodies, for instance, convey no idea to the mind undirected to their study; but to the astronomer, they foretell future phenomena which he can fix with a

certainty that approaches the infallible, and sometimes even reveal the position of unseen planets whose very existence would otherwise have remained unknown.

An ignorant person introduced to a laboratory or workshop where some elaborate process of chemistry or mechanics is going forward would infer nothing from what he might see as to the expected result. He would behold without comprehending; his interest would be unawakened in consequence of his ignorance, whereas the skilled man standing by would perhaps be roused to enthusiasm by some scarcely perceptible feature of the work pointing to approaching results of moment.

So it is with the subject for consideration. A considerable amount of knowledge is necessary to enable a person to recognise and take an interest in "the signs of the times." Apart from this knowledge, the eye looks undiscerningly on passing events; and the unerring tokens of the divine finger are lost in the haze of historic commonplace. We propose for a moment to glance at the general features of this knowledge, before making those specific applications which the events of the present age suggest.

Knowledge of the past is one of its first elements. This comes of the fact that the work of God to be unfolded in the future was begun ages ago, and has now reached an advanced stage. It began in the discipline of Adam, took a step forward in the call of Abraham, expanded in the national organization of Israel on the basis of the divine supremacy, and passed into its present phase by the disruption of the Jewish commonwealth and the sending of an apostolic embassy to the nations, for the taking out of a people for Jehovah's name. These may be termed the dispensational divisions of the work in its past development; and to the unlearned (in the scriptural sense), there will appear to be no connection between them. In the light of the word, however, they are seen to be but the successive advances of the great work which is to eventuate in the glory of God and the redemption of man, and have a direct relation to that part of the divine programme which lies in the future. When the time appointed for the preaching of the gospel has expired, the era will have arrived for punishing the wickedness of mankind and enforcing the divine authority throughout the earth by the establishment of the kingdom of David in the hands of Jesus and his brethren who are now being created by the preaching of the gospel. This matter God has plainly revealed through his prophets, as we have before shown.

After a knowledge of the past, a person must know *what is revealed concerning the future*. Apart from this, he is of course incompetent to "discern the signs of the times," which can only be identified in the light of what is made known. But what is written must be apprehended correctly to be of any use. There are things in the writings of the spirit

*"hard to be understood* which they that are unlearned and unstable wrest to their own destruction" (2 Pet. iii. 16) A due amount of discrimination must therefore be observed in the reading of these things, else the knowledge we shall require will be worse than entire ignorance, since instead of the true knowledge conveyed in the visions, our mind will be filled with delusions all the more difficult to dispel because created by the misapprehension of that which is true.

Our first enquiry must be in reference to "times and seasons." This is the key to the subject, for if we have no clue to our whereabouts in the Gentile era, and no knowledge of the length to which that era will run, it is obvious we have no reason for believing ourselves in the neighbourhood of the end, and therefore nothing to justify us in seeking to find in contemporaneous events the signs that attend and usher in that end. Have we any clue? Some say, "No;" others say, "Yes;" and the conflict is sharp between them. Let us look a little closely at the bearings of the conflict, and try to decide where the truth lies.

On one point there can be no difference of opinion, and that is, that whether understood or not, there are in the scriptures distinct specifications of time in relation to the events of the future. The best proof of this is to be found in the following quotations:—

PSALM cii. 13.—"Thou shalt arise and have mercy upon Zion, for the time to favour her, yea the set time is come."

HAB. ii. 3.—"The vision is yet for an appointed time; but at the end it shall speak and not lie."

DAN. viii. 19.—"At the time appointed, the end shall be."

DAN. vii. 25.—"He (the little horn) shall speak great words against the most High and shall wear out the saints of the most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time."

DAN. viii. 13, 14.—"How long shall be the vision? \* \* \* And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed."

DAN. xii. 11.—“From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”

REV. xi. 2.—“The holy city shall they tread under foot forty and two months.”

REV. xii. 14.—“To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished, for a time and times and half a time, from the face of the serpent.”

This point being proved, we make a step forward, because if God has connected times and seasons with the development of his purpose and has, in the form illustrated in the above quotations, defined those times, it is presumable that they are capable of being understood, since as a matter of revelation they could be given for no other purpose than to be understood. As regards Revelations, it is expressly stated that the object of it was “that His servants *might know* the things which must shortly come to pass” (Rev. i. 1); and in reference to the information given to Daniel, it is said, “None of the wicked shall understand, but the wise shall understand” (Dan. xii. 10). This would imply that the matter is not communicated in such a form as to be apprehended on the surface of it, but requires the application of “wisdom” to elucidate the hidden meaning. This is apparent also in Revelations where, in reference to one of the subjects of its communications, it is remarked, “Here is *wisdom*; let him that hath *understanding* count the number of the beast,” showing that the matter as presented was an enigma requiring to be unlocked by the keys of knowledge. In view of this, we need not be surprised at the mistakes that have from time to time been made in the interpretation of the times and seasons. Wisdom is more precious than rubies and a great deal more scarce. Long experience alone engenders it, and a part of that experience is undoubtedly the blunders made by others, for as the proverb

has it, “A fool’s mistake is the wise man’s lesson.” It is no doubt a painful chapter in the history of prophetic interpretation that numberless and outrageously absurd theories have in all ages of the world been put forward on the strength of what is written on times and seasons. This fact has staggered weak minds, and induced contempt and scepticism in reference to the whole subject. Even many of the devout have become disgusted and refuse to give credence to anything advanced on the subject; but this must surely be admitted to be evidence of shortsightedness rather than of wisdom. There is a great difference between incompetent interpretation and essential absurdity in the nature of the matter interpreted. Astronomy was for ages a jumble of partial and misapprehended facts, a theory which we now see to be childish in the extreme, but which had a *prima facie* countenance in the appearance of things in heaven and earth. “Times and seasons” are the subjects of divine revelation, and just as the firmament of heaven after long misunderstanding on the part of those who gazed on it, has at last come out in its true features of magnitude and perfection, so may this other work of God—*what is written*—be satisfactorily comprehended after the prevalence for many centuries of the most absurd and inconsistent ideas on the subject. Certainly, no devout mind, receiving the word of God in all earnestness and sincerity as the manifestation of His mind for the enlightenment of His servants, will be content to accept the fooleries of the past as a disproof of the intelligibility of what God has made known, but under the conviction that underneath the misunderstood enigmas of His word, there lie important facts which He would have us understand, will

anxiously endeavour to penetrate the obscurity which has baffled others, and get at the mind of God in a matter so important in its bearings on our mental relation to the purposes of God.

It will be observed that in the passages quoted, the times defined are measured for the most part by "days." The first question to be considered, therefore, is, what are we to understand by the word so used? Are we to read it as the representative of so many days of 24 hours' duration? A class has arisen and multiplied considerably who say "yes" with all confidence. But we ask them, if that is so, how it is that Daniel did not understand? "He heard, *but understood not*," (Dan. xii. 8) when informed of the duration of the vision in days? And how is it that the wise alone are to understand? If it mean literal days, there is no wisdom required. To read it as literal days may be a simple method of interpretation, which may be accepted with relief by minds incapable from disuse of going below the surface of things, and of rising to heights of knowledge through stepping-stone indications on the level; but the fallacy of the principle becomes apparent on the merest attempt to interpret the statements in question in accordance with it. For instance, Daniel saw a vision (chap. viii.) in which the following events are comprehended:—The beginning and rise of the Persian empire, its overthrow by Alexander the Great, the partition of the Grecian empire at that monarch's death into four parts, and the appearance of the Roman power in the southern section of the divided empire, resulting in the death of Jesus, the disruption of the Jewish commonwealth and the final casting down of the destroying enemy. The vision having passed

before Daniel, he hears the question asked, "How long shall be the vision?" in answer to which the statement was made, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed (or, avenged)." Now, if we interpret this to mean that the events represented in the vision should only occupy 2300 natural days, we turn the vision into absurdity. We make it compress into little more than six years, events, the first of which, viz., the rise and development of the Persian empire, alone took nearly 250 years! The literal day theorists attempt to get out of the difficulty by applying the period mentioned in the vision to the ravages of Antiochus Epiphanes, who suppressed the daily sacrifice for something like seven years, at the end of which it was restored by the Maccabees; but this suggestion is entirely set aside by the statement of the angel (verse 17) that "AT THE TIME OF THE END shall be the vision." Even if we had not this distinct intimation, the suggestion would be negatived by the improbability of such a minor event being made the subject of prophecy for the wise of all time; but it is effectually precluded by the scope of the events represented in the vision to which the statement of time applies, and by the further declaration of the angel that the vision should be "*for many days*" (verse 26). In the 11th chap. we have a prophetic message angelically communicated to Daniel "in the third year of Cyrus, king of Persia." This message commences with the date given, and, bridging all subsequent history, goes down to the destruction of "the king of the north" on the mountains of Israel at the manifestation of Jesus when the resurrection takes place. As in the other case, Daniel hears the question asked, "How long shall it be to the end of

these wonders?" The answer is, "For a time, times, and a half." Daniel says, "I heard but understood not." A time was a Jewish year made up of 360 days, "Time, times, and a half" were therefore equivalent to "one year, two years, and half a year," or three years and a half or 1260 days. It was, therefore, no wonder that Daniel failed to understand, because the events he had witnessed in vision were on such a scale as necessarily to require centuries for development. The measurement of such events by days might well baffle his understanding. This mode of measurement is repeated in answer to Daniel's beseeching question, "O my Lord, what shall be the end of these things?" (Dan. xii. 8.) "From the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, *there shall be a thousand two hundred and ninety days.* Blessed is he that waiteth and cometh to the thousand three hundred and thirty five days (45 days more). But go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." It is evident that literal days are not meant in these expressions. Centuries have elapsed since the events to which they apply commenced to transpire; and the period defined taken literally, has multiplied itself hundreds of times, and yet there is no arrival of the end foretold. The question then is, what is meant by these prophetic days? The answer to the question we must reserve for our next.

Oct. 23rd, 1865.

EDITOR.

### The Latter Day Mission of Elijah.

IN accordance with our promise last month, we publish the following extract from the *Herald of the Kingdom and Age to Come*, on the subject of Elijah's latter day

mission. It occurs in the excellent series of articles which appeared in the volume for 1855 on the "Mystery of the Covenant of the Holy Land explained." The exact reference is page 241, No. 11, vol. v. The writer is of course our well beloved brother and teacher, Dr. Thomas:—

"I do not forget what the Lord Jesus said of John the Baptist, and what Mark and Luke say concerning him. Matthew says that John was he of whom Isaiah spoke, and Luke makes the same reference. Mark quotes both Malachi and Isaiah to prove that a messenger and a proclamation were to precede the appearance or manifestation of the Lord; and having said this, he proceeds with his history of events. Speaking of John, the Lord says, "This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee."

"But in Malachi's prophecies above quoted "a great and terrible day" is spoken of, even the day of the Lord's coming and appearance as a refiner's fire and fuller's soap. Now before that day, says the prophet, a messenger shall be sent; and at the close of his prophecy tells us his name in these words: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall restore the heart of the fathers in the children, and (*hashiv* understood, restore, turn.) the heart of the children to the fathers, lest I come and smite the land with a curse." Now the contemporaries of Jesus understood this in its obvious sense, namely, that the identical Elijah who was translated should return to Palestine on a mission to Israel before their being made to pass through the refining and purifying process on the day of terror. This appears from the question put by the disciples to Jesus after seeing Elijah on the mount with Moses—"Why then say the scribes that Elijah must first come?" This was a reason urged by the scribes for rejecting Jesus. As if they had said, "This Jesus cannot be the Messenger of the Covenant, for Elijah has not yet made his appearance." The disciples were in a difficulty. They acknowledged Jesus to be the Christ, but they had seen him before Elijah, which did not harmonize with Malachi's testimony. Jesus admitted that the Scribes were right about the coming of Elijah; for he said, "Elijah truly shall first come, and restore all things." This is a truth that must not be lost sight of. Elijah's mission is to restore all things when he comes. What things? Not things pertaining to Gentiles;



for there is nothing Gentile worth restoring. Destruction, not restoration, is to come upon the things of the Gentiles, both ecclesiastical and civil. The things to be restored are the things of Moses' law, as far as compatible with faith in the blood of the New Covenant, constituting the *Amended Law*. Hence in the verse preceding that about Elijah, the Lord says to Israel, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even the statutes and judgments." (Mal. iv. 1.) These are the civil law of the nation, the law of the state, the existence of which is quite compatible with the New Covenant to which it will be accommodated in the time of emendation.

"On a former occasion, Jesus said to the multitude, "If ye will receive it, John is the Elijah being about to come"—*Elias ho melton erkesthai* (Matt. xi, 14). I understand Jesus to say in these words, that Elijah's coming is still future. He says, too, "John is Elijah"—but in what sense are they identical? Let the Angel of Jéhovah, who appeared to John's father, answer the question—"John shall go before the Lord, Israel's God in *Elijah's spirit and power*, to restore to posterity the fathers' dispositions, and disobedient ones to just persons mode of thinking; to make ready a people prepared for the Lord." (Luke i. 17.) Then "*Elijah's spirit and power*," like his mantle on Elisha, had fallen upon John; and hence the identity, which, however, did not at all affect the proper coming of Elijah at the appointed time. In this sense Jesus said to his disciples, "But I say unto you (though there is truth in what the Scribes say) that Elijah once came (*elthe* 2. aorist) already, and they did not know him, but have done to him whatsoever they listed." (Matt. xvii. 12.) John said of himself plainly, "I am not Elijah." (John i. 21.)

The appearances, then, of the messenger of the Covenant to the nation are preceded by messengers individually two but *officially and spiritually one*. The power and spirit of Elijah, viz., *one spirit and power* through whomsoever manifested, the operation of which in regard to Israel prepares them for the appearance of the Messenger of the Covenant in their midst. This *one spirit-power* is exhibited in the history of Elijah. On comparing it with John's, their identity evidently consisted in their both being possessed of the same *spirit* of prophecy and a like *authority* in Israel, which appears to have been "the power" referred to by the Angel. The word of the Lord came to them both while sojourning by the Jordan, and

thence their influence was felt among all ranks and classes of the nation. But "John did no miracle" (John x. 41); Elijah performed many of great magnitude: John's identity in power with Elijah was therefore not wonder-working. Christ's mission to Israel was covenant-confirming and individually enlightening and converting (Jer. xxiii. 5), not political: his political mission pertains to the future (Luke i. 32-33). Jéhovah's messengers, who precede and introduce his king's appearing, have each a mission corresponding to Christ's. Hence John's mission in Elijah's spirit-power was confirming and personally enlightening and converting; while Elijah's, when he comes in his own proper person to Israel, will be nationally enlightening, converting, and political. The combined result of the Elijah-spirit-power mission is the spiritual and political restoration of all things before Christ's manifestation to the Twelve Tribes as their king sitting on David's throne in Zion. The restoration effected by this power through John was a spiritual restoration affecting the hearts of *many* of the people, not of all; a restoration of the Abrahamic mind and disposition in his contemporaries. Beyond this nothing was restored. But through "Elijah the Prophet" the same spirit-power will "restore all things," and among these the tribes of Israel, when its mission will be complete."

### The Import of Sacrifices in the Future Age.

DEAR BROTHER ROBERTS,

My attention having been directed to the following enquiry by your correspondent F.—"Now there are some here who would wish to know whether the 20th verse of the 45th chapter of Ezekiel has the same memorial form as the others of the sacrifices, or is in reference only to the time at which the prophet spoke." I beg to submit the following remarks as an answer to that inquiry, and hope they may give a little more information on the subject which it is gratifying to see your correspondent and the "some" are watching for.

The inquiry contains two questions: 1st, Is the sacrifice alluded to in the 20th verse of the 45th chapter of Ezekiel a memorial? 2nd, Is it in reference only to the time at which the prophet spoke? A simple "yes" or "no" might be given in reply to these questions, and upon investigation of the Word be found correct. But such form of replication would, though

accurate enough, not give even a "little more information on the subject." To get this "desirable information" we must appeal afresh to that source which furnished the answers to the three questions referred to in the June number.

We shall perhaps not be considered as doing violence to order in *first* seeking for an answer to the *second* question. The reason for proceeding thus the sequel will show. In studying any topic of scripture, it is almost invariably impossible to arrive at a just conclusion from the perusal of a single verse relating to that topic; in fact, in many instances it would be impossible to arrive at a conclusion at all upon which there would not be much doubt. And to attempt a decision by the consideration of any isolated scripture would neither be justified by reason nor by apostolic advice. The Bible is everywhere in strict harmony with itself, though to the unskilled in its harmony, it sometimes appears to give forth discordant sounds. Any true doctrine will be found to be supported throughout the scriptures, old and new. A judgment which rests upon partial evidence is at least suspicious. A stool with only one leg to stand on is unsafe; and the evidence of one witness, written or otherwise, is insufficient to a scriptural conclusion. The law required at least two, and approved more; and in all these matters, if we do not accord with the law and the testimony, no light or information can come forth, for the potent reason that there is none in us. The "testimony" of the apostles agrees with the "law" of Moses, for Paul lays down the rule thus: "Compare spiritual things with spiritual." 1 Cor. ii. 13.

In keeping with these observations, it might be affirmed that no doctrine of the Bible is there but what may seem to be opposed to single texts or parts of texts a man may quote. Hence some say that anything can be proved from the Bible. But God's ways are not as man's ways, nor His thoughts as their thoughts. The great Teacher himself fixed the principle of conducting an investigation of the truth, when he said, "Seek *first* the kingdom of God." The kingdom contains all that God has in store for his obedient children; therefore, the plan is to descend from the greater to the less, from the simple to the complex, from the plain to the mysterious, in short from A to Z. There are two grand centres round which all revolves without a single jar: these are the kingdom and the name. Lack of understanding upon the one equally with the other might disqualify the seeker

from getting at a proper solution of the question before him. In other words, unless a man perceive what accords with these two great principles, and what does not accord, his conclusions must be accidental. For example, the popular doctrine of "a kingdom or kingdoms beyond the bounds of time and space" is at a glance inharmonious with the doctrine of the kingdom of God as taught in the Bible to one well acquainted with that teaching, but not so to those who are ignorant of it. And again, the idea of sin-cleansing sacrifices by bulls, calves, &c., at once presents discord to the mind of a person intelligent in the things of the name, for the glorious feature in that name is its (and its only) sin-remitting power, for there is none other name given whereby one can be saved, and to be saved is to be freed from sin and all its consequences.

From the foregoing, your correspondent and his friends will perceive that I do not propose to attempt a reply to the second question out of the 20th verse before referred to. It will be necessary to take a broader view. The chapter as a whole must be consulted, and perhaps other testimonies also, for the proper connexion is not ~~always~~ to be found in the verses immediately preceding or following the one we are looking into.

In this view of the case, the first question which would rise in the mind is, "Does the 20th verse form part of the main subject of the chapter?" Secondly, "Is there any proper reason why it should be separated from the main subject of the chapter?" And, thirdly, "Does the 45th chapter only form a part of some great vision or subject, or is it a separate affair?" To begin the search then, let us now quote the 20th verse. "And so shalt thou do the seventh day of the month for every one that erreth, and for him that is simple, so shall ye reconcile the house." The reader asks, "Do what?" Here Jehovah commands something to be done, saying, "so shalt thou do," &c. But what this "something" is the verse fails to tell us. All that can be gathered from it is that the thing to be done is on account of erring and simple individuals, and that the result of the action as a whole is the reconciliation of the house—some particular house—whether composed of stone, wood, &c., or individuals. But further than this it hardly seems possible to go. In this case, however, the reply is not far off. It is found in the 18th and 19th verses: "Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take

a young bullock without blemish and cleanse the sanctuary: And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court."

Now although these verses answer the question rising out of the 20th verse, they don't fully answer the second question of the foregoing inquiry. But not to be tedious with quotations, we invite the reader to go carefully through the whole chapter, and venture to presume that he will say at the end that the directions laid down in reference to sacrifices are to be attended to at the time when "THE LAND shall be divided by lot for INHERITANCE," according to the first verse. To know exactly the year in which Ezekiel delivered this portion of his prophecy would not help us much, if at all. This there can be no dispute about, that it was many years after the partition of the land under Joshua, which transpired five years after Israel's invasion of it. The great events in the nation's history after that partition were, their division into two kingdoms, the overthrow of the kingdom of the ten tribes of Israel, and lastly, the captivity of the kingdom of the two tribes, or Judah, during which epoch the prophet wrote.

In reading the prophets, the distinction between the two kingdoms must be kept in mind, to avoid confusion. And it is worthy of remark that their division of the land in the first verse concerns the *whole house* of Israel, or, in other words, it pertains to them when they shall be no more comparable to two sticks in the hand of the prophet, but shall be indissolubly united into one nation, under one king, even Jesus anointed who was born king of the Jews. This appears very plain, for there has never been but one division of the land, viz., that referred to; or, if there has, history has failed to record it. And, moreover, when Ezekiel wrote the words "*when ye shall divide the land,*" the great body of the house or nation was scattered afar off, and Judah was groaning in bondage at Babylon. Yet said the prophet, "*Ye shall divide the land,*" that is, all the tribes of Israel. And to confirm the futurity of all this, many portions might be cited. "In the land shall be his possession." The possession of the CHIEF PRINCE, the PRINCE of princes, "And my princes shall no more oppress my people, and the rest of the land shall they give to the house of Israel according to their tribes." In what period of the nation's

history have their princes responded to the the righteous government here assigned them? But when these humble fishermen of Galilee awake from the dust to sit as princes on the tribal thrones of Israel with the Messiah, who is the Chief Prince, then will Jehovah's princes no more practice nor tolerate oppression, for wisdom and knowledge will be the stability of the times.

A careful reading of the 40th to the last chapter inclusive will, I think, convince the unbiased reader that the discourse in chapter 45 cannot be taken away without making a blank in the subject. After concluding the foretelling of fiery judgments to be poured out upon Gog and his auxiliary nations by David's son and Lord, the prophet states that in the 25th year of their (Judah's) captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city (Jerusalem) was smitten, the hand of the Lord was upon him," and "in the visions of God brought him into the land of Israel." In those visions of God's future purposes with that land and city, Ezekiel saw a temple, the measurements, materials, and furniture of which he minutely describes. To point out the difference in detail between this and the temples which have been erected in the holy city is not my present object; but rather to fix attention upon such passages in the vision as unmistakably affirm that the whole affair is still a matter of promise. Here is a passage to the point; "And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, WHERE I WILL DWELL IN THE MIDST OF THE CHILDREN OF ISRAEL FOR EVER, and my holy name shall the children of Israel no more defile, neither they nor their kings by their whoredom, nor by the carcases of their kings in their high places." (chap. 43, 7.)

Then follows what the prophet styles "*the law of the house,*" the ordinances of the altar and the work to be performed by the priests. Here are a new house, a new law, and a new priesthood, all in existence and operation in "*the city*" whose name from the beginning of this entirely new order of things "shall be THE LORD IS THERE" (chap. xlviii. 35). No such city has ever risen under the sun, for if it had, we should not need to direct attention to the prophecy concerning it. It would be visible to everybody, for when once established, it will stand for ever. When once the Lord Jesus has placed in that city "*the soles of his feet,*" he has no intention of ever deserting it again. That event will be the following testimonies in

reality—"God is in the midst of her; she shall not be moved: God shall help her, and that right early." (Ps. xlv. 5.) "Great is the Lord and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is Mount Zion on the sides of the north, the city of the great King. God is known in her palaces for a refuge." (Ps. xlviii. 1-3.) "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth for ever." (Ps. cxxv. 1.) "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered to it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their own hearts." (Jer. iii. 17.) "The Lord shall roar out of Zion.....so shall ye know that I am the Lord your God dwelling in Zion my holy mountain; then shall Jerusalem be holy, and there shall no stranger pass through her any more" to pull her down as beforetime." But all this is yet among "the things which are not seen." Nevertheless it is a subject of hope and great rejoicing to all who have believed and obeyed and are walking in the truth, for it is written, "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.)

From these and many other like scriptures, it is evident to my own mind that the 20th verse of chapter xlv. forms only part of the main subject of the chapter; that there is no proper reason why it should be separated; and also that the chapter itself it but a portion of the wonderful things vouchsafed to the prophet as set down in the 40th to the 48th chapter inclusive, and demonstrated by the particular texts before quoted from those chapters to be still unaccomplished. Now if this be so, it follows with certainty that the 20th verse is not "in reference only to the time at which the prophet spoke," as part of your correspondent's inquiry suggests, but belongs to the "service" of the temple to be built by the man whose name is the Branch." (Zech. vi. 12.)

Seeing then that the verse in question does not relate to sacrifices in Ezekiel's own time, but to the grand era above treated upon, it now remains to be seen why or for what reasons those sacrifices have "the same memorial form as the others of the sacrifices." If this can be done by reason enlightened by the Word of God, then a satisfactory reply to the whole inquiry will have been given.

First of all, however, we may presume to suppose there is some peculiarity in the wording of the verse which hinted to the minds of the "some" that it was not altogether clear that the thing mentioned was memorial, and if not, it might have allusion to sacrifice then to be offered. This hypothetical peculiarity involving doubt, might be in the phrase, "for every one that erreth, and for him that is simple," for whom sacrifices were to be offered to make reconciliation. The reasoning might have run thus: "Here is the supposition of error in regard to God's commands, and also that of 'simpleness' or ignorance." Now to err in performance, or in omission, is to offend against God's law, and to offend is sin. And again, ignorance alienates men from the life of God. The apparent remedy, or means of reconciliation, in such cases, is the blood of a young bullock without blemish, sacrificed for a sin-offering, by which it is said reconciliation is to be made. Now to reconcile a man to God is to make him acceptable to Him; and if the means whereby he finds acceptance are the offering of the blood of an animal, does it not follow that that blood possesses a sin-cleansing power or efficacy? And if so, in what sense can it be memorial?" I am not prepared to affirm that such a train of thought did run in the minds of the "some"; but what naturally enough suggests itself to one man's mind very often occurs to another's, and therefore it may have been so. At any rate, the hypothesis will not be found perhaps altogether without benefit, inasmuch as it seems at least to show that the verse is not of memorial meaning, and may therefore refer to the time at which Ezekiel spoke; and showing this, it will give additional force to the evidence which clearly proves the passages to have the opposite, viz., the memorial signification.

Now, at the risk of repeating somewhat of my article in the June number, Paul must be quoted. In Hebrews x. 4, the apostle affirms that "it is not possible that the blood of bulls and goats should take away sin." Before sin can be removed or taken away, it must be present; but bulls and goats are not sinful, nor have they any conscience or knowledge of sins. Like all other animals, they are simply innocent—without moral character, not being capable of developing any. But it may be objected that the design was not to take away sin in their, but in the human race. True; but to take away the sin of man, it is necessary

to impart to him righteousness; hence we are said to *put on* the righteousness of God, and to be made the righteousness of God in him," that is, Jesus Christ, who "fulfilled all righteousness." (2 Cor. v. 20. Matt. iii. 15.) While, on the one hand, bulls and goats are free from sin, or are innocent, on the other they are equally devoid of righteousness, and therefore not all the blood of bulls and goats on Jewish altars slain, nor on any other altar, can impart one jot or tittle of that holiness without which no man can see the Lord.

The righteousness of the law was only representative. It had but a *shadow* of good things to come. So that, had not the expiatory death of the Messiah, God's spotless and unblemished Lamb, given effect to the Mosaic sin-offerings, they would have been as water spilled upon the ground. They were powerless to affect the conscience, being "weak through the flesh;" but when fulfilled or perfected by the death of Christ, who fulfilled the law and made it honorable, they had power of reconciliation. "So God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Of themselves, those sacrifices were typical; fulfilled in the sacrifice of Jesus, they were made perfect.

This is a brief view of past sin-offerings, and how they stand related to "the one offering by which Jehovah hath perfected for ever them that are sanctified." (Heb. x. 14.) And it is now pretty evident that Christ's death operated retrospectively, in the perfection of types and shadows, having power by his resurrection to bring again from the dead them that died under the law. But were we to stop here, it is manifest that perfection would not have been attained. That sacrifice must have *prospective* as well as *retrospective* power for the remission of sins, otherwise no sins could be atoned for by it, committed after it had been offered. This is so simple that to mention it to the Bible student might seem superfluous, but obvious as the remark may be in regard to sins past and future, the important bearing which will show the sacrifice of the Christ to have upon sacrifices in the future service to be instituted consequent upon Israel's restoration and forgiveness may be quite overlooked.

A few quotations from the prophets will inform us of Israel's position before Jehovah in the age to come. In Isaiah xlv. 21-22, it reads: "Remember these, O Jacob and Israel, for thou art my servant; I have formed thee; thou art my servant, O Israel, thou shalt not be forgotten of me. *I have*

*blotted out*, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me, for *I have redeemed thee.*" Jeremiah, at verse 8, chapter 33, says: "And I will cleanse them from *all their iniquity*, whereby they have sinned against me; and I will *pardon all their iniquities* whereby they have sinned and whereby they have transgressed against me." And again, in chapter 50, verse 20: "In those days, and at that time, saith the Lord, *the iniquity of Israel shall be sought for, and THERE SHALL BE NONE*, and the sins of Judah, and *THEY SHALL NOT BE FOUND*; for I will pardon them whom I reserve." In Micah vii. 18-19, it runs thus: "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage. He retaineth not his anger for ever, because He delighteth in mercy. He will turn again; He will have compassion upon us: He will *subdue our iniquities*; and thou wilt cast *all their sins into the depths of the sea.*" Jeremiah further states that after the resettlement of the nation, Jehovah will make with them a covenant. Let us give the text. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, saying, Know ye the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: *for I will forgive their iniquity, and I will remember their sin NO MORE.*"

After these passages, not the slightest doubt can be entertained as to the condition of Israel and Judah before God in regard to sin. But the question comes, by what means will this pardon have been bestowed? By faith in Jesus of Nazareth as the nation's sacrifice, priest, and king. The rejection of this is the cause of Israel's present state, which nothing can change but faith in **THAT MAN**. Paul proved this in his discourse to the rabid Jews at Antioch, to whom he addressed these words: "Be it known unto you therefore, men and brethren, that through *this man is preached unto you 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." The means by which this justification will be brought about, we have not any time to treat upon. It is unmistakably plain, however, that past and future remission is the result of an intelligent faith in the offering of the Christ-Lamb which taketh away the sin of the world; therefore no other

sacrifices can of themselves avail anything. To give place to such a thought would be to ignore the death of Jesus as an all-sufficient sacrifice for the sins of the world. Hence all the offerings under the law pointed representatively to his death, and all those in the worship of the future are memorial of the same event. And like as that death fulfilled the sacrifices and offering by the law of Moses, so it makes pleasant and acceptable to Jehovah those to be offered during Messiah's reign. And moreover in like manner as the loaf and cup are *remembrancers* of that death now, so also will the sin-offering in that age remind the subject by what it is that he stands accepted before God. Those sacrifices are said, therefore, to make "*reconciliation*," because they will have been purified and perfected by the one offering for sins for ever.

That all intelligent and sincere in the things pertaining to that grand era may be found worthy to realize them, is the ardent wish of yours in the one hope, Z.

### Unity of Faith the True Foundation of Peace and Love.

WE have received a somewhat lengthy document intended for insertion in the *Ambassador*, purporting to be an address or epistle from "The church of God which is at Rochester, New York (State), to those who have believed the gospel and been immersed into the name of the anointed Jesus for the remission of sins, everywhere." The document bears the following signatures:—James McMillan Ewin Morse, John Walsh, Alonzo E. Gates, Elias Gates, Augustus Sintzenitch, Chas. Boddy, James Henry, John D. Tomlin, Charlotte M. Morse, Lydia M. Brooks, Josephine Walsh, and Agnes Henry, in all thirteen names. Its subject matter consists of a series of exhortations to peace and love, largely interspersed with quotations from the apostolic writings. To these in themselves there can be no objection; and in declining to publish the document, it is not because we are a whit less anxious than the subscribers thereto to see harmony and true fraternal feeling among all professed disciples of Christ. Harmony and mutual affection are the highest conditions that can exist in any community, and the perfection of them will be exhibited in the completed body of Christ at the resurrection. But there is an antecedent to these conditions. There is a foundation on which they are built—a

source from which they spring, apart from which, the attempt to induce them, results at best in an unsatisfactory and imperfect accommodation to pressure. It is because this foundation is not recognised in the letter before us that we decline giving it a place in our pages.

In the first place, the letter presents no evidence that it emanates from a community holding the things concerning the kingdom of God and the name of Jesus Christ as developed in complete and ramifying harmony in the whole writings of the Spirit, from Genesis to Revelations. There may be a "church of God" at Rochester in the State of New York. On this point we have been unable by the limited enquiry possible before publication to verify the professions of the letter. If there is such a community in that part of the world, it is composed of men and women who before baptism, believed the glad tidings concerning the coming restoration of the kingdom again to Israel in the hands of Jesus, the son of David, occupying David's throne in the land of promise, situated at the eastern corner of the Mediterranean, and having associated with him in the government of the Jews and the rule of all nations, his faithful brethren of past ages and those who now believe and walk worthy of their calling in all things. They will also be men and women utterly rejecting, as a pagan delusion, which makes void the word of God from beginning to end, the doctrine of Plato, the immortality of the soul, and, on the contrary, will believe that man, being a sinner, is under sentence of death, in Adam, the original transgressor, and that God manifested Himself in the flesh for "the suffering of death" that His law being vindicated, the flesh manifestation, (Jesus) being spotless, might rise again and be a name of life for the sons of Adam to invest themselves with, and thus by union with the representative possessor of life, become inheritors, by a subsequent resurrection from the dead, of a life they never possessed and could not earn for themselves.

There are many religious organizations calling themselves "churches of God," which have no scriptural claim to that designation; the way to find them out is to apply the apostolic rule, "*He that is of God heareth us, and he that is not of God heareth not us.*" This is infallible. The "us" is inclusive of both prophets and apostles; for Paul tells us, that the church of God is "built upon the foundation of the apostles and prophets." Now, comparing the doctrines of communities professing to be "churches

of God" with the words of the apostles and prophets, we "try the spirits whether they be of God or whether they be of men." If the subscribers to the document believe "the things concerning the kingdom of God and the name of Jesus Christ," and have, upon that belief, been baptized like the men and women of Samaria (Acts, viii, 12), then they are a "church of God," and have a right to exhort those of "like precious faith," "everywhere" to realise in themselves the moral designs of the truth doctrinally developed, but of this we have no proof, and the internal evidence of their epistle is rather against than in favour of the supposition.

But giving them the entire benefit of any doubt that may exist, we decline their exhortation as wholly inadequate to the occasion which as called it forth. They lament division and the lack of brotherly love throughout the professed brotherhood of Christ, but do nothing to supply the defects they deplore, beyond verbal entreaties to a contrary condition which is the most profitless kind of exhortation that can be given. It is like telling a man to be happy without alleviating the cause of his misery. Moral conditions spring from moral causes, and to educe the one, you must affect the other. Peace and brotherly love come from unity of doctrine as the basis of faith. We do not say men cannot be at peace with each other without doctrinal accord. Men may fellowship each other in many things besides the truth; but this general principle may be laid down:—*men cannot be at peace without agreement.* There must be concord in reference to that which forms the basis of their union, whatever that may be. If it be business, they cannot hold together without identical interests and identical schemes. If it be plunder, there must be concert of plan before there is co-operation and peace in the gang. Pleasure shows the same principle; there must be identity in the modes of enjoyment before there can be mutual relish. Men can always "get on" when they are at one in that which acts as the link of their connection. These may seem low comparisons for the illustration of our subject, but they are to the point, in so far as they bring out the principle which suggests the scriptural question "How can two walk together unless they be agreed?" (Amos iii, 3). The principle holds good perhaps more strongly in matters of faith than anything else. The very essence of fellowship in such matters is *unity*. Peace comes from unity, and peace permits and fosters the

growth of love; but neither peace nor brotherly love can exist apart from unity. Hence it was that Jesus could say "I came not to send peace on earth, but a sword." (Matt. x. 34.) His mission in its ultimate results is a mission of peace, and in his essential character, he is "the Prince of Peace;" but all this peace is to come through the unity which he will establish between God and man, and in the establishing of this unity, there will be much that is the very opposite of peace. He will "tread the wine-press of the fierceness of the wrath of Almighty God," and in doing so, "destroy them that destroy the earth." Jesus foresaw that the world would not receive the truth, and that there would necessarily be established an antagonism between the world and those who did receive the truth. "Henceforth a man's foes shall be they of his own household." In its perfect form, this antagonism results in death to those who are Christ's. Where the flesh is supreme and has the power, it kills all who are of the spirit. But circumstances, providentially arranged may prevent the flesh having its own way. On the other hand, the flesh may become a little modified in its manifestations by moral influences which may be remotely traced to the word. In that case, the antagonism is not so hot; the world and the "church" get on better, though not in union. Sometimes, the world puts on the name of the church, and there is external fellowship, but because perfect unity, (unity of faith, of doctrine, of taste and affection) does not exist, there is not perfect "peace and brotherly love," that is to say, if there are any of the true sons of God in the alliance. If there are none such, of course, there may be peace, because agreement even in apostasy will produce peace, even if it be the peace of a stagnant pool. But if there be true men in the rotten compact, there cannot be long peace or brotherly love. Incompatibilities will soon be manifest. The manifestations and doctrines of the flesh will offend the tastes of those who are of the spirit, and there will be "division" and father will be separated from son and mother from daughter. And it is right that division should under such circumstances take place. Why should an unholy fellowship continue? What concord hath Christ with Belial? Why exhort to peace and brotherly love where the foundation of such conditions is wanting. The apostolic exhortation is "Be ye all of ONE MIND, and live at peace." There can be no living in peace without oneness of mind. The "unity of the spirit" ought

to be kept in "the bond of peace," but peace need not be expected where this "unity of the spirit" is awaiting.

The unhappy features of the present crisis are owing to the admixture of error with truth, of worldliness with spiritual mindedness, and while these two elements co-exist,—and they have always done so from the apostolic age down to the present,—there must be fermentation as of two opposite chemical principles. "It must needs be that there be heresy also among you." "It must needs be that offences come." We need not look for anything else than division so long as there is no infallible hand to prevent the admixture of error with the truth, and of the worldly minded with those who truly consecrate themselves to God. Our duty is to "contend earnestly for the faith once delivered to the saints." This is the best way to bring about peace and brotherly love. It may cause division in the first instance, but among those who receive the truth in the love thereof, it will lay a foundation for the wisdom which is "*first pure, THEN peaceable, easy to be entreated, full of good fruits.*" Apart from this, exhortations to peace are not worthy of being listened to. The peace-at-any-price policy is as dangerous in matters of faith as in matters of politics. Peace ought not to exist where the one faith is not upheld in its purity: and therefore we decline circulating an appeal to peace at a time when the word of God is being corrupted and made of none effect through tradition. The appeal will no doubt receive currency elsewhere, as we perceive it has been sent to certain publications in this country and America; which are by no means famed for their scrupulosity in such matters, but we decline to occupy space with it. It might not do much harm, but not being on the true foundation, it could do no good, and would therefore cumber the pages of a periodical which we strive to make "*a faithful Ambassador.*"

EDITOR.

Oct. 26, 1865.

### The Progress of Religious Thought.

It is announced that Henry Ward Beecher, the popular American preacher and politician, has from his own pulpit in Plymouth Church, New York, and in the columns of his own newspaper organ, *The Independent*, publicly recanted his belief in the doctrine of eternal torments, which he now affirms to be "illogical and preposterous." It is

not said what he substitutes for the discarded doctrine in reference to the destiny of the wicked. Another preacher, a clergyman of the Church of England, at Tipton, in Staffordshire, has published a work in which he takes a like position, modified by a belief in an intermediate state, which, however, he believes will end at the judgment-seat in the bodily immortalization of the righteous and the annihilation of the wicked. It is needless to mention the Essayists and Reviewers, and the large class of "divines" and educated "laymen," who follow them in a similar repudiation of orthodoxy in one of its principal and most repulsive features. Religious thought is unquestionably undergoing a thorough change. Men are everywhere releasing themselves from doctrines which in former times they would have been afraid even to discuss, and in matters theological generally they are assuming that attitude of independence which is so distasteful to the blind leaders of theological opinion, and so fatal to the pretensions and *dicta* of that class of men. This is good: but it has an unfavorable side. Like every great re-action, this insurrection against time-honoured dogmas is liable to carry its participations as with the impulse of a rising flood into excesses on the other side as lamentable as the coils from which they seek to deliver themselves. Rejecting the counterfeit, they are liable to become suspicious of the genuine, and to finally come to the conclusion that every form of faith is the invention of superstition. This is the danger to be avoided in these "perilous times." Outrageous absurdity and hideous corruption abound in the shape of religion, and this is no doubt staggering to some; but the sagacious mind will discriminate, and, tracing things to their sources, will recognise the fact that every imposition takes its rise in the existence of something genuine and worthy. Discarding the doctrine of hell torments, they will therefore set themselves to ascertain the true judicial relation of man to God in reference to a future life, instead of concluding that because the doctrine of hell torments "illogical and preposterous," the



Bible itself is therefore so. Many jump to this rash decision because of the false premises on which they reason. The Bible does not teach the popular doctrine of hell. Most people think it does, (and we know not whether Henry Ward Beecher be amongst the number) and under this mistaken notion in rejecting the doctrine they reject the Book, or at least suffer their estimate of it greatly to be lowered. This is a mistake of the gravest character. It is a mistake, unfortunately, to which modern thought on these subjects is tending against which special precautions have to be taken, because of the amount of intellect arrayed on its side. Its leading abettors—men of undoubted talent—are blind leaders in the matter, as much so as the leaders of the hell-fire school, because they are equally ignorant of the scope of divine revelation, and therefore equally ignorant to arrive at a sound conclusion. Logic is not a thing of talent but of premises. A talented man will egregiously blunder in argument if his facts are wrong. So it is with the learned calumniators of the Bible. They take their cue from popular superstitions; not that they don't read the Bible for themselves, but they read with the bias of early training, and so fail to apprehend its real teaching. They are therefore not the men to whom one can

safely surrender his judgment. The only safe course is that of independent investigation, by the adoption of which in a diligent manner, a man will come that though the doctrine of hell torments is the offspring of paganism engrafted on the phraseology of the Bible, there is yet the sobering fact of revelation that "God will bring every work into judgement, with every secret thing whether it be good or whether it be evil."—(Eccles. xii. 14.)

EDITOR.

October 31, 1865.

### The Bible as a Law of Life and Immortality.

WE are obliged this month to withhold the continuation of bro. Jardine's article on the Bible as a law of life and immortality.

In the article which appeared last month, there were several printer's mistakes of which the following is the most glaring:—"The poet then sings words what the ship is he sees in the distance and says of it, aliu;" this, which is simple nonsense, ought to have read as follows:—"The poet who understands what the ship is he sees in the distance, speaks of it thus &c." "Impersonal" on page 262, top of 2nd column, ought to have read "unpersonal."

### Answers to Correspondents.

M. B. D.—Some of the verses are good, and these we shall be glad to give a place in due time.

S. F.—You take what we conceive to be the wrong side of the question. We must therefore postpone the publication of your article until Z. has seen it and written such an answer as he may think it ought to receive. We have sent him your paper, and when his reply is ready, we shall publish both together, probably in our next number.

CHARLES SMITH, of Girvan, an old man having "a secret love for the prophetic word," requests us to say that he has received back numbers of the *Ambassador* through the post from some unknown friend. He thanks the sender, and wishes us to say that as the reading in the *Ambassador* is suited to his mind, he would be thankful for a continuance of the kindness.

I. O.—A correspondent signing himself "T" has the following remarks on your question which called forth our note of last month:—"By reading the 22nd chapter of Matthew, beginning at the 30th verse, with the corresponding places in Mark xii. and Luke xx., also 1 Cor. vii. 29, 50, the subject may be easily understood. The flesh and blood system will be abolished. Paul says, "We shall be changed;" and this change, as will be seen from the reading of the chapter, refers to the transformation of flesh and blood into spirit. Therefore the sexual relation, which is only incidental to the flesh and blood state, must cease."

J. N. H.—The Saxon meaning of "ghost" can shed no light on a word which was indicated by the spirit in Greek. It is used in our version as the equivalent of *pneuma*, of which it is no translation at all. *Pneuma* is spirit, breath, or

wind, and when affirmed to God, relates to that universal effluence of Deity which is the basis of all organic law, and the vehicle of that unity which pervades the universe—the medium through which the will and consciousness of corporealised Deity centrally located in "the heavens," are made co-extensive in infinite space. "Ghost," as the Antique form of "guest," may have been adopted as the representative of *pneuma* to denote the idea of the spirit's indwelling; but it must be admitted that such a method of translation is both dangerous and unscholarly. It is substituting a preconceived notion for a translation which fully warrants "W. D. J.'s" animadversion on King James's translators.

A. M.—We regret your decision on the subject of the resurrection, and hope you may be induced to reconsider it. Had our arrangements permitted, we should at once have addressed ourselves to its discussion, believing the question of judgment or no judgment of the saints at the appearing of Christ, to involve a principle of the highest moment, both as regards the life that now is, and that which is to come. We cannot enter upon the question in the present number, but intend to do so on an early day and shall then endeavour to show that when Christ comes, the saints, living and dead, appear at his tribunal in the Adamic nature, "that they may receive *in body* according to what they may have done, whether *good* or *bad*," (2 Cor. v. 10,) life or death, as their desert may be.

As regards the conduct of the *Ambassador*, we have already freely expressed our minds, we should like to meet the views of all subscribers, but, as this is an impossibility, we must content ourselves with accepting such counsel only as commends itself to our own judgment. This may

give offence in particular instances, but in the long run, it will prove the safest and most satisfactory policy to all

G. S. M.—The opening of your understanding to the previously misunderstood "things of the name" was a reason justifying your re-immersion; but the change of your convictions as to the nature of those who appear before the judgment-seat of Christ does not, to our mind, occupy the same category. The former affected essential principles and ultimate divine relations; the latter was merely a supplement to correct, though defective, knowledge. True, you formerly believed the righteous would come out of their graves incorruptible; but this belief was as elliptical as the apostolic expressions which seem to countenance it. That is to say, it really included the principle of judgment, since you looked upon resurrection to *aiōnian* life as contingent upon the "worthiness" required. Had you gone the length that some are now disposed to go, that of affirming the salvation of all who believe the gospel and confess their sins without respect to desert, your position would then have been as serious as you think it was. Your knowledge was only defective in degree; it was not wrong in kind. Your faith laid hold on results but overlooked the process. This was no doubt a defect, but not a fatal defect, because it is results more than processes that are presented for saving faith.

"Astral influence" may have something to do with table-rapping and other spiritualistic manifestation. All we can say is that we have never seen any evidence of it and that we greatly doubt it. That the stars bring an influence to bear on the general condition of mundane existence is highly probable since for the simple reason that bodies of such magnitude and gravitating force could not be without some sort of influence on a planet forming one of their own immeasurable group; but that this influence should act with such specific detail as to influence individual action and cause particular events, is beyond our present faith. We have seen no arguments on the subject that have the shadow of logic in them; and in addition to this, we have to note God's express reprobation of astrological induction, in Jer x. 2. "Be not dismayed at the signs of the heavens as the heathen are." The heathen nations were great in astrology but never seemed to find in their experience that it was a true science if science it can be called. It never told them the future or guided them into the way of advantage. It was a mere superstition practised by knavish and incapable men with a view to the influence it gave them over royal counsels. To return to their fooleries in solution of the spiritual and scientific enigmas of the nineteenth century would certainly appear to us a mistake of the first magnitude in which we are not prepared to follow anyone.

J. S.—It is impossible astronomically to define the location of "heaven." The universe is too vast for exploration. The little section of its boundless field brought within the ken of our philosophers by optical assistance is beyond the grasp of the human mind. How then shall we attempt to realise the fathomless depths beyond and all around? Nevertheless, the universe is something having extent and proportion. Locality is the very essence of all its arrangements; no condition is more fixed and unalterable. Every body in it has a fixed and definite place, and keeps its place with unerring exactness throughout the rolling ages. Now, though infinite space is something which our weak intellects cannot grasp, we cannot help con-

ceiving that there is a centre to this apparently unlimited expanse of creation. There must be a point which is at the middle, and therefore there must be extremities. Reasoning from analogy, we should be inclined to place "heaven" proper—that is the habitation of personal manifested Deity, at this spot. It is said He dwells *in light* which no man can approach unto; but where is this spot? It is simply impossible to say. There are no phenomena within the feeble power of the telescope which afford any clue to the centre of the stupendous framework of creation; but this much has been observed, that the whole system of starry creation is in revolution around a centre. The motion, however, is so slow that it would take centuries before such observations could be collected as would afford a conclusion as to the region of this pivot of universal power. When discovered, the Tabernacle of the Eternal would be doubtless found. But you suggest that "heaven" in relation to man may really mean the *state* rather than the location of the Divine existence. If this view were sustained, there would of course be no necessity for searching out a locality for the personal presence of God; but we think the view is not sustainable. There is no question that "heaven" in its primitive use was applied to the atmospheric firmament that envelops the globe, and that it subsequently came to be used in prophetic language as the symbol of rule; but it is impossible to ignore the further use of the word indicated in the foregoing remarks. "God dwelleth in HEAVEN and man on earth." This is the antithesis of locality and points to a residence of personal Deity. The idea is borne out by the words of Solomon: "Hear thou in heaven THY DWELLING-PLACE;" and in those of David: "The Heavens of heavens belong to the Lord, but the earth hath he given to the children of men." This again is a contrast of locality and to the point. But perhaps the strongest evidence on the subject is to be found in connection with the history of Jesus. After his resurrection he *ascended*—*BODILY ascended*; and if we ask where, we are met by the statement that "he was received *up* into heaven, and that he entered *not* into the tabernacle made with hands, *but into heaven itself*, there to appear *in the presence of God* for us." If we consider the arrangement of things Mosaic, we are inevitably guided to the conclusion evidently presented in these testimonies. There was a tabernacle and an inner chamber styled the Holy of Holies, where the Divine presence was visibly manifested in the midst of Israel. This was the shrine of their worship, the place at which they presented their offerings. Once a year the High Priest made an atonement for all Israel by entering the Holiest with the blood of a slain lamb, and having completed the sacrificial process he came out and blessed his own household and the people. Now Paul tells us that these things were figures of the true, and he makes such applications of them as to prevent us making any mistake as to their significance. He tells us that the Holiest of all represents heaven itself where the actual (not the deputy) presence of Deity existed; that Jesus was the high priest who entered this sacred inner chamber of the universe, with his own blood, to appear there for us, whence, after the type of the high priest, we are expecting him to come forth—that is, to return to earth to bless his household and the nations. This representation agrees with the expressions which speak of Jesus being at "the right hand of God." This you think on the strength of Old Testament illustration is merely a metaphor signifying the power of God, and that the position signified by the expression is not assumed by Christ until his coming to reign. These points we will defer for consideration next month.

## Intelligence.

**BIRMINGHAM.**—During the month, the ecclesia in this place have been cheered by the obedience of William Jones, joiner, a middle-aged man, whose attention was attracted to the truth by the public announcements of the lectures delivered last spring. Previously to attending the lectures, he was an office-bearer in one of the Wesleyan chapels of the town. Having attained to a satisfactory apprehension of the things concerning the kingdom of God and the name of Jesus, he was on Sunday Oct. 15th, immersed into the saving name. —During the same period the church was favoured with a visit from bro. and sister Hayes of Jersey, who stayed a fortnight. Previous to their departure, they entertained a large number of the brethren and sisters at a social gathering, when a season of profitable intercourse on things pertaining to their high calling in Christ, was spent, several addresses being delivered. Bro. J. Hayward, of Mumbles, near Swansea, also visited Birmingham during the month, and was welcomed by the brethren who were cheered by his account of the state of the meeting with which he is connected, which it appears has attained a higher status in true Christadelphhood than was previously known in Birmingham. On Wednesday, Oct. 25th, the quarterly ten meeting of the church for the transaction of business and interchange of sentiment on things pertaining to the one faith was held at the usual place of assembly. Bro. Bailey presided and read the quarterly statement on matters affecting the church economy, after which he addressed the brethren on their collective and mutual relations. Brother Roberts, who had returned the same afternoon from a journey to Edinburgh and Aberdeen, was then called upon to give an account of his doings among the brethren in Scotland during his short absence of seven days. In doing so, he took occasion to enforce the lessons suggested by his intercourse with the brethren in both these places. The meeting now numbers 53 members. The brethren are making arrangements for a fresh course of advertised lectures, to be delivered during the winter months by brother Roberts. The present sitting accommodation is scarcely equal to the present regular evening attendance. Steps are therefore being taken to provide for the increase in the number of listeners to be expected in connection with the new course of lectures.

**DUNKELD.**—During the month, bro. J. Milne of this place has reported the immersion of Mrs. Stewart, wife of bro D. Stewart, of Dowally, an event which took place at the commencement of the previous month.

**EDINBURGH.**—The brethren here have commenced a series of efforts for the propagation of the truth. Heretofore, their operations have been confined in a morning and afternoon meeting to the process of "building themselves up in their most holy faith?" but recently several of their number realizing the fact that it is part of the duty of the believers of the truth to give testimony for it in the face of an unbelieving generation (even apart from the consideration of results), agitated the proposal that evening meetings should be advertised for the exposition of the Word of Life, and that such as were at all capable of promoting this object should contribute their willing services. Ultimately the proposal was carried into effect, and five meetings have taken place under the new

arrangement. The attendance has been of encouraging dimensions, and the brethren now feel, whatever the results may be, that they are discharging one of the important functions pertaining to every ecclesia,—that, viz., of witnessing for the truth, and inviting men and women so far as they are able to drink of its healing waters. Brethren Ellis and Smith are the chief speakers.

**HALIFAX.**—The brethren here have announced a course of 20 lectures, to be delivered by bro. Shuttleworth, on Sunday mornings and afternoons "demonstrating the love and purpose of God towards mankind apostolically made known (for the obedience of faith) as the things concerning the kingdom of God and the name of Jesus Christ, and as comprehensively unfolded in the writings of Moses the prophets, and apostles." The subjects comprehend every phase of the truth, and being somewhat tersely and ingeniously stated, we append them in full:—

The UNKNOWN GOD...The God of Abraham, Isaac, and Jacob

The PERVERTED BOOK...Ye have made the commandments of God of none effect by your traditions

The UNRECOGNIZED FACT...The wages of sin is death

The UNACCEPTED GIFT...Eternal life

The DISCARDED COVENANT...The Gospel unto Abraham

The UNAPPROACHED GOSPEL...The Gospel of the Kingdom

The REJECTED CHRIST...Jesus of Nazareth, the King of the Jews

The MISREPRESENTED SACRIFICE...God so loved the world that he gave His only begotten son

The MISAPPREHENDED ELECTION...The promises of God according to election

The DESPISED INHERITANCE...The Kingdom of God

The UNLOOKED FOR ADVENT...The appearing of our Lord Jesus Christ

The UNEXPECTED OVERTHROW...of the kingdom of the heathen, (Gentiles)

The DISCREDITED DOCTRINE...The Resurrection of the dead

The UNPREPARED FOR EVENT...The Judgment

The MISAPPLIED PROPHECY...The Restitution of all things

The SUPER-OBEYED LAW...The Sabbath

The MISUNDERSTOOD ENEMY...The Devil

The CONTRIVED PUNISHMENT... This is the Second Death

The PROSTITUTED ORDINANCE...Baptism

The MISAPPROPRIATED NAME...Christian

**Huddersfield.**—Business changes have compelled the removal of bro. and sister Oliver, from this place to Edinburgh, greatly to the disadvantage of the infant ecclesia with which they were associated. They themselves will doubtless profit by transference to a town where there is a comparatively large assembly of the faithful, but they will be missed in the place they leave. Increased activity on the part of those left behind may compensate their loss.

**LONDON.**—We have the sad duty of recording the death of Sister Mason, of this place, who fell asleep on Sunday, Oct. 13, at Cupar Fife, Scotland. She died in childhood. The case is a peculiarly painful one as our deceased sister had only been married ten months.

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—Prov. xiii. 17.

No. 18.

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### The Signs of the Times in Relation to the Gentiles.

#### SECOND ARTICLE.

THE importance of ascertaining the literal scope of the symbollic definitions of time by which the events of the prophetic visions are measured, becomes at once apparent. Apart from this, these definitions are so many meaningless, or at least useless enigmas, perplexing rather than enlightening the student of the word; and frustrating rather than realising their object, so far as he is concerned. It is impossible on reflection to avoid the conviction that God intends us to understand these expressions of his knowledge. For what purpose were they given? Peter's description of "the more sure word of prophecy," of which they form a part, suggests the answer: "*Light in a dark place.*" Mental illumination is the object of these and all other unveilings of the divine counsels. This is evident; and it follows that there must be a meaning in every form of speech by which that counsel is disclosed. These forms are occasionally dark, but the meaning is doubtless accessible, though only so to the class described in a passage already quoted, as "the wise." "None of the wicked shall

understand." The reason of this is that none but those who affectionately make the word of God their chief study and portion in life, will be skilled enough to see through the enigmas in which the particular knowledge in question is contained. All others look on the outward appearance and fail to understand. They either reject the visions as the extravagant conceptions of Jewish fanaticism, or devoutly accept them in their literal construction, and reduce them to absurdity by their unskilled usage of them. The "wise" differ from both. They blend the devoutness of the one with the critical discrimination of the other. They accept the visions as the disclosures of inspiration, but bring to bear on their consideration that general knowledge and judgment which the constant application of mature faculty to the word, will engender. In this way, they steer between the extremes, and find the "hid treasure" which both the others miss in their folly. Endeavouring to follow this course, we would address ourselves to the task of finding out what is the literal measure of the periods which are chosen symbolically to define times and seasons.

We do not forget that Jesus said

to his disciples, "It is not for you to know the times and the seasons which the Father hath put in his own power," (Acts i. 7), but we do not apprehend that this in any way forbids the inquiry in which we are now engaged. Christ's words were addressed to the disciples on the eve of his ascension at a time when they needed such words. Their minds were filled with solicitude for the manifestation of the kingdom. They had asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" They did not know that the time for the kingdom was yet afar off. They were apparently ignorant that a great interval had to elapse, even "the times of the Gentiles." They did not know that the hard work of preaching the gospel had to be done; and the harder work of developing a people for God by the faith preached, involving much suffering for His name, much long and weary waiting through a long night of centuries, for his coming. The idea that the kingdom was then to be established was an obstacle in the way of the work on which they were about to be called to enter, and therefore Jesus rudely dispels it by telling them it was not for them, in their circumstances, to be thinking of times and seasons, but to return to Jerusalem and there await the effusion of the spirit which was to qualify them to give a testimony for him as his witnesses throughout all Judea and Samaria, and the uttermost parts of the earth. This was reasonable and appropriate in the circumstances: but to construe what was then said appropriately to the time and the circumstances, into a discountenance and prohibition of all subsequent research on the subject, would evince a short-sighted judgment, and introduce an element of discord into the word which would

thus be made to discourage in one place the study of that which it revealed in another.

Paul wrote to the Thessalonians, (1 Thess. v. 1).

"Of the times and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. *But ye brethren are not in darkness, that that day should overtake you as a thief.* Ye are all the children of the light, and the children of the day. We are not of the night, nor of darkness."

These words of Paul show that the subject of "the times and seasons" was not a proscribed one, as it would be were the words of Christ to his disciples rigidly construed. Paul would have written on the subject to them, but he says, "YE HAVE NO NEED" that I do so, and the reason is, "*Yourselves know*" that when the day comes it will come as a thief—unexpected and undesired—upon the world, but not upon you, for "Ye are all the children of the light and of the day." This may be understood in two ways. It may mean "You, Thessalonians, are ready for the day of the Lord; therefore it does not matter when the day comes; it is needless to speak of times and seasons when you are prepared for the event." This is evidently the view the Thessalonians took of it; for Paul's second letter to them found them expecting the immediate manifestation of Christ. But that this was the wrong construction of his words appears in what he says in his second letter to the same church. He says, "We beseech you brethren \* \* \* that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. *Let no man deceive you by any means, FOR THAT DAY SHALL NOT COME, EXCEPT THERE COME A FALLING AWAY FIRST,*" &c. From

this it is evident that the second way of construing Paul's words in the 1st Epistle, is the correct one, viz., "It is not necessary for me to write about times and seasons, for ye are the children of the light, and know all about them." Why should Paul assume they knew all about it? He gives us his reason in the 2nd Epistle: "Remember ye not that *while I was yet with you, I TOLD YOU THESE THINGS,*" (verse 5). If they were ignorant, it was because they had forgot what Paul told them; for Paul had told them that Christ could not be manifested until certain events foretold in the prophets had transpired. It cannot be denied, however, that their ideas of the times and seasons would necessarily be more imperfect and confused than ours need be, firstly, because of the great distance of time which divided them from the end, and secondly, because of the then impending visitation of divine judgment upon Jerusalem and the Jewish nation foretold by Jesus, which had the effect of concentrating their interest to some extent upon their own generation, and in many cases, of creating the expectation that as God was about to come on the scene in judgment, he would not leave it without effecting their deliverance, the more especially as Jesus associated the latter with the former as regarded the succession of events, though as time has shown, not as regarded chronological sequence. A statement in Daniel (xii. 4.) seems to indicate that it is in our own times more particularly that the prophetic visions are to be understood, both as regards their events and times: "But thou O Daniel, shut up the words and *seal the book to the time of the end*; many shall run to and fro, and *knowledge shall be increased.*" There is a reason why the words may be understood at

the time of the end. In "the words" are prophetically delineated historical events extending over centuries, and at the time of the end we have the facts of accomplished history as the infallible interpreters of these words. By the aid of those facts we are enabled to comprehend the prophetic scheme both as regards its events and times, and so to gauge our position as to determine where we stand in relation to the wonderful consummation of the end itself. But this is anticipating. We submit that we have justified the endeavour to unlock the mysteries of times and seasons, and shall at once proceed to carry that endeavour into effect. First, what is meant by prophetic days?

We must seek our information from the word itself. Speculation is useless: and theorisings of any sort, however ingenious and plausible, which have not their foundation on the rock of the testimony, are to be rejected. But while speculation is useless, induction may be highly serviceable. There is an essential difference between the two processes. Speculation is the play of the fancy, having no foundation outside the imagination of the speculator; whereas induction is the ascent of the mind by logical process from the known or declared to that which is not known or declared, but which may be inferred and believed with all the certainty with which we recognise that which is self-evident. Footprints in a garden warrant the conclusion that some one has been in it, though no one may have been seen, and this conclusion may be held as confidently as if the person had been seen. Some of the most important principles affecting modern life are the offspring of induction, but are none the less reliable on that account. The fact that the earth goes round the sun and turns

upon its own axis, is only known by process of reasoning. Christ logically deduced the resurrection of Abraham, Isaac, and Jacob, from the name assumed by the Deity in his intercourse with Moses. This was different from speculation. A conclusion deduced from the slenderest evidence may be as sound and reliable as that which is self-evident.

The object of these remarks is to anticipate the objection that has been raised to the process by which the subject in hand is elucidated. We freely concede that there is not that specific direction as to the import of the prophetic periods of Daniel and other visions which would put an end to controversy; but we as confidently contend, on the other hand, that there are scattered data from which a definite and unmistakeable induction on the subject may be drawn. If it had been otherwise—that is, if the period were literal and required no elucidation—there would have been no occasion for the words, “None of the wicked shall understand,” because all can understand literal statements.

It is the peculiarity of God’s revelation as a whole that while all its principles are complete and set forth with an elaboration which precludes misapprehension, they are scattered in such a fragmentary form throughout its component parts, that a minute acquaintance with the whole volume is essential to their proper apprehension. No man is competent to decide upon any one part of this revelation who lacks this acquaintance with the whole. Isolated expressions and appearances are occasionally deceptive; not that they bear a false testimony, but because that presenting only a part of the truth, they are apt to create a false impression on minds that are ignorant

of the whole of the truth. Of this character are such expressions as, “By grace are ye saved through faith.” (Eph. ii. 8.) “Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts xvi. 31.) “We are saved by hope.” (Rom. viii. 24.) “Whosoever shall call upon the name of the Lord shall be saved.” (Rom. x. 13.) “Baptism doth also now save us.” (1 Peter iii. 21.) &c. It is true we are saved by faith, but it is not true that faith *alone* will save us. “Without faith it is impossible to please God,” but “faith without works is dead.” It is true that believing on the Lord Jesus Christ has to do with the salvation of men, but it is not true that that *alone* will save them, for they must be baptised and bring forth fruits meet for repentance. And so with the other expressions. They contain a part of the truth, but not the whole truth, and can only be correctly understood in connection with a knowledge of the whole.

Keeping these principles in view, we proceed to justify the assertion we have made in reference to the subject in hand. There is evidence in the scriptures sufficient to enable us to comprehend the definitions of prophetic times and seasons. We have seen by the aid of the general considerations presented last month that these definitions are symbolical and not literal, and now there comes the question, what do they mean? The first instance of the representative use of “days” is to be found in the account of Israel’s sojourn in the wilderness. Perhaps we might go back to an earlier period, and find the first illustration of it in the history of Jacob. Jacob served Laban seven years for Rachel, and at the end of that period, getting Leah instead, he chided Laban. Laban replied, “Fulfil HER (Rachel’s)

WEEK, and we will give thee this also for the service which thou shalt serve me yet SEVERN OTHER YEARS. And Jacob did so and FULFILLED HER WEEK." (Gen. xxix, 27.) Here a *week* or a period of seven days is employed in the language of the East to define a period of seven years. It is objected by the literal day theorists that the word (*heptade*) translated week, does not specifically mean a period of seven days like our word week; but simply a period of seven, and that therefore nothing is to be inferred from its use in defining a period of seven years. It is true the word means a period of seven, but it is also true that the word was the one used to designate a week of seven days, and therefore a certain amount of relevancy to the question in hand must be claimed for the fact that Laban uses it to define a period of seven years. But the other case referred to is more to the point. Moses sent spies to search the land of Canaan in the second year after the children of Israel came out of Egypt. The spies were away 40 days, and returned at the end of that time with a discouraging report as to the probabilities of a successful invasion of the country, and advised a rejection of Moses and a return of the whole congregation into Egypt. The people, ever prone to distrust God, hearkened to the counsel of the spies, and were about to put it into execution, when God interfered, and vindicating Moses, gave sentence against the whole generation in the following words:—

"Your carcases shall fall in this wilderness and all that were numbered of you according to your whole number from twenty years old and upwards which have murmured against me, doubtless ye shall not come into the land, and your children shall wander in the wilderness 40 years, and bear your whoredom until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even 40 days, EACH DAY FOR A YEAR, shall ye bear your iniquity even 40 years."—(Numbers xiv. 29, 30, 33, 34.)

Here is the first plain instance in which the principle of representing years by days is asserted. It may be objected that it proves nothing to the point as day in the narrative is a literal day, and year a literal year. It is very true that as a matter of narrative, these terms are literally employed, but it is impossible to ignore the fact that in this narrative, there comes to the surface the principle that under certain circumstances, God selects a day to represent a year. He chose the 40 days occupied by the wandering of the spies, to measure the period in years of the nation's sojourn in the wilderness—"EACH DAY FOR A YEAR." We admit that if there were no other grounds on which to rest the principle of year-day prophetic measurement, that principle would be but weakly fortified. Still what we have advanced is a contribution towards the general argument.

A more important evidence of the correctness of the principle is to be found in another case. (Ezek. iv. 1, 6.) Ezekiel was commanded to make a miniature representation of Jerusalem and conduct a mimic siege against it, for the purpose of signifying to the people of Jerusalem that God intended to punish them for their iniquity. He was then instructed to signify the times in relation to the events represented.

"Lie thou also upon thy left side and lay the iniquity of the house of Israel upon it according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity; for I have laid upon thee the years of their iniquity ACCORDING TO THE NUMBER OF THE DAYS, 390 days, so shalt thou bear the iniquity of the house of Israel. When thou hast accomplished them, lie again upon thy right side, and thou shalt bear the iniquity of the house of Judah 40 days; I have appointed thee EACH DAY FOR A YEAR."

This leads directly to the subject in hand. A prophet of God is commanded to enact a vision for the warning of the inhabitants of



Jerusalem. "Times and seasons" are involved in the vision; and it is expressly directed that the symbolization of time should be on the scale of a day for a year. Here again, it may be objected by the mere word-stickler that "day" is literal day, and "year" literal year. Very true; but by the use of these words literally, the important principle is indicated that symbolic time is on the scale of a literal day for a literal year. Ezekiel, to the beholders, dramatized years by days. Every literal day of his bodily captivity was to them the equivalent of literal years in relation to their national captivity. Granted, says the objector; but the arrangement was limited to the particular transaction recorded, and does not extend to other visions. To this we can only reply that the objector must have a very narrow conception of the divine mind and the divine dealings if he suppose that every time he spoke through a prophet he ignored what he had said before, and restricted the bearing of what he might utter to the person, the transactions, and the occasion of the utterance. What were the prophets but vehicles of divine utterance? They were the mere vessels containing the treasure. It was one voice that spoke through their whole line. Hence in the study of what they were authorized to say, we are not to proceed as we would with so many human productions, each independent of the other, having no necessary affinity in modes of thought and expression. The books of the prophets are one. The books of the Bible are one, and they must all be studied together before they can be correctly understood. What is lacking in one will be furnished in another, and the whole will form a unity,—a complete development of the divine mind on the topics involved. What matters it

whether it is an Ezekiel or a Daniel? They are but the mouth-pieces of one inspiration, and must be studied together. It does not tell us in Daniel what is meant by "days" symbolically employed, but it does in Ezekiel; and shall we, like the ever-learning but perpetually incompetent class, refuse to apply the Ezekiel-principle to the Daniel-visions, because the Ezekiel-explanation does not occur in the Daniel-book? To do so were to evince a practical scepticism in the divine character of their productions, since it would be to proceed on the practical assumption that Ezekiel's prophecies were Ezekiel's, and Daniel's visions Daniel's, and not God's. It is a mistake to bring the Bible to the literary level of human productions. The Bible is not a literary production in the ordinary acceptance of the phrase. It is not an exposition, or a definition, or anything else formally in the shape of a book. It has none of the narrow precision of an "author" exhausting his little ideas in methodical propositions, but it rather comes before us in the natural ease of conscious truth and strength, incidentally developing its principles in the constant droppings of the way rather than advancing stiff and ponderous "propositions," "definitions," "demonstrations," and the other forms of mental operation in which finite faculty laboriously plies itself. To properly study the book therefore, we must drink into its *spirit* (by constant reading) and catch its droppings, and "comparing spiritual things with spiritual," become wise.

In the case of Ezekiel, the principle is once for all enunciated that where events are represented in symbol, the times of the events are represented on the scale of a day for a year. This does not exclude the use of

literal day, or the literal year from literal discourse. It only claims for symbollic prophecy a principle of interpretation which God himself has indicated with sufficient explicitness to warrant us in entrusting our faith broadly to it. The best proof that this is a correct principle, is to be found in its applicability to the visions in question, some of which have been fulfilled, and which therefore supply us with the advantage of a positive test. Of these we shall see something in our next.

