

Exhortations by John Thomas

God's Design in the Creation of the World

Moses and the Prophet Like Unto Him

Representative Things

Momentous Truths

"The Good Confession"

The Gospel in Macedonia

Beware of Covetousness

Be Not Discouraged

Preach the Word

Dr. Thomas Addresses His Readers

GOD'S DESIGN IN THE CREATION OF THE WORLD

A WISE master Builder never begins to build without a design. This he drafts after a scale of so much to the foot. This is the extension, or time, so to speak, of the building to be erected. Having well considered the whole, he concludes, that it is the best possible plan that can be devised in harmony with the principles of architecture. It then becomes, his purpose, his foreordination, predetermination, or design. All subsequent arrangements are made to conform to this recorded purpose, because it is the very best his most deliberate wisdom and ingenuity could devise.

The next thing he does is to collect together all the necessary materials, whether of brick, stone, lime, sand, wood, or aught else that may be needed. If a spectator desired to know what all these crude matters were heaped up together in one place for -- the Architect would reveal to him his purpose by submitting the draft of his plan in all its lines, circles, angles, etc.; and he would describe to him such an arrangement of the materials as would impress the spectator's mind with an image of the edifice, though it would fall infinitely short of the reality when perfected.

If we suppose the mansion to be now finished, the Architect would then order the materials which were left, as unfit to work into the building, and therefore worthless -- such as broken bricks, split boards, sand, and so forth, to be cast out as rubbish to be trodden under foot, or to burn. Thus the edifice is built out of the accumulated materials, according to the outline of the draft, or purpose of the Builder; and the work is done.

Now, the Great Builder of the Heavens and the Earth is God. He either made all things at random, or He did not. Who will say that the Creator permitted chance to elaborate the terrestrial system? The scripture declares that every thing was measured, meted out, and weighed, and that the Spirit of the Lord executed His work without any to counsel or instruct Him. As it is written, "Who has measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?" (Isa. 40:12).

God then, had in His own mind a pattern, or design, of all the work that was before Him, before He uttered a word or His spirit began to move. This design, or archetype, which placed the beginning and the end of all things before Him in one panoramic view, was constructed in harmony with the principles -- the eternal principles of His unbounded realm; which coincide with the immutable attributes of His character. The work He was about to execute was for His own pleasure; for, says the scripture: "Thou hast created all things, and for thy pleasure they are, and were created". *But when the work is finished, which for His own pleasure God labours to elaborate, what will it consist in?* This inquiry we make as spectators of the wonders of creation, providence, and redemption. We behold the materials of these departments of Eternal Wisdom, and we ask to what are they all tending? What temple, or edifice, is the Divine

Architect raising for His own pleasure or glory? If we turn our thoughts within us, there is no voice there which unfolds the philosophy of His doings ; if we soar into the heavens, or descend into the sea; if we search through the high places of the earth -- we find no answer; for "Who hath known the mind of the Lord, who hath been his counsellor, or who hath instructed him?" No; if we would ascertain what God designs to elaborate out of the past, the present and the future, we must be content to assume the attitude of listeners, that He may reveal to us from His own lips what He intends to evolve in the consummation of His plans.

God has caused a Book to be written for our information upon His design-His ultimate purpose in the works of creation, providence, and redemption; which are the three grand divisions of His labour, and are all tending to the development of one great and glorious consummation. This book is termed THE BIBLE.

If we take up a book, how would we proceed to ascertain the end the author had in writing his book? We should read it through carefully, and thus having made ourselves acquainted with its contents we should be prepared to answer the question intelligently and accurately. Why do we not do so with the Bible? God is the Author; