

THE

*Investigator.*

*September, 1859.*

HALIFAX;  
ENGLAND.

*Compiled in Huddersfield, at  
9, Hebble Row, Bradford Road.*

(As common note paper has  
 been found to be of no standard size,  
 the Investigator will hereafter be of  
 the same size as the Messenger (as  
 in the present number) The paper  
 may be had on application to the edi-  
 tor in case of difficulty; but as a  
 general rule, it may be obtained of the  
 bookseller, if not in this form, at least  
 in sheets to be cut into four.

Editor.

Leave an inside margin  
 for binding.

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Order of Circulation.

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" Geo. Cameron, 94 Lisson Grove, Marybone Road, London NW.	" 29		
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"Search the Scriptures."

The Investigator.

No 2. HALIFAX, September 4, 1859, vol. I.

Introductory.

With affection and hope, we present no 2 to our widely scattered readers. May they find it as interesting and profitable as it is honestly intended to be. It is felt that there should be an interchange of sentiment and opinion on those many subjects which daily come under our consideration in the course of our scriptural studies; and inasmuch as that cannot, in the circumstances, be accomplished by personal intercourse, except among the members of individual meetings, we are compelled to have recourse to the only available medium - writing. Occasional

correspondence between individuals is  
 such an ~~uncertain~~ <sup>uncertain</sup> and limited  
<sup>method of communication</sup> ~~method~~ that we think no apology need be  
 offered for attempting to establish  
 a monthly collection of letters on those  
 subjects wh are the common property of  
 the brotherhood, ~~and~~ a magazine  
 through wh all may enjoy the benefit  
 of opinions and sentiments - and, in some  
 instances knowledge - wh wd otherwise  
 be confined to one or two persons. We  
 sincerely hope that the brethren will  
 aid the endeavour by taking an active  
 part in its support - that is by con-  
 tributing their own thoughts on anything  
 that may appear herein, or on any other  
 subject on wh they may choose to write.  
 We urge them to strive against indo-  
 lence, and do what they can to help  
 forward a healthful and profit-  
 able work. Of course, it is neces-

sarily imperfect so long as it is confined  
 to manuscript: and though we ~~love~~ <sup>love</sup> to  
 hope to live to see the day when the  
 united brethren will be able to support  
 a printed magazine of this character,  
 yet while things remain as they are,  
 let us be diligent to do what we can  
 in a small way to improve each  
 other and advance our knowledge  
 of heavenly things. It is for every con-  
 gregation to use its own discretion  
 as to the time and manner of the  
 reading of it in its present form;  
 but it is suggested that it be read  
 at the meeting at which there is  
 generally the largest attendance,  
 and when the brethren and sisters  
 are not likely to be drowsy and  
 inattentive. Therefore let it not be  
 left to the end of a meeting, and  
 hurried through when everybody

is impatient to get away. His object will be entirely frustrated if this system be adopted. It is recommended in all affection that it be dealt with as the "Messenger" is at Halifax. Make the reading of it the exclusive business of one of the regular meetings - that is let it take the place of speaking at such meetings and its contents will thus receive fair attention, and it may be incite to thought, and perhaps to writing.

We are able to present in this number what we hope will prove at least the average number of articles. The first, by Bro McKey of Glasgow, on Jesus the Son of God, we commend to special attention. It is a clear and sensible exposition of an important sub-

ject, and according to our thinking, places the question at issue in the proper light. No 2., "Sacrificial Teachings," by J. Wilson, of Halifax, treats of a subject of equal importance, but, if possible, of greater difficulty. It is one on which some difference of opinion exists, and we therefore hope that those of contrary views to Bro. Wilson will answer his articles, in order that the subject may be thoroughly canvassed. We may state that the ~~article~~ present article is one of a series which will appear from time to time in the pages of the "Investigator." Those therefore who may intend to reply had better take notes as the articles appear. "How ought brethren to conduct themselves in the world?" is

from the pen of an old brother living in Heckmondwike (Clisset) and deserves attention. It concerns the practical department of brethren in several important relationships, and perhaps would be more appropriate in the Messenger, though for the reason assigned therein, it has been given a place here. The dialogue "What shall I do to be saved?" must be left to its own merits. Its ~~was~~ insertion herein was suggested by a fact that occasions us no little uneasiness - namely that in one or two meetings, there are unbaptized believers of the gospel of the Kingdom living ~~with~~ in fellowship with those who are in Christ.

We hope the subject will be taken up by those whom it concerns. Let them speak to the brethren through the "Investigator" and justify (if possible) their present position, and so remove the peculiar kind of objection that may and undoubtedly does attach to them in the eyes of many brethren. We have a full list of queries, to which answers have been given to the best of the editor's ability. We hope exception will be taken (where it can be done conscientiously) to these answers, as the object in giving them is as much to elicit the opinions of others as to satisfy the enquirer. Several queries are on hand and

7  
will appear in our next.

Once more we solicit the  
attention of and sympathy of all  
and the active support of those who  
can write, as by that means, the  
interest and efficiency of the ma-  
gazine will be greatly advanced

EDITOR.

## Jesus the Son of God

Some articles having appeared in  
the "Hesperian" on the above subject  
and being convinced that very  
erroneous doctrines are taught  
concerning it even among believers  
of the Gospel of the Kingdom. I have  
ventured to offer a few remarks  
on the subject which I hope will  
tend to do away with a great deal of  
teaching on ~~un~~ unlearned questions which  
generate strife and confusion, and there-  
is so much the more need for this in  
consequence of some parties endeavoring  
to make their own speculations on this  
subject a basis of fellowship, building  
breeds upon the false and unstable ground  
of the religion of the day. —

The doctrines of the Trinity — of the im-  
maculate conception, and of the pre-exist-  
ence of Christ, have been in all ages,  
matters of hot discussion producing divisions,

strife & ill feeling among professing  
 Christians, and even among believers  
 in the Gospel of the Kingdom, how little  
 sympathy is shown to those who step aside  
 from the beaten path seeking intelligence  
 on the subject. It is not enough that we  
 make confession on this subject in the  
language of Scripture. What we are to  
 believe we must know, and understand, as  
 we have to know and understand that Jesus  
 is the Christ or Messiah in the sense the  
 Apostles taught it, and not in the sense  
 the Clergy of the 19th century teach it -  
 I say if we are to believe that Jesus  
 is the Son of God, we must know in  
 what sense we are to believe the statement,  
 otherwise our confidence amounts to  
 nothing. - What is it then to believe  
 that Jesus is the Son of God? In  
 what sense did the Apostles teach it  
 when preaching the Gospel? What did  
 they tell the world concerning Jesus?  
 Simply this, (in addition to the fact  
 that he was appointed of God to rule  
 the world in righteousness) that God had  
 raised him from the dead, so were

to see corruption, - that Jesus had  
 put on immortality, - that he had  
 received from the Father eternal life,  
 that God gave him such a length  
 of days that he should live for  
 evermore, - that he received the image  
 of the heavenly, - that he was born  
 the first of the new creation of God,  
 - that ~~he~~ receiving eternal life and being  
 quickened by the life-giving spirit of  
 the Father he received the Divine Nature.  
 - In this lies his divinity. - Born  
 of corruptible flesh, made in all things  
 like the seed of Abraham, participa-  
 ting in their nature and infirmities,  
 he attained to incorruption, immortali-  
 ty & glory. - That which is born of  
 flesh is only flesh; but Jesus ~~he~~  
 has been born of the spirit and is  
 therefore spirit. He has been  
 reanimated by God the Spirit, and  
 fashioned in the image of the Heavenly  
 - first in our nature or earthly,  
 secondly in the nature and image  
 of the heavenly. In this sense the



Apostles preached his Sonship and in this sense Supreme is he the son of God, the only begotten full of grace and truth. But many more sons will be added to the family of God, who will also be constituted sons or children of God; being children of the resurrection and equal to the angels; but manifested only at the resurrection. Christ however is made higher than the angels, higher than all. Every knee shall bow before him. Every tongue shall confess that he is Lord; and all power in heaven and in earth is given to him. Showing his glory, his power and his name superior to all created intelligences. Very many passages of Scripture speak of the high titles and dignities which the Father has conferred upon his well beloved Son. I shall only refer the reader to the one which speaks of him as

the "Wonderful Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace, all which titles belong to Jesus to whom the dominion of the world to come is given, and when he shall return to this earth He will be King of Kings and Lord of Lords.

Jesus never claimed to be the son of God on account of his supernatural creation; nor does he ever speak of it to the Jews, or ask them to believe it in order that they might have salvation; and in John's narrative which is written "that we may believe that Jesus is the Christ the Son of God" no particular mention is made of the manner of his birth. Indeed the creation of the first Adam, and that of Isaac were equally supernatural with that of Jesus; and as to what is called the pre-existence of Jesus, it is nowhere taught in the word of God directly or as a matter of faith is it ever

preached by the Apostles, and it is here I find fault with the breads of the Clergy, who, blind to the nature of the Kingdom of God, preach the doctrine of the Trinity instead of that of the glorious resurrection from among the dead.

In God only dwells immortality and eternal life. He gave his own life to his Son - that life which in the beginning with the Father, and existed throughout eternity. Jesus received it - as part of his reward, because he pleased the Father by the work of his life and spotless character which, manifested among men, was the "mystery of Godliness." Jesus also became the Author and disposer of this eternal life, and if we seek the Divine Nature, we must look for it from him, as it is only through him that we have life or become brethren of his, Children of the Resurrection & Sons of the living God. —

I hope none of the brethren who know these things concerning Jesus will for a moment think of robbing ~~him~~ him of the dignities conferred upon him by the Father or try to fritter them away in any sense; but let us also bear in mind, readers, that there is another way of robbing Jesus and putting him to an open shame which we will do well to guard against. What is it - if we honour him with our lips, if our hearts are far from him? If we do not his commandment - If we walk not according to his life - "Let us fear, lest a promise being made us of entering into the Rest with Jesus, any of us should fall short."

If you wish to honour Jesus keep his commandments; for he that keepeth his commandments, honoureth both the Father and the Son we need not pride ourselves on the idea of being in the body of

Christ and therefore safe - An army of little congregations (or sects) have sprung up in our day all claiming to be the body of Christ and according to them (Druidites, Mormons, Israelites) those who do not belong to them are in a bad position, altho it is certain we cannot belong to them all.

Christ himself makes up his body putting every member in its right place & decorating it according to his pleasure. His members are at present scattered, and consist of the poor in spirit, the rich in faith, those who hunger & thirst after righteousness. They may not be recognised by the world, and they need not care; for He who is the King of Kings and Lord of Lords shall crown them with the crown of life in the day when he shall make up his jewels, then & not till then, will the fowls of God, the Body of Christ & the first-begotten from the dead be manifested.

Glasgow.

D. Mackay

## Sacrificial Teachings.

The main point of the argument for the substitutionary theory is the manner in which the Jews offered their sacrifices, and the manner in which we typical Christians have defined their view from the beginning to the present. But was not this important? True, the Jews now attach a substitutionary meaning to their sacrifices which they offer at this day; and we who infidels are not previous to following the facts they were each word their heads saying "Hic, hic dies in stead of me." Did this warrant our making the Jewish sacrifices have this interpretation? We think not. The Jewish sacrifices now are altogether human in their thought and result, and have been such since. "He caused the sacrifice and oblation to cease." Hence there can be no basis for any arguments, neither can we admit a sacrifice

1. Dan. ix. 27

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The main-spring of our arguments for the cessation of sacrifices is the meaning of sacrifices. It is argued that the sacrifices under the law were typical of Christ, and derived their value from the blood of the anti-type. But was such their import? True, the Jews now attach a substitutionary meaning to those sacrifices which they offer at this day; and our rabbi informs me that previous to killing the fowls, they wave each wound their heads, saying thine, "this dies instead of me." But does this warrant our making the mosaic sacrifices have this interpretation? We think not. The Jewish sacrifices now are altogether human in their thought and result, and have been such since. "He caused the sacrifice and oblation to cease." Hence there can be no basis for any arguments, neither can we admit reasonings

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Dan. ix. 27

founded upon the Pagan practices; the Word of God; and it alone, can be permitted to explain itself, where it needs explanation. To the Law and to the Testimony let us therefore go.

Paul says, "The Law was added because of transgressions, and also that it was a shadowing of good things to come," thus teaching us that it contained in symbols the principles of religion. Religion is the binding again of severed parties, otherwise the reconciling of man to his God. This purpose the Law served in some measure by being to its bearers a written conscience, (1) but being in all through the flesh it was impotent to justify and give life (2) The Law however was not to blame for this; it was holy, just, and good; - a stern, but equitable, disciplinarian, (3) but man's transgressions caused its severity to appear even to bringing under its curse an innocent Jesus. (4) This however reflects not upon the Law, which was good, having provision for healing the sin-made breaches, and bind man to his God again. - The devout Jew could avert its punitive award.

(1) Rom. 2. - 13, 14, 15. VII. 7, 12, 14. Gal. III. 23, 24. (2) Rom. VII. 14, 15. Gal. II. 21, 25. III. 12. Heb. VII. 19. (3) Gal. III. 12. (4) Gal. III. 13.

which concerned this life only, but he had to look forward through the telescope of the promises for a prospect of future existence. However, all it called for previous to making a believing subject acceptable was a covering over of his sin, and this was provided for in the sacrifice. All sins which were "by," or adverse to, the Law of God were regarded as an offensive nuisance, and needed to be hidden from the view of them who "cannot look upon iniquity." The Law wrote against each indictment the sentence "judgment, death;" but issued a reprieve to all who would claim it in the appointed way. This was the sacrificial institute, which had value individually, and not derogatory. - The sentence was therefore only carried into effect upon the impenitent. - By divine ordinance any criminal might have forgiveness extended to him upon his pleading guilty, and confessing his penitence by a sacrifice. The sacrifice was a means and a lesson, teaching



to every one concerned, that he was a sinner in the sight of God, that he had no life in himself, and merited only death, but that God would not visit the penalty upon him immediately if he acknowledged his transgression. It was instituted as a visible and material testimony of repentance, the like whereof immersion doth now save us, and by it the sincere and understanding offerer shewed that he laid down that sin which made him at enmity with his God, and thus he became reconciled. - That such was the meaning and intention of the Rite of Sacrifice we think is proved in many ways -

1. These offerings were instituted after the transgression, and thus early appeared as valuable only in connection with the moral character of the offerer. (1)
2. The whole Levitical teaching is of a symbolographic kind. For instance blood, the actual matter of value in the sacrifice, is expressive of mortality (2)

(1) Gen. iv. 4 & 7. Heb. xi. 4. (2) Lev. vii. 26, 27, xii. 10 & 14.

It was to be poured out into the dust, whence the man came, and whither he goes; (3) when not used as a "covering" (at-one-ment) for the life-sin. - The Sacrifice of Num. xv is very significant of sin and death; teaching in symbol, what Paul does by words in Rom. vi. 18 & 23. Read also Heb. ix. 13. The holocaust of Lev. i is to a similar import, - a dedication of the donor's person and life to Jehovah as his duty (4). The Sin and Trespass offerings were very plain paintings of evil doing and its consequences. Read Lev. iv. v. vi. 1 & 7, 24, & 30, vii. 1 & 7, which teach that there was no reconciliation and forgiveness previous to confession and restitution. - The Hebrew names of both offerings are confessional; - "to be guilty" - "to miss the mark".