EDITOR.

Nov. 21, 1865.

### The Priesthood in the Kingdom of the Future Age.

ON this subject, we some time ago received the following criticism by S. F. on the paper by "Z," which appeared in the June number of the *Ambassador*. It will be observed the criticism does not deal with the article as a whole, but relates merely to a point of detail. The general conclusions of the article are admitted, so far as the restoration of Israel and the re-establishment of sacrifice and the temple service are concerned; but it is contended that the priesthood of the new order is to consist of the mortal descendants of Zadok, instead of the immortalized saints as maintained by Z., who recognises them in the phrase "sons of Zadok." Believing S. F.'s position to involve an error of grave complexion, we refrained from publishing his remarks until we should be able, in the same number, to publish the reply which they called for from Z. We are now in that position, and accordingly publish

#### 1. S. F.'s CRITICISM.

The impartial student of the Bible who should read the article of "Z." in your June impression, would be considerably

perplexed at finding on page 200, beginning at paragraph 4, that "the Priests, the Levites, the Sons of Zadok," who kept the charge of Jehovah's sanctuary when the children of Israel went astray from him, are "the faithful, whether Jews or Greeks," or kings and priests after the order of Melchisedec, especially when he reads that in their ministration they "shall not gird themselves with anything that causeth sweat, nor shave their heads, nor take for their wives a widow, or her that is put away," and such like prohibitions and instructions which could not possibly have any force if addressed to men in an immortal state. Ezek. xlv. 17-31. If it will not answer the purpose of the prophecy to raise up the disobedient priests because they were disobedient, then how shall that which disqualifies the disobedient who have died be no disqualification to the disobedient who are living? For he premises that "the Sons of Zadok" mentioned by Ezekiel are persons raised from the dead to immortality, but that the Levites, who were disobedient, are the restored Aaronic priesthood of the fleshly Israel. Now, when Z. states that to take of the restored Israel for priests and for Levites would answer the purpose of the prophecy with regard to the Levites who kept not the charge, he strikes the road which leads to the right conclusion; for as it is not necessary to raise from the dead the disobedient priests of Israel in order to fulfil the words contained in Ezek. xlv. 10-14, so neither is it necessary to raise from the dead the sons of Zadok that they may keep the charge of the altar. Ezek. xl. 45, 46; Ezek. xlv. 15, 16. All that is intended by sons of Zadok; the priests, the Levites, who are not the sons of Zadok, and such like phrases, is a family distinction, whether in the present or in a future generation; but used in this case (as in nearly all the prophecies) of the generation then existing. Thus, if the rebellious house of Israel is spoken of as turning from its evil way and seeking God with cleanness of hands and purity of heart, it never occurs to any person as a difficulty in the way of the fulfilment of such prophecy that that generation should have passed away and another have succeeded it while as yet the prophecy remained unaccomplished. It is still the house of Israel who rebelled, though the generation first concerned in the rebellion has long since vanished into dust. Indeed, the assertion may be fairly made that there is not a single sentence in the book to justify the conclusion that they who kept the charge

or they who kept it not will be ultimately raised from the dead. The Sons of Zadok were keepers of Moses's law, and those Levites, not the Sons of Zadok, were breakers of the same. The blessedness of a second or eternal life was never attached as a reward to the keeping of the law, nor the punishment of a second or eternal death to its transgression, but only long life and honor as reward, death or dishonor as punishment. How a writer, who by adhering to the simple meaning of the word concerning sacrifice, concludes that the sacrifice of animals is meant, could take a mystical view of testimony equally explicit concerning the priesthood, is to me somewhat of a marvel. The groundlessness of the theory that the phrase Sons of Zadok is symbolical is shewn conclusively by the absence of any testimony in its favor, and by the following collation:—1 Sam. ii., 35, 36; 2 Sam. xv., 24-29, 35, 36; 2 Sam. xix., 11, 12; 2 Sam. xx., 25; 1 Kings i., 5-8, 39; 1 Kings ii., 26, 27—Abiathar of the house of Eli deposed; 1 Kings ii., 35—Zadok (the Priest after God's own heart) raised up; Ezek. xxxix., 23-29; Ezek. xl., 44-46; Ezek. xlii., 13, 14; Ezek. xliii., 7-27; Ezek. xlv., to end of book.

## 2 Z.'s REPLY.

Even the best endeavours sometimes fail to accomplish the desired object. Not even Paul could always make himself understood; no, nor the great Master himself. In view of this, any exponent may take courage, and "try again," if at the first or even the twentieth time he should not succeed. It is, however, always an advantage to have an "impartial" reader, or hearer, if "the impartial student of the Bible" cannot be made to understand, it might seem fair to infer the fault did not rest with himself. But the mere wish to be impartial is not a sufficient qualification to form correct judgment, and therefore, it is well to be careful not to be too positive in pronouncing upon things, with regard to which a little more information might alter the decision of the most impartial student in the world.

"S. F." seems to understand the 17-31 of the 44th of Ezekiel to have reference to "the priests, the Levites, the sons of Zadok that kept the charge," mentioned in verse 15, and what is written from the 17th to the end of the chapter he applies to them. Here, then, is the ground of his perplexity. If, as he argues, these

sons of Zadok are immortal men, upon what principle can "linen bonnets, linen breeches, anything that causeth sweat, shaved heads, long locks, maidens, widows, dead bodies, torn carcasses," &c., &c., apply to them? Very good. This looks like impartiality. But does this testimony apply to the sons of Zadok? Where is the proof of it? O, why here's the proof clearly enough: at the 17th verse it reads, "*they shall be clothed with linen garments,*" *they shall do thus and so, all of which is incompatible with the idea that they are an immortal priesthood.* Now the conclusion, thus far, at least, stands upon one solitary leg; that leg is the pronoun "*they*" made to relate to the sons of Zadok.

Now, we think any "impartial student of the Bible" will approve this statement, that if all the "*they's,*" "*he's,*" and other pronouns in the scriptures are made to relate to the *named* antecedents, right interpretation would be at an end. A notable instance of this is found in the 11th chapter of Daniel.

It is manifest that two classes of priests are spoken of by the prophet in the 44th chapter. The priests that "went astray, ministered unto Israel before their idols, and caused them to fall into iniquity" (verses 10 and 12). Then come "the sons of Zadok that kept the charge when Israel went astray." The impartial student will observe that the former are not permitted to approach unto the Lord, on account of their idolatrous ministrations (13, 12); while the latter stand before him to offer the fat and the blood (15th verse). What is recorded in the 17th and following verses does not agree with what the prophet says elsewhere of the sons of Zadok. These do not stand before the people, nor slay their sacrifices, neither are the people allowed to approach unto them. But these things are affirmed of the "*they.*" I conclude, therefore, from this and other like testimony, that Ezekiel does not mean the sons of Zadok to be understood by what he says in that part of his discourse.

The sons of Zadok, under the Mosaic code, were exceptions to the rule. It was the Levitical *order* of priests that offended Jehovah in their idol worship, and consequently their *order* will be degraded in the temple service of the kingdom under the new and better Covenant. The word of the oath constituted Jesus and his brethren priests *for ever*, after the order of Melchisedec (Ps. cx. 4). This arrangement effects a "change" in the Mosaic priest-

hood (Heb. vii. 11, 12). The Melchisedec order have never yet "given attendance at the altar." How could they while the Levitical were in office? Hence Paul says, "if he (Jesus) were on earth, he should not be a priest, seeing there are priests that offer gifts and sacrifices according to the law" (chap. viii. 4). At present we are in the interval—Israel's night. The law has vanished, and along with it the sacrifices and priesthood. The High Priest of the Melchisedec order yet officiates before Jehovah for His brethren. When the time of their final acceptance arrives, He will descend, build the temple of the Lord in Jerusalem, and with His brethren give attendance at the altar therein. Were it not for this arrangement, it is evident there would be a gap between Jehovah and the peoples who are all to worship Him in truth and righteousness in the age to come. They themselves cannot draw near to Him, neither can the Mosaic order of priests. Who then is to fill up this profoundly important space? There can be but one answer. Those who shall be "kings and priests for ever after the order of Melchisedec." This link in, and all the ends of the earth are joined unto the Lord.

I now come to the second point, before descanting upon which, it will be best to quote the passage. S. F. asks the following question: "If it will not answer the purpose of the prophecy to raise up the disobedient priests, because they were disobedient, then how shall that which disqualifies the disobedient who have died be no disqualification to the disobedient who are living?" I have put the last part of the interrogation into italics.

New this question appears to make me say that Jehovah refused to raise the disobedient dead to the priesthood, and yet He determines to promote to that rank the disobedient who are living. And in the face of this may it not be fairly asked, upon what principle can one class of disobedient men be objected to as unfit for the priesthood, while another class equally or perhaps more disobedient, is chosen to constitute the same order?

In putting a question, as in doing everything else, there are but two ways—right, and wrong; and according the familiar phrase, "he is a dunce that can do neither." I am not acquainted, however, with the means of escaping both; but in this question it will not be difficult to see that the right has not been hit upon. To suppose an insurmountable obstacle, and then ask how it is to be overcome, is simply absurd.

And, if I had reason to believe this was intentionally done, it would hardly be uncourteous to invite the interrogator to help himself out of the difficulty he had made. To the best of my recollection, I have nowhere stated that "the disobedient who are living" shall be priests in the age to come. But I have said this, that the requirements of the prophecy will be met by taking of Israel restored, for priests and for Levites. Is. lxvi. 21. But does it follow that when chosen they will be in a state of rebellion or disobedience? Let "the impartial student" attend to the following testimony on this head.

Ezekiel testifies in chapter xx. at verse 35 thus: "And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness in the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the (new) covenant. And I will PURGE OUT from among the rebels (disobedient) and them that transgress against me." From this prophecy, it is plain that to qualify the descendants of Levi for the priesthood under the New Covenant of the kingdom, purgation thorough and complete will be necessary, so that disobedience will be no disqualification inasmuch as it will not exist.

Seeing there is such an abundance of testimony, and exceedingly plain too, on this point, it might seem a little singular how it should have escaped the eye of "the impartial student." Let us turn and read Micah vii. 14—"Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilcad, as in the days of old. ACCORDING TO THE DAYS of thy coming out of the land of Egypt will I shew unto him marvellous things." From Micah and Ezekiel it would seem that a similar period and process are to be passed through by Israel prior to their being brought into the bond of the New Covenant, to those realized under their ancient law-giver. Hence it is probable that the first generation, being rebels, and refusing the terms of the covenant, stumbling at that stumbling stone, will perish in the wilderness as did their fathers. Forty years will afford time for that, and for the growth and training of the next generation, who will go in and possess the land, having submitted to the conditions of the covenant.

Zechariah foretells these things in chapter xiii. 8, 9. "And it shall come to pass that

in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third part shall be left herein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, it is my people; and they will say, the Lord is my God." Their faith in Jesus as the Messiah having been tried, and found more precious than gold, though it be tried by fire, they will be appointed to the various posts already assigned for them by the prophets.

It will be enough to take one more passage. "And he shall sit as a refiner and purifier of silver; and he shall PURIFY THE SONS OF LEVI, and PURGE THEM as gold and silver, that they may offer unto the Lord an offering in righteousness." After this it is almost superfluous to say that "the disobedient who are living" will be of no use in relation to the high and solemn purposes destined to be accomplished by the instrumentality of a purged and purified priesthood; and seeing that those disobedient priests who have died were unpurged and unpurified, it most assuredly "would not suit the purpose of the prophecy to bring them again from the dead."

S. F. declares that it is not "necessary to raise the sons of Zadok from the dead." I shall reply in the words of the ablest exponent of the scriptures in this generation. "It is evident," says Dr. Thomas, "that the sons of Zadok are resurrected men. Ezekiel is testifying things which had not existed previously to his day, could not exist contemporarily with him, and have not existed since. They are at variance with the Mosaic law, and could not therefore exist so long as it continued in force. But they are things foretold while the temple was in smoking ruins, and affirmed of God as certain to come to pass. There is no question, therefore, but they will be hereafter. The reason given why the sons of Zadok shall burn the fat and sprinkle the blood on the altar, and appear before Jehovah in the holy place, is because 'they kept the charge of his sanctuary, when the children of Israel went astray from him.' But those faithful men have been dead for ages. It is necessary, therefore, for them to rise from the dead, that they may perform the service to which they are appointed."

S. F. affirms that "there is not a single sentence in the book to justify the conclusion that they who kept the charge will be ultimately raised from the dead." I am

willing to hope, however, that after he has duly considered the foregoing remarks, he may perceive that this assertion would be better withdrawn.

The next point for remark in S. F.'s paper is this. He tells us that "all that is meant by the sons of Zadok . . . is a family distinction, whether in the present or in a future generation, but used in this case, as in nearly all the prophecies, of the generation then existing." After what has been already said in this and my two previous articles on the same subject, it hardly seems worth while to go into a formal refutation of the above statement. However, just a word or two. How does S. F. prove that "in this case"—which I understand to refer to Ezekiel's mention of "the sons of Zadok," in chap. xl., verse 46—"the generation then existing" is signified? Will he show us the evidence that the prophet spoke of the things or of the men "then existing?" Will he undertake to prove that at that time there were two orders of priesthood? Can he show us any testimony that the temple there referred to existed contemporarily with the prophet? Nay, what is more, was there a temple at all in which service could be performed? Are not those "ordinances of the altar" to be done by "the sons of Zadok" in the day (of Christ) when they shall make it," that is, the altar? Ezek. xliii. 18. And when these things obtain, will not the name of the city from that day henceforth, "be the Lord is there?" Surely this is sufficient to convince even the most partial student of the Bible that on this question, at any rate, S. F. has not yet learned to discern between good and evil, right and wrong, in the exercise of his senses by reason of use. Heb. v. 14.

I press upon him and the general reader the notice of the following facts. The Levitical priests, under the Mosaic constitution of the kingdom, officiated at the altar; they entered into the holy place; they burned incense; they ate the shewbread; and their Chief or High Priest went into the Most Holy once a year, on the 10th day of the 7th month, "to make an atonement for the children of Israel for all their sins." Ex. xvi. 29, 30, 34. In doing this they "came near to Jehovah and ministered unto Him." But under the new covenant or constitution of the kingdom, when Jesus shall sit upon the throne of his father David to order it, that order of priests will not be allowed to officiate thus, because their order, as we have said before, ministered unto Israel before their idols. Having received

of the people their sacrifices, they will convey them to the eight chambers by the side of the north gate of the temple, four chambers on this side and four chambers on that side, where they will slay them; but into the Holy or Most Holy, they are forbidden to approach to stand before the Lord. Ezek. xl. 35-41. Having done this, they hand over "the fat and the blood" to the seed or sons of Zadok.