3. They were counted by God as valueless when not offered with this spirit and purpose; (which depreciation would be contrary to all rules where their value derived from their typical character) - Mark how dependant the estimation of the sacrifice is upon personal holiness (5) -

(3) Cor. iii. 19. (4) Rom. xii. 1.

and true conception of God as set forth in the following passages Isa: I 13. 14. 7. 16. 17. 19. Heb: 7. 14 & 9. 15 & 18. Isa I 11 & 12. Jer: vi. 6 & 8. When this, - the Life of the note is left out, and it is regarded as a matter of note, it is rejected (5) "Turkey is better than sacrifices" hence by the obedience (not death) of one man, are being made righteous."

4. And most stubborn argument of all, - the sin offering will be <sup>re-</sup>introduced in the coming age, when, according to popular theology, it will be unnecessary and useless (6) or in their speech, the types will be again brought into operation when the mission of the anti-type is perfected. What a transgression of the laws of divinity logic is this!

Other reasons might be adduced to confirm the conclusion which we arrive at, that in the sacrifices was no substitutionary work, - but these must suffice.

If then there be no expiation in the type it is not a reasonable supposition that the same will be found wanting

(5) Jer: vi. 21 & 23. 2 Sam: xv. 22 & 23. (6) Jer: vi. 21 & 23. xlii. 19 & 27. xlii. 27 & 28.

in the anti-type. - But the consideration of Jesus as the Lamb of God must be reserved for another paper. -

J. Wilson

### The Third? Coming of X<sup>t</sup>.

The Editor of the Investigator in his answer to a query of mine in no 1. by misapprehending misrepresents the meaning. The difficulty was the reconciliation of the idea of our Lord's coming at the destruction of Jerusalem with Paul's in Hebrews ix. 23. and despite the grammatical correction the difficulty remains. Scripturally I conceive no proof that Christ was present or came at the destruction of that city by the Romans; but more especially do I find no idea of a coming without appearance. Parousia and epiphanea are



or "being sign" and "revelation" are inseparable parts of a coming, which we find often spoken of in terms as in Luke xxi. 27, Acts i. 11, Heb ix. 23. Other coming I know not.

If therefore the Messiah was present at the capture of Jerusalem I conceive no other explanation than that he had not ascended. But this hardly agrees with Acts iii. 21. I await some other proof.

W. Dixon

## How Ought Brethren to Conduct Themselves in the World?

To the Editor of the "Investigator"

Dear Brother,

It appears to me to be the duty of every believer in the Gospel of the Kingdom who has put on the Lord Jesus by immersion to be in earnest, particularly in the present faithless age when the promises of God are so little known and so lightly esteemed, and when there is such an all-prevailing tendency to be gay and frivolous and insincere. They ought to be earnest not only in thought, but in deportment, in all

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their dealings in every day life. They  
 ought to be the embodiment of fear-  
 nestness in all their actions. Their  
 ever-breathing prayer ought to be  
 "Lord, what wilt thou have me to  
 do?" What shall I do in order to  
 make known the glad tidings of the gos-  
 pel to dying men around me? What  
 shall I do in order to improve the  
 present political, social, and do-  
 mestic condition of the people;  
 for I think not as some seem  
 disposed to do, that we are not to  
 take any part in the organized move-  
 ments in the world which have for their  
 object the physical, moral, and or  
 intellectual improvement of man-  
 kind. And this difference of view it  
 is which is the cause of this letter.  
 I wish to dispute in a kindly way

the sentiments which were partially  
 expressed in an article by Bro. Roberts  
 which appeared in the Messenger; and  
 those sentiments being advanced on  
 a doctrinal basis, I have thought the  
 Investigator the fittest medium to  
 call them in question. I hold that  
 the brethren ought of all other men  
 to be ever ready in every good word  
 and work, approving of and helping  
 forward everything that is good  
 report and that is calculated to  
 benefit their fellow men. Thus letting  
 their light so shine before men  
 that they may see their good  
 works and glorify their father in  
 heaven who maketh his son to arise  
 on bad & and good and send his  
 rain on the just and unjust  
 alike. On this ground I think they  
 may ally themselves with the

temperance cause or any other movement which like it has the happiness and welfare of our fellowmen for its object. Surely, no one can object to a brother - a Christian in the proper sense - becoming a follower of and promoter of that which is good even if that good be found among the Gentiles. True, it is for him to put off his old Gentile sinful practices and habits of thought; but whatever things are pure and lovely and of good report, these he is to follow after, thus bringing forth fruit and showing his true conversion or change of life. At the same time, I agree that we are not to be conformed to this world even to the extent to which some brethren and sisters think they are justified in doing. The admonition of Paul is that "whether we eat or drink or whatsoever we do, it is to be done to the glory

of God"; and ~~for this~~ <sup>3</sup> therefore we ought not to ~~be~~ be concerned about the outward adorning of the body as the Gentiles are, nor to give the same attention to eating and drinking as they do. We are not to seek our own honour and self gratification. We are not to love the customs and maxims of the world, nor to be led away by its fashions. The love of the Father, and our devotion to Him in preparing ourselves for the Kingdom of God, ought to be the all-absorbing passion of our lives. We are to come out from among mere worldlings in their fashions and aims of life, and be separate and peculiar. The Quakers are to be commended in this respect, ~~for their peculiarities~~ <sup>the point</sup>

of what I would say maybe  
 briefly stated in a sentence - that  
 while we are to be a peculiar people  
 - separate from the Gentiles in their  
 fashions and modes of conduct and  
 motives of life, yet we are to be sea-  
 lous of good works not refusing to  
 join even with the Gentiles when they  
 engage in a work that has good  
 for its object.

It is my intention in future  
 papers to enter more particularly  
 into this subject, which is one that  
 should be discussed among the  
 brethren, in order that we may get  
 nearer the mark of how we ought to  
 conduct ourselves in the world.

I am your brother  
 in the faith and hope of our calling  
 Hebronville Isaac Cressat.  
 Aug 29, 1859.

## What Shall I do to be Saved?

### a Dialogue.

The occasion of the following dia-  
 logue may be stated as follows: - A  
 brother in N.H. (the writer of this paper)  
 anxious to spread a knowledge of the  
 word of life as far as he can, attends a  
 weekly meeting of Campbell's <sup>that had there</sup> where  
 the scriptures are the subject of in-  
 vestigation, and where anyone is free  
 to ask questions or offer explana-  
 tions. Some weeks ago, the 23<sup>rd</sup> chap.  
 of Acts was read: and said brother  
 took occasion to ask the meaning  
 of the word "Arise brother Paul, and  
 be baptized and wash away thy sins."  
 The deliberations arising out of that  
 question he has thought fit to make  
 for an article for the Investigator.

more especially since it (most  
inconsistently) seems to be an open  
question among some who claim  
to be brethren what is proper and  
scriptural baptism, and what con-  
stitutes a man a Christian.

Brother.— What is the meaning of  
the words "Arise and be baptized and wash  
away thy sins?"

Campbelite.— I do not know what our  
friend means.

B.— I mean this: Paul was comman-  
ded to wash away his sins by baptism.  
Now, I want to know in what sense or  
in what manner baptism washes away  
the sins of an individual.

C.— The sins of an individual are  
washed away by Christ's blood, and not  
by ~~the~~ baptism in water.

B.— True, in the proper scriptural  
sense, the blood of Jesus Christ does cleanse  
away sin; but we have it stated before  
us that the act of immersion in

water, has something to do with that  
cleansing of sin; and my question is  
what is that something? ~~what~~

C.— All that we can say is that it  
has something to do with it; but we can  
not say how. It is faith in Christ's blood  
that cleanseth away sin.

B.— My meaning may be better  
expressed by illustration. It is granted  
that the act of immersion of water  
as divinely enjoined is made one con-  
dition or means of the forgiveness of  
sins. Now, suppose you immerse an  
idiot or an untutored savage, calling  
over him the appointed formula,  
will that act have the sin-washing qua-  
lities which it is said to have had in the  
case of Paul?

C.— Certainly not.

B.— Then suppose the case of an  
individual of upright disposition, yet  
ignorant of the Scriptures, he comes to  
know that there was once in the world  
a man Jesus Christ, and who is now

having: and that this man was sent of God, to confer benefit on the human family. Further, without knowing the precise kind of benefit to be conferred, he learns to all who wd receive it are commended to be baptized in water, and honestly presents himself for immersion, wd you immerse such a man, and wd baptism in his case be what it was in Paul's?

C. Certainly not: his knowledge wd be deficient.

B. Then suppose the case of an honest hearted individual who has perverted and altogether erroneous conceptions of the Salvation wh<sup>ch</sup> Jesus came to accomplish - who hopes for something wh<sup>ch</sup> has never been promised, and does not know that wh<sup>ch</sup> has been promised, what wd you say of the immersion in water of such an individual.

C. I wd say what I have said of the rest, that the immersion of such

an individual would not be the way to him wh<sup>ch</sup> is unto salvation and wh<sup>ch</sup> introduces to the new man.

B. Then, if I gather rightly, from your remarks, your idea in the matter is, that the act of immersion in water, though indispensable, is nothing in itself except in so far as connected with the faith or understanding of the individual immersed.

C. Precisely so: baptism is only for those who understand and believe the gospel, or the glad tidings which Jesus proclaimed. As Paul writes in the 5<sup>th</sup> Chap of Ephesians: "Christ cleanseth the Church with the washing of water by the word." It is immersion in water is no cleansing except in its connection with the word of faith. Again it is written in Acts VIII. "When they believed Philip's preaching the things of the Kingdom of God, they were baptized both men and women."

As I was saying, it is only when an individual believes the true preaching of Jesus Christ and his apostles that baptism is baptism. It then introduces into Jesus Christ; as it is written "As many of you as have been baptized into Christ have put on Christ." But where there is no understanding of the one faith, baptism is merely a dipping in water, and has no religious significance. It is nothing more than a bath.

B. You have just made the explanation that I was seeking for; namely that a certain amount of knowledge is necessary before the act of immersion can be that sin-washing baptism which introduces into Christ, and that immersion without that knowledge, however sincerely attended to, is not scripturally valid; and I presume it is therefore your belief that if an individual were baptized in ignorance of the true

gospel proclaimed by Jesus Christ, however honest, his immersion would be as nothing, and that when he did come to know the truth, baptism would be just as necessary as if he had never been immersed!

C. - Exactly so;

B. - You would not say then that such an individual had been twice baptized?

C. - No; <sup>because</sup> his first immersion was not baptism, but a simple meaningless submersion in water. He would be re-immersed, but not re-baptized, and only in his last immersion would he become partaker of the one baptism.