Zadok signifies *just one*, and in his *representative* capacity, is the father of the "salvation-clothed priests" of the age to come. Ps. cxxxii. 16. There are many representative characters in the Bible, as the impartial student may have observed. Moses, Aaron, Joshua, David, Isaiah and his children, and others. In short, it is full of types and shadows of good things to come, or in other words, representative times, men, and things. The history of Zadok and his brethren, and the prophetic use made of them, makes me pretty confident that they are of the representative class. David is evidently a "man of sign." Being chief of the royal tribe, or the royalty being confined to his tribe, he comes to stand as the representative of the kings of the age. But these are to be kings and priests also. David, however, could not represent them in their priestly capacity; this pertains to Zadok. As a king, Saul was unfit for a type. Jehovah took away his mercy from him, and raised David, "a better man," in his stead. The same remark applies to Eli. He was unfit to represent the priesthood. Jehovah therefore deposed him, and transferred the office to Zadok and his seed. It is from these and like things that I am led to the conclusion that "a family distinction" is *not all* that is meant by the phrase "the sons of Zadok."

In conclusion, this view of the priesthood "seems to S. F., somewhat of a marvel." Of this I have no doubt, judging of his state of mind from his article. Let him not be too astonished; this is an age of marvels. It distracts him to know why the same writer could take a literal view of sacrifices, and a mystical view of the priesthood. It is to be hoped that the foregoing exposition may diminish his astonishment. No single rule can be laid down for the study of the scriptures. If a copious comparison of scripture with scripture, point out and confirm the literality of a text, that is the only safe conclusion to stand upon. If, on the other hand, that course indicate that the text has a deeper meaning, or points to other circumstances, then that

conclusion may be safely adhered to. But in no wise can the study of the scriptures be reduced to one rule or idea. It is evident that there are many mysteries belonging to the kingdom of God, both past and future, and the privilege of the saints is to understand those mysteries. "The secret of the Lord is with them that fear him." Z.

## The Bible as a Law of Life and Immortality.

(Continued from page 264.)

BUT again, the connection with which the term "spirit of God" is found, forbids the idea of personality. The scriptures are represented as the words of his spirit,—that is, the utterances of his own heart and mind. For example, (1 Cor. ii. 11.) "What man knoweth the things of a man save the spirit of man, which is within him," the interpretation of which is found in Prov. xxvii. 19, "As in a mirror face answereth to face, so the heart of man to man"—the man who understands himself understands his neighbour. So "the things of God knoweth no man save the spirit of God." As man can only speak and write of himself or of another man as he understands himself; so as God alone understands himself, he only can speak and write of himself. He does this by his spirit. The spirit is the necessary element of his mind. It is related to Him in the connection we find it, as man's spirit is related to man. It is the seat, or source, or storehouse of his knowledge, of his thoughts and of his moral power. Now it cannot be understood from the passage quoted that the spirit within man is a person that taketh in his knowledge of man or "knoweth the things of a man" as one person can of another person, as if man is one person and "the spirit within" man another person. This would imply that man is incapable of knowing anything, and it is only the person called "the spirit within him" that is capable of knowing. It can only mean therefore that "man knoweth the things of a man" by the exercise of his mind. And so of God. God puts his spirit in the passages quoted in the same relationship to himself as he puts the spirit of man to man. The words a man speaks are the utterances of his heart, or mind, or spirit; and the scriptures are the utterances of God's spirit, the revelation of his mind, the understanding of his heart. The same with the one as with the other; otherwise the two passages cease to be comparisons. But as they are set down as

comparisons, they must be interpreted as such. And they unfold the reason for a revelation; for, as no man can know the things of man save by the exercise of his spirit, no man can know the things of God save by the exercise of God's spirit. Now, that which is spoken is spirit whether it proceeds from God or man. They therefore that imbibe the word of God drink in the spirit and thereby come to know what the things of God are. They partake of *His* knowledge, of *His* mentality, of *His* power, or comprehensively of *His* spirit, as one man may of another man, as one may from a multitude, or a multitude from one. Such phrases, therefore, as "spirit of man," "spirit of the world," and "spirit of God," imply nothing personally in spirit—they simply express that power in each that is exerted by the man, the world, and God.

But further, the aspect under which the spirit is represented as the Comforter, "He the comforter," is another evidence of non-personality. The singularity and prominence with which the spirit comforted the early disciples individualized it. It came direct upon them as an immediate and evident agency so forcible as that they could not but speak of it as if it were an agent separate from God. Whatever is the apparent prominent cause of a thing is always thus spoken of as if there is no other cause, as we have already said. Even a stick or a stone falling upon a person is spoken of as if it had *being* in itself, if the cause of its falling is not at once evident. And it is from reasons of this kind one is apt, as many do, to think the Holy Spirit is now withdrawn, whereas it is as much the comforter and teacher as ever it was, and even more accessible; but not being singular in its manifestations, nor special in its outpourings, not being direct, or supernatural the prominence of its work is lost sight of. The scriptures, and the study of them, being the means now to obtain the same comfort and instruction as the early disciples had, the means are a natural process, are generally accessible, and the results therefore attract no particular attention. The work of the spirit is lost sight of in the work of the man; the spirit as the immediate agent does not appear, and not appearing, it ceases to be spoken of, and hence there is no reason left to individualize it. With the Jews the work of God was the work of God; a personal presence went before them, came after them, and sat in their tabernacle and temple. He appeared as the immediate agent in all that was done; with the prophets and early disciples the work of God was lost

sight of in the work of the spirit. It next appeared as the immediate agent, and now the work of the spirit is lost sight of in the work of the man while in reality it is God's work in the whole matter—He is the comforter and teacher, He alone is the person, and his spirit as such in relation to his person, is just what a spirit of man is in relation to man's person. Now, instead of a man's spirit being superior to himself, as it is represented to be, it is inferior; that is to say, it needs the presence of the person, and not the spirit only, to be a perfection of the man's presence. The presence of the spirit is inferior to that of the person from whom it proceeds. For example, 1 Thess. ii. 17, "But we, brethren, being taken from you for a short time, but in presence, but *not in heart*, endeavoured the *more abundantly* to see your face with great desire." Col. ii. 5. "For though I am absent in the flesh I am with you in the spirit," that is, his own spirit, "joying and beholding," &c. These two passages express one idea. Again, 2 John, xii., "Having many things to write unto you, I would not with paper and ink; but I trust to come unto you and speak face to face." John's writing them would have been the sending them a portion of his spirit; and it is in keeping with the ideas involved in these passages as to a spiritual and personal presence, distinguishable from each other, *of man*, that the spirit of God as a comforter and teacher is present in his word and with his saints. It came in the pentecostal effusion of it as a substitute in bereavement. It came in its special mission as a comforter after the leaving of Christ, to fill up in measure the loss the early disciples sustained by his departure. "I will not leave you comfortless," said he; "I will come again," but in the interim "the Father shall give you another comforter, that he may abide with you for ever, even the *spirit of truth*." This spirit of truth exists in the Holy Scriptures; it is not inferior in them to what it was in its divine agency. The presence of it then and the presence of it now are equal, though not manifested alike; but it is a presence by no means equal to the presence of Christ when he manifested God in flesh, and still less is it so with the presence of Christ when he returns to manifest God in a nobler form. Now, it is but God "absent in presence but not in heart," "absent in person but not in spirit;" then, it shall be "face to face"—it shall be "what eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for

them that love him." Now, it is as it were—nay, rather but *it is*—"a pen and ink" communication of spirit, such as John refrained from entering upon, concerning the things he had to tell his brethren; but *then* it shall be one in which "joy shall be full." It is now but the glass through which we can only see dimly. It can testify with the believer's spirit that he is a son of God; but it does not reveal what he shall be, save he shall be like Christ, for he shall see him as he is: and so this "pen and ink" utterance of God's heart is now the spirit of God as the comforter and remembrancer in all that is profitable for instruction and righteousness; but, nevertheless, great comforter and teacher as it is, and greater now than ever it was from its accessibility, it is but the epistle from God, containing the promise of the return of Him whose departure was a bereavement, and whose absence is a grief, and therefore can never afford the satisfaction and joy which the return and presence of Christ will establish, seeing it will bring him, and his, and God all faces to faces. The inferiority, therefore, that is here so evident of the presence of the spirit compared with the presence of the person renders the idea of personality as to spirit either of God or man absurd. The idea which the apostles Paul and John convey regarding the presence and absence of their persons and their spirits is that very idea which the doctrine of the New Testament conveys of the presence or absence of God's spirit and God's person. And the parallel which is drawn by the apostle between the spirit of man and the spirit of God as to the one knowing and the other knowing each his own things, which we have already referred to, show the principle of both to be the same. What

hinders the perception of it is simply the force of habit, in which there is *always* associated with the word "spirit," *wherever* it is seen or imagined, the idea of immortality or immateriality, coupled with personality—an idea that is always accepted for granted, and never questioned. Now, "a spirit hath not flesh and bones as ye see me have," said Christ; and when he said so he meant a phantasm, an apparition. An apparition has no existence in itself, but is merely the effect of imagination, the vision of the morbid or dreaming eye—it has a baseless fabric. This is the sort of spirit that is believed in as a person, and is the only personal spirit that does exist which is immaterial. Those who entertain the idea of "immortal souls" are greatly supported by what they see and hear from these apparitions. They are to them a sensible evidence of what they believe; but after all it is but the evidence of appearance—they have no reality. Still, the appearances must be spoken of; and the speaker, if he is ignorant, or is biased by preconceptions of reality, must, he cannot do otherwise than conclude where his senses end. But such spirits are not the spirits spoken of in scripture. The spirits of scripture possess all of them (save those which are *negations*, of which we will speak as we proceed) visible and tangible bodies exercised by or exercising spirit power, the prominence of which affords the same reason (as an expressive mode of speech) for calling God, Christ, angels, men, all, spirits as for calling certain men lions, bulls, serpents, doves, foxes, sepulchres, because they in their respective way manifest the traits of character more prominently than others, so characteristic of these.

(To be continued.)

## Answers to Correspondents.

A. J. P.—We had intended this month entering upon the subject of your enquiry, for the purpose of showing that Baxter's theory of Louis Napoleon's prophetic character is a fallacy. Pre-occupation, however, has prevented us carrying out this intention, and we must ask your patience for another month at least.

F. B. S.—The distribution of anonymous bounties in open meeting might be a very good Christmas entertainment for boys and girls, but it seems to us scarcely suited for an assembly of men and women earnestly bent upon the truth. However, such things go by taste. We appreciate the spirit of the suggestion, but should recommend the private bestowal of goods upon the poor of the flock as more in keeping with the sober spirit of our high calling.

J. S.—The subject to which we contributed a note last month, and which we intended to resume in a similar note this month, we find to be so important and wide reaching in the considerations it involves, that we must ask a short interval for a more thorough consideration of the subject than the business of the last month has admitted. We shall then present our conclusions more prominently and at greater length than is possible in this limited department of the *Ambassador*.

W. G.—On looking to the subject again, we are inclined to question the correctness of our suggestion last month, that the little horn of the goat (Dan. viii. 9) appeared historically in the southern section of the divided Grecian empire. The suggestion was purely incidental to the subject in hand, and was more the embodiment of an im-



pression than the statement of a critical induction. On looking at the evidence, we feel bound to coincide with Dr. Thomas's opinion, that it appeared in the (Palestinian) northern division of the goat empire and waxed absorbently southward to Egypt and eastward to the Euphrates and beyond. This is scarcely the place for the evidence which we may have occasion to go into at another time.

J. U. H.—We hope to "continue to learn," but we have not yet commenced the lessons that are likely to lead to astrology. The stars are truly for "signs and seasons," but not in matters spiritual. The signs and seasons with which they have to do relate to the material system of operations to which they contribute a part, and not to the divine relations and intentions. These are hidden, so far as nature is concerned; but He has declared them through his servants, the prophets and apostles, and to the writings of these, and not to the stars, must we refer for knowledge on the subject. Your suggestion as to the meaning of Jer. x. 3, betrays the weakness of the theory of astrology. Is it possible that God by covenant antagonises himself in his celestial operations? Does he constitute the stars to exert an influence which he directly neutralizes in the case of those only who love and serve him? This were to suggest an idea little in keeping with the unity which exists throughout all creation.

D. C.—The paper in which the announcement appeared, that Mr. Henry Ward Beecher had renounced his belief in eternal torments, was the *Birmingham Journal*, of Saturday, Oct. 22. It occurred in the letter of the paper's New York correspondent. The following are the words in which the announcement is made:—"While speaking of religious matters, I may notice as the last religious sensation, the formal recantation by Henry Ward Beecher of his belief in eternal punishment. It must be a matter of considerable importance, for all the newspapers in the country have made it the subject of comment. Therefore it should be known on your side that Mr. Beecher in Plymouth church, and in the columns of his own newspaper organ, *The Independent*, has declared that the idea of a hell is illogical and preposterous—that he don't believe any longer in the existence of such a place, and that mankind must be emancipated from the terrors of such a diabolical institution. Now that this impetuous reformer has commenced to correct or abolish the errors and evils of hereafter as well as the present, there is no knowing where he will stop. He may yet appear as the apologist or defender of St. Sathanas himself, and prove as king Lear says "The Prince of Darkness is a gentleman."

P. G. A.—We deny that "ghost" expresses to a Saxon ear the same idea as the word *pneuma* did to a Greek." Duly put it to any uneducated Englishman—and this is the sort of Englishman to put to the test as to the meaning of a Saxon term obsolete, though we fancy the test would have the same result applied to Englishmen of a higher class—would he think of air, wind, or blast, on hearing the word "ghost?" Would he not think of sprite, goblin, spectre, apparition, and other chimeras of superstition. "Ghost" may be "deduceable" from the Saxon word *gust*, a blast of wind. Supposing we grant it, that would not justify the translation of a Greek root by an English derivative. According to your mode of reasoning, "guss" and not "ghost" would be the word to represent *pneuma*, and not a word theologically derived from a corresponding English root. We repeat that ghost is no translation of *pneuma*. We do not mean it is not used as such in English version. This is what we complain of—that it is used. It is

a mere paraphrase, not a translation, and tends to a mystification of the idea expressed by *pneuma*, if not to critical minds at least to the common run of English readers, who recognize in ghost "the third person of the Trinity" when no such conceit lurks in the original word.—Daniel's body was a sheath to his spirit by an allowable metaphor, but not in the sense you seem to hint viz., that his spirit could be drawn out of his body and remain intact as a sword out of a sheath. If you contend otherwise, "how about the spirit of the beast? (Eccles. iii. 21.) Does it continue a "beast spirit when drawn sword-like from his body? We are glad you are "a constant reader of the Ambassador" but sorry that you are "a thorough dissident from its leading doctrines." Perhaps "constant reading" may in the end dissipate "through dissent," and establish cordial assent in its place. So may the God of Israel grant it may be.

R. C. B.—We regret if in our remarks on the Rochester epistle, we have said anything calculated to offend any true Christadelphians who may be resident in that city. But we doubt if we have. Men of this stamp will never be offended at definitions and distinctions, which practically carried out will only put them in their right place. We knew nothing personally on the subject and were driven to a hypothetical mode of discourse. Had we known any of them personally or through others, we should probably have adopted a different tone; for it is one of our greatest concerns to avoid offending those who are truly the truth's. If others are offended, we don't mind much, since the truth and not we will be the cause of it. We could only judge of the letter on its own merits: it gave no evidence of a higher origin than commonplace Plymouth brotherism; and we accordingly supposed it might emanate from some body of this description in Rochester undiscerningly claiming kin with the believers in "the things concerning the kingdom of God, and the name of Jesus Christ." We are glad, however, to know there are Christadelphians in Rochester, and sincerely hope their attainments in the spirit are of a more robust description than to say "Peace, peace," while ignoring the heresies which are everywhere casting the truth down to the ground and prospering. We certainly admit that unity of faith does not necessarily secure peace and love. The truth may be held in unrighteousness, or in a milder degree, may be associated with offensive personal qualities which are incompatible with the very spirit of which the truth is but the concrete development. No doubt, doctrinal zeal may blind men to the moral designs of the truth and create characters entirely unlike the Great Example after which men must morally be fashioned in order to be saved. It is always possible to go to two opposite extremes. Our reason for confining the observations made last month to one of the extremes in question, was because that particular extreme was presented in the letter under consideration. We admit the possibility of the other, and lament with you the tendency that exists towards it.

A. H.—It only requires a careful reading of Ezekiel xxxvii. to induce the conviction that the resurrection mentioned in verses 12 and 13 is a political resurrection of Israel. The prophet was shown a valley of dry bones which, under the formative and vitalising influence of the spirit, were quickly transformed into men standing in military array. This was the figure. What was the meaning? Let the words of the chapter answer the question. "These bones are the whole house of Israel" not the dead generations of Israel but the living house of Israel contemporary with the prophet, as appears from the next sentence.

"Behold, THEY SAY, our bones are dried; we are cut off for our parts." Were their literal bones dry? Were they really "cut off" from life? No; but in a metaphorical sense they were. The nation was in captivity,—sojourners in a strange land—cut off from their country and their hopes. Politically they were dead men—dry bones, and their lament is recorded in the prophecy, to give point to the promise which presents the antithesis to that which is lamented. "You, Israel, lament that politically your bones are dry, that you are cut off; I promise I will politically open your graves, and bring you into the land of Israel." The promise is couched in the language of the figure which is made the basis of the promise, as in the case of verses 18 and 19. The prophet was instructed to take two sticks, and put them together and make them one. Then we read "And when the children of thy people shall speak unto thee, saying, Wilt thou not show us *what thou meanest by these?* Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellow, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." Here the language of the figure is used to express the promise arising out of the figure; but no one supposes there is a literal stick of Judah to be joined with a stick of Ephraim in connection with their future restoration. So in the other case. There is no necessity for reading the language of the promise literally, since it is but the extension of the language of the figure. There is no reason to believe there will be any resurrection of natural Israelites in connection with their coming national restitution, but every reason to the contrary. There are only two classes among those who are raised at the revelation of Israel's king—those who come forth to the resurrection of life, and those who come forth to the resurrection of condemnation. The first being constituents of the Bride, the Lamb's wife, will share with him the dominion he comes to establish, and be (immortal) "kings and priests unto God," to reign with Christ a thousand years; the second become subject to "the second death." Neither have to do participatively with the restoration of the Jews, who at that time emerge from the political graves in which they are hidden throughout the world.

F. W.—There is no doubt a good deal of business prudence in your suggestions, but we think they are open to objection on several grounds. We think it is very undesirable to establish a systematic beneficence machinery, such as the arrangement you recommend would practically amount to, because however guarded you might make it, you could not prevent it having the effect of begetting mendicancy among those who under the proper pressure of God's natural arrangements, might be stimulated to independent exertions. We do not say a word against duty to the poor: only, in view of the essential weakness of human nature, even when sometimes covered with a profession of the truth, inclining people remorselessly to hang upon the skirts of their neighbours, it would be unwise to give the sanction of a standing arrangement to every petition for alms which perchance the idle might present. We admit almsgiving to be among the cardinal and indispensable practices of true sainthood in Christ, but if every man will practice this to the extent of his personal cognizance, he will do more of his duty than the majority are in the habit of doing. Of course there are instances of exceptional urgency when it is desirable that the many should combine for the assistance of those who are in distress; and we do not object to co-operation in such cases; but the system should be as exceptional as the cases. We should most of all object to the publication of names and sums. This would entirely deprive the process of the un-

ostentatiousness with which it ought to be conducted, and tend to the mischievous results we behold so rampant in religious society of the present day, where, under the delusion of "doing good," and "serving God," "the lust of flesh, the lust of eye, and the pride of life" run riot in bazaars, tea revelries, "Dorcas" meetings, subscription lists, &c. We would eschew every arrangement which the flesh would be likely to turn to account. A little leaven leaveneth the whole lump. The present method of every church looking after its own poor, and occasionally circulating a general appeal, cannot, in our estimation, be improved upon in the present state of things. We decline to make the *Ambassador* the vehicle of "particulars" in any case where an appeal to bounty is necessary. If an indication of the case is not sufficient to awaken sympathy, it is not likely "particulars" would have that effect, and as to confidence in the editorial recommendation, "particulars" would not be likely to increase it, they being equally capable of bias if bias exist. Should it ever happen that an unworthy recipient is the object of help, the event will not be such an awful calamity as to warrant a cumbersome and objectionable machinery to prevent its occasional occurrence? Finally, we refuse to be classed with any existing "magazines" in this or any other matter. We should be glad to co-operate with faithful exponents of the truth wherever hailing from and under whatever proper name they might issue their productions: but we know of none such in the literary field at present, at least so far as this country is concerned, and we are inclined to think the observation applies universally.

R. P.—"Spirit"—(*ruach* and *neshamah* in Hebrew, and *pneuma* in Greek.)—is one of those plastic words which depend for their significance upon the context, and which therefore lead to great mistakes when kept in the groove of a precise definition. Cruden gives fewer than nineteen meanings to the word, <sup>and</sup> Parkhurst twenty. This may appear a little confounding at first sight, but in reality it is the inevitable state of the case with regard to a word of such primitive origin and fundamentality. It has to be remarked however that all those meanings are cognate. There is no contradictoriness in the use of the word. It does not mean black in one place and white in another; this indeed would be perplexing. It is like other flexible words. Its meanings are conventionally diverse, but in spirit, identical; all recognizing a common derivation. All the three original words translated "spirit" have the same radical significance. *Ruach* is from the verb *ruach*, to breathe or blow; *neshamah*, from *nasham* to breathe; *pneuma*, from *pneo* to breathe or blow. Every use of the word "spirit" must therefore be traceable in some way to this primitive idea of breathing or blowing. And we find this is so. It is used for breath in such passages as "all flesh wherein is the breath (*ruach*) of life" Gen. vi. 17; "In whose hand is every living thing and the breath (*RUACH*) of all mankind"; Job xii. 10, "Thou takest away their breath" (*ruacham*) (Psalm civ. 29). *Neshamah* and *pneuma* are also translated breath in the following:—Gen. ii. 7; Kings xvii. 17; Job xxxiii. 4; James ii. 26; Rev. xiii. 15. (In the last two cases, "breath" will be found in the margin.) All three words are translated wind or blast in the following: Ex. xv. 10; Job i. 19; 2 Sam. xxii. 10; Job iv. 9; John iv. 8. *Pneuma* is translated "life" in Rev. xiii. 15. But of course, the most common translation of the word is the particular form to which your inquiry is addressed, viz.—"Spirit." In considering the meaning of this form of the word, it is well to observe that "spirit" itself comes from a Latin verb of precisely the same derivation as *ruach*, *nasham*, or *pneo*, viz. *spiro* to breathe; "Spirit" is

therefore etymologically the correct equivalent of *neshamah* and *pneuma*. But theology has spoiled the etymology of the word by fixing upon it a meaning not etymologically derived. This has created all the difficulty and the necessity for these remarks. In accounting for the uses of the word, we must recognize the fact that life and all its phenomena are the results of breathing. The atmosphere inhaled by the lungs charges the blood with a principle which develops vitality, and vitality is the basis from which mind is evolved by nervous organization. When breathing stops, vitality is suspended and mind vanishes. In view of these facts, which no physiologist will question, it is no great wonder that the primitive denomination of vital phenomena should be derived from the word signifying to breathe. Breathing is at the bottom of both life and mind, and hence on the principle of metonymy, a word relating to that act is put for both. At the same time, when put for mind or life, the word no longer means breath literally, but conventionally represents the cognate ideas for which it is chosen. In all cases where a word is diverted from its original use, though retaining its radical import, it changes colour to suit the new applications. These varying hues of significance can only be apprehended through acquaintance with usage. The only certain way to determine the significance of "spirit" is to collate its applications. When we read that the Israelites "hearkened not to Moses for anguish of spirit,"

(Ex. vi. 9) we naturally understand the word differently from what we do in 1 Sam. xxx. 12, "And when he had eaten, his spirit came again to him." In the one case it refers to a state of mind, and in the other to the life energy of the body. In Daniel was found an excellent spirit. (Dan. v. 12) This refers to intelligence and disposition: but when we read "No man hath power over the spirit to retain the spirit \* \* \* in the day of death" (Eccles. viii. 8), we naturally understand it as in Eccles. xii. 7, "Then shall the dust return to the earth as it was; but the spirit (that is, the life) shall return to God who gave it"; in both of which the word has a very different meaning from what it has in Josh. v. 1: "And it came to pass when all the kings of the Amorites \* \* \* heard that the Lord had dried up the waters of the Jordan from before the children of Israel, their heart melted, neither was there any spirit (i.e., courage of heart) in them any more." These citations justify the explanation in the *Twelve Lectures* that "spirit" in Acts vii. 59, means "life," while in 2 Thess. v. 23, it means mind. A simple reading of the verses will confirm this view. Stephen was dying: what had he pneumatically (or breathingly) engendered to surrender to Christ? His life, which however is no more himself than his breath. Paul invokes a blessing on the body, *psyche* (life), and *pneuma* of the Thessalonians; what could *pneuma* mean here other than mind, seeing life is specified? But enough for the present.

## Intelligence.

**ABERDEEN.**—The brethren here have suffered a sore bereavement in the death of bro. Chas. Pollock, who fell asleep on the morning of Tuesday, the 14th ult. Writing on the subject on the 19th, bro. Gill says, "Although an event we were all looking for sooner or later, it yet came rather more suddenly than we expected. He rose on Tuesday morning at five o'clock, and took breakfast as usual; but about seven, a visible change came over him which alarmed his wife, who, up to that time, did not think her husband was dying, but had always indulged the hope that he would get better. He died at twenty minutes before nine in the act of speaking to his children, giving them his last counsel and advice. Of his character I need say nothing to you, as you are no doubt well acquainted with his loving and benevolent disposition, and how he would spare no pains nor personal effort for the good of those who, in sickness or in trouble, needed comfort or help, which from his knowledge of the human frame he was well qualified to give. It is no doubt to his too close application to such duties that his untimely death is due. He died (of bronchitis) full of faith and hope in the coming and kingdom of our Lord Jesus Anointed. His wife and family are left entirely without support, at least the younger portion of them.—During the last month, bro. Mowatt has lost his son Thomas by death. The deceased young man, who had some time ago taken his degree as a physician, and was just entering life, died of consumption, aggravated by the neglect to which he was exposed during a voyage from India as an invalid. His mind was disposed towards the truth, and he had made up his mind to be immersed, but his decision was too late to be acted upon.

**BIRMINGHAM.**—On Sunday, the 12th ult., James Flint, only in his fifteenth year, son of the senior brother of the same name, was immersed into Christ, and added to the number of those who constitute the ecclesia in Birmingham. Though so juvenile in age, young bro. Flint gave satisfactory

evidence of his intelligence in the one faith delivered to the saints in "the things concerning the Kingdom of God and the name of Jesus Christ."

**HALIFAX.**—On the 18th ult., Sister Ann Barker, who had been in a state of great feebleness for a lengthened period, fell asleep in Jesus in the full hope of a resurrection to eternal life. She showed a most exemplary interest in the brethren and the meetings to the last. So long as she was able to crawl out of doors, she attended the meeting, resting on door steps on the way.—The lectures of bro. Shuttleworth are fairly attended. On Sunday, he gave an advertised reading from "The Destiny of Britain," by Dr. Thomas, and on that occasion the attendance was large.

**MUMBLES (WALES).**—Ero. D. Clement, of this place, writing on the 21st ult., says, "I am happy to say that we are progressing both in numbers and in understanding in reference to the great salvation revealed in the Holy Scriptures. We have lately immersed the following into the Christ upon a profession of their faith in the things of the kingdom of God and the name of Jesus Christ; and we earnestly hope they may be preserved blameless unto the appearing of Christ and receive the crown of life which the Lord hath promised to them that love him:—Thos Bennett, Walter Winstone, David Lewis, Jane Rees.

**TURRIFF.**—On the 8th of October, William Sinclair, formerly connected with "the Reformers," having relinquished his old faith and made the good confession, was baptised into the saving name of Jesus.—On the 21st of the same month, bro. J. Robertson visited New Deer by request, and spent much time, publicly and privately, in sowing the good seed. He reports that the result is likely to be favourable in several cases.—On a subsequent date bro. Robertson visited Inch, and found his father and another far advanced towards the truth. He also visited Whitehills, where good heed was given to the word spoken.