B. - Well, since that point is settled, the next question that naturally arises in my mind, is what is the nature and extent of the knowledge requisite to constitute the immersion the sin-washing institution under consideration?

C. - Well, we can only abide by



the words in that matter. What said # Paul to the gaoler who enquired "What must I do to be saved?" "Believe in the Lord Jesus Christ, and thou shalt be saved." Now, therefore, if any man simply believe in him, he is a fit subject for baptism.

B. Yes; that is very true in the scriptural sense of these words; but then the question <sup>is</sup> what is signified in the word "believing on Jesus Christ"? It must be kept in mind that the apostles had been proclaiming certain things concerning Jesus Christ: and therefore in commanding their contemporaries to believe in Jesus Christ, they commanded them to believe the things they had been proclaiming concerning him?

A. True; and the things they proclaimed concerning him were very simple, namely that he had been sent into this world to save the souls of men; and that ~~to~~ in order to accomplish

this, he died upon the cross, was buried, rose the third day, and ascended to the right hand of God.

B. I am aware that what you have stated is the generally received belief as to the purport of these teachings; but I think there is reason to question the correctness of that belief. I do not say that the things you have stated are untrue in themselves. All I mean to insinuate is that they do though an undoubted part of the things set forth in their proclamation, they by no means form ~~any part~~ the great burden of that proclamation, but only a subordinate and necessary part, and therefore that they are not, <sup>exclusively of the things</sup> ~~anything~~ like the things which they commanded men to have faith previous to immersion. And I do here remark concerning the matter that we cannot have "fact" in the strictly proper sense in historical facts such as those are which you have set forth as the things pro-

Claimed or the gospel preached by the  
 apostles. <sup>The</sup> faith has reference to some  
 thing promised. It is a confident be-  
 lief in the mind that anyone (whoever  
 he be) will perform any particular  
 thing wh has been promised. Belief  
 in things wh have already taken place  
 is not "faith" in the proper sense, but  
 a simple assent to what cannot  
 be denied. I make this remark to  
 suggest  
 that inasmuch as the things  
 preached by the apostles are collectively  
 designated the "one path, and one  
hope" the gospel must contain some  
 thing wh refers to events not im-  
 fulfilled, and must be something more  
 than a setting forth of past facts.

A. - Well, perhaps you will show us what  
 these other things are?

B. I shall be very happy to do so;  
 but meanwhile, the night <sup>is</sup> fast, and we  
 had we not better adjourn the investigation  
 to next night?

(To be continued.)

Robert Roberts  
 Huddersfield

## Queries. -

Bro. J. Cundall of Hali-  
 fax enquires, whether there is  
 sufficient information in the scriptures  
 to enable us to form any opinion  
 as to whether there will be any dis-  
 tinction in the future age between  
 brethren & sisters, or whether sex  
 will be entirely abolished?

We can only say that there is  
 no positive testimony on the subject,  
 and that we are left to speculation.

It is thought by some that the saying  
 of Jesus that "in the resurrection they  
 neither marry nor are given but are as  
 the angels in heaven" distinctly affirms  
 the absence of sexual distinction;  
 but this is not so clear. His state-  
 ment only goes the length of saying

that whatever be the nature of the distinction between brethren & sisters in the future age, they do not form the sort of alliances which they do now.

It does not prove the absence of distinction, not even by inference but contrarywise to our thinking.

As to the expression "they shall be as the angels of heaven" - who knows sufficient of the angels to say what distinctions may or may not subsist among them? There is no testimony in Scripture on the subject; not even ground for assumption; and therefore the phrase in question proves nothing.

There may be distinctions among the angels or there may not: We don't know as to the brethren & sisters, our natural sense of the fitness of things would lead us to suppose that their present distinction will be maintained in some different or modified form in the future age.

Paul tells the Thessalonians that they who had fallen asleep, for whom they

were sorrowing deeply, and who for aught we know may have comprised sisters, would God bring with him at the resurrection. Now if their natures are <sup>so</sup> changed, as to destroy all distinction between brethren and sisters, it is difficult to perceive the propriety of Paul's statement. It was the same persons who had died that were to be raised again; and how a dear sister transformed into a man or any thing else, could be said to be the same person, we are at a loss to conceive.

Again we have such an expression as "ye shall be my sons and daughters;" and seeing that the relationship entered into by the individuals spoken of in these words, is an eternal one which the accident of death cannot destroy, it is strongly probable that the distinction of son and daughter will likewise be permanent and eternal. Again Paul says of the sisters

that they are the daughters of Sarah if they continue in a certain course of conduct. Now as Sarah had been dead many hundred years when Paul pronounced these words, it cannot be supposed that he would have likened her to a mother except that character was to pertain to her in the resurrection.

Again there is this further consideration. Woman was created before the fall and was the companion of man in her paradisaical perfection. Is it not therefore strongly presumptive that when man is restored to his original purity, woman will still be his companion to enhance the bliss of his future glory and beautify his eternal existence? We do not say it will be on the same basis; but that there will be some such relationships between them seems strongly probable.

Bro - Richard Whitworth of  
Halifax,

enquires whether the appearance of Moses and Elijah on the mount of transfiguration was a reality or a vision?

We reply that as the transfiguration of Jesus was real, it is safe to presume that the appearance of the two personages in question was also real and not visionary, until some necessity arising from the thing itself can be shown for supposing it was otherwise.

Brother Frank Shuttleworth of Halifax, enquires when and where will the marriage supper of the Lamb be celebrated. - in heaven where Jesus now is - in kind air immediately after the ascension of the saints. - or, on the earth after the establishment of the Kingdom? We should say, after the establishment of the Kingdom; because it is written "Ye shall eat and drink."

drink with me at my table in my kingdom"; and because also that Jesus is literally explaining in one place what he parabolically represents in another, under the figure of certain men being excluded from the marriage supper of a great king, says "and they shall see + + + Abraham, Isaac & Jacob sit down in the kingdom of God, and they themselves cast out." The kingdom of Israel's king, which is the kingdom of God will not be in heaven, or in quiet-air, but in the land of Israel; therefore the marriage supper will take place on earth - in Jerusalem probably, after the kingdom has at least been partially (if not altogether) established.

The same brother enquires - was the prophecy of Malachi respecting the coming of Elijah fulfilled in John the Baptist; or do we look for

Elijah appearing as the herald of our Lord's second advent. Angels announced the birth of Jesus on the occasion of his first advent; and his voice in the wilderness proclaimed his entry upon his public ministry, and may we not much more expect that his return to the earth in power and great glory will also be preceded by some heavenly messenger to prepare the way before him?

The latter part of Bro. S.'s question ~~is~~ admits of a ready answer in the affirmative.

The prophecy of Malachi was not fulfilled in John the Baptist. John was not the real Elijah that went up into heaven in a chariot; and yet he is said by Jesus to be Elijah.

In what sense was he Elijah? The angel's message to his mother explains the matter. "Thou shalt go forth in the Spirit."

and House of Elijah." In this respect - in the character of his mission, and the peculiarity of his person - he was a second Elijah - a man of might arrayed in all the spirit & power of the stern old prophet who confounded King Ahab in days gone by; but he was distinct from the "Man of God" whom he resembled, and who will assuredly precede the great & dreadful day of the Lord as John did when he came to preach the acceptable year of the Lord. Malachi distinctly says so; and Jesus confirms his testimony. He says "Elias shall truly first come and restore all things" Matt. XVII. II.

Bro- William Horrie, Newbury asks whether there is any authority in scripture for brethren preaching the gospel?

We reply emphatically there is. Rev. XXII. 17. "and the Spirit and the

Bride say come". The bride is the Lamb's wife; the Lamb's wife is the church; and the church is the collective name given to the aggregate of the brethren. Therefore the Spirit and the brethren say come. Furthermore, "Let him that heareth say, come; and whosoever will, let him take of the water of life freely" Have you heard the word of life? That's your commission to go and preach it.

Bro. Wilson of Halifax, enquires what became of those who came out of their graves after the resurrection of Jesus?

The answer is, we cannot tell, as there is no testimony on the point; but the likelihood is, that they went back to their graves again in the ordinary course of nature like other mortals. This is the likelihood also.

in the case of Lazarus, Dorcas, the son of the widow of Narephtha in the day of Shab, the son of the widow of Kain, and the other dead raised in the course of the miracles of Jesus and his Apostles. They were simply made alive again as mortal human beings, and not raised to incorruptibility.

Brother Isaac Christ of Hechmondwike, enquires, what was the nature of the event which took place when Saul went to consult the Witch at Endor; Was Samuel with whom Saul conversed a reality or a Clairvoyant illusion?

Taking Samuel's statement, we incline to think it a reality. He says "Why hast thou disquieted me to bring me up?" This shows that because of Saul, he had been brought up of God from the grave in which

he had recently been interred at Ramah, whence he had doubtless been conveyed by the Spirit of God (like Ezekiel,) to Endor for the purpose of confronting and confounding Saul. As to the connection of the affair with a woman of familiar spirit, the instance is only one of many where God avails himself of human errors and customs to confound them and to carry out his own purposes. It is evident that the result obtained by "the Witch" in this case was different from any former occasion for when she saw Samuel, she cried out, with a loud voice. To see a real person was something she did not expect to see, and she was therefore seized with terror.

Bro. John Horrie, of  
Edinburgh, asks a question  
concerning Jesus Christ which  
we shall answer in our next.

EDITOR.

Brethren and sisters are  
respectfully and affectionately  
invited to forward all questions  
of Scriptural difficulty to

97 HEBBLE ROW

Bradford Road

Huddersfield.

They will be answered by the  
Editor if he can; and in any  
case they will be laid before  
the brethren for explanation.

## Standing Notices.

This Magazine is not intended  
for personal perusal, except  
in cases of isolated individuals,  
inasmuch as it would take an  
unreasonable <sup>length of</sup> time to go round  
the brethren if read in that way.  
It is intended for congregational  
reading, and may justly have that  
prominence and attention in the re-  
gular meetings which the various  
brethren who write in it would have  
if they were personally present.

Send articles to Robert Roberts.  
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Huddersfield. If you cannot write  
two copies one for the Scotch and one



for the English Magazine, — send  
 one, and the other will be trans-  
 cribed in Huddersfield.

### Tract Fund.

We have as yet received no  
 subscriptions towards the Tract  
 Fund. We are in a position to  
 print the enclosed tracts at  
 5/ per thousand, or 60 per hundred  
 — if a good many thousand are  
 taken. This is a very low rate  
 as one of the tracts is printed on  
 both sides. The recommendation  
 of the Nottingham conference, which  
 we are very anxious to have carried  
 out, is, not that each church shall  
 order and pay for so much; but  
 that all shall give towards a

### THE KINGDOM OF GOD.

THAT the Kingdom of God will be established upon the earth,<sup>1</sup> and be everlasting in its duration.<sup>2</sup> That the once crucified Jesus of Nazareth—the Lord of Life, now exalted at the Father's right hand—is the Anointed King.<sup>3</sup> That the glorified saints, washed from their sins in the blood of the Lamb, will be its princes and subordinate sovereigns.<sup>4</sup> That the Jews who own their supremacy will be the immediate subjects—to be gathered out of every nation for this purpose.<sup>5</sup> That the government will be absolute and divine, and not left to the will of any people.<sup>6</sup> That Jerusalem will be its capital, and the Holy Land its immediate locality.<sup>7</sup> That the image of human Satan-power, the constitution of sin, embodied in the governments of the world—ecclesiastical, monarchical, and republican—will be destroyed.<sup>8</sup> And that all nations will serve and obey Him who is the appointed Governor of nations, and participate in that glorious righteousness, peace, and prosperity which shall characterise his reign,<sup>9</sup> are truths which illuminate every page of the Bible; constitute the promise made to Adam,<sup>10</sup> Abraham,<sup>11</sup> David,<sup>12</sup> and all the ancients;<sup>13</sup> the Gospel proclaimed by Jesus,<sup>14</sup> Peter,<sup>15</sup> Paul,<sup>16</sup> Stephen,<sup>17</sup> and Philip<sup>18</sup>—the Gospel to be believed for righteousness and salvation; and the only glad tidings which shall revolutionise the mind, change the motives, and induce purity of life, personal holiness, disinterested philanthropy and benevolence, and unreserved obedience to the will of God.

To participate in the honour and glory of this Kingdom, it is necessary to be adopted into the family of Abraham, by believing the things concerning the Kingdom of God and the name of Jesus Christ, and immersion into the name of the Father, Son, and Holy Spirit.<sup>19</sup>

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|--|---|
| 1. Ps. ii. 8; lxxii. 8-11; Jer. xxxiii. 5, 8; Ez. xxxvii. 20-28; Dan. ii. 35, 44; vii. 14, 27; Joel iii. 16, 17, 21; Micah iv. 7, 8; Ob. 21; Zec. xiv. 9, 16-19; Luke i. 32, 33; Rev. ii. 26, 27; v. 8-10; xi. 15. | 7. Gen. xiii. 15; xvii. 5; Is. ii. 3; xxiv. 23; Micah iv. 2, 7, 8; Joel iii. 17, 20, 21.  |
| 2. Ps. lxxxix. 29; Is. ix. 6, 7; Dan. ii. 44; vii. 14, 27; Micah iv. 7; Luke i. 33; Heb. i. 8; xii. 28; 2 Pet. i. 11; Rev. xi. 15.   | 8. Gen. iii. 15; Ps. ii. 9; xlix. 7, 8; lxxii. 4, 9; Is. lx. 12; Dan. ii. 35, 44; vii. 9-27; 2 Thea. ii. 7, 8; Rev. xvii. 10, 14; xviii.; xix. 17, 21; xx. 1-3. |
| 3. Ps. ii. 1-9; Is. ix. 6, 7; llii. 10-12; Jer. xxxiii. 5-7; Ez. xxxvii. 24, 25; Dan. vii. 13, 14; Luke i. 33; John i. 49; Acts ii. 31; xvii. 31; Heb. i. 8; Rev. xvii. 14.  | 9. Gen. xii. 3; xxii. 18; Ps. lxxii.; lxxvi.; Is. ii. 2-4; xl. 1-10; Micah iv. 1-5; Zec. x. 11; Luke ii. 14; Gal. iii. 8.                                       |
| 4. Dan. vii. 18, 27.   | 10. Gen. iii. 15.   |
| 5. Jer. xxxiii. 5-9; xxxii.; Ez. xxxvii. 20-28; Micah iv. 6; Mat. xix. 28; Rom. viii. 17; 2 Tim. ii. 12; Rev. ii. 26, 27; iii. 21; v. 10; xx. 4.   | 11. Gen. xii. 3; xxii. 18; Gal. iii. 8; Heb. xi. 10.  |
| 6. Ps. ii. 9; lxxii. 2-4; Is. xi. 2-5; Dan. cvii. 14, 27; Mat. xxviii. 18; John xvii. 2; 1 Cor. xv. 27; Eph. i. 22; Heb. ii. 8; Rev. xxii. 5.  | 12. 2 Sam. vii. 9-16; Acts ii. 30.  |
|  | 13. Heb. iv. 2; xi.; Jude 14.   |
|  | 14. Mark i. 14, 15; Luke iv. 43; ix. 2.   |
|  | 15. Acts ii. 30; iii. 19-26; x. 37; 2 Pet. i. 11.   |
|  | 16. Acts xxvi. 6, 7; xxviii. 23, 31.  |
|  | 17. Acts vii. 1-53.   |
|  | 18. Acts viii. 12.  |
|  | 19. Mark xvi. 15, 16; Acts ii. 38, 39; viii. 12; Gal. iii. 25-27.   |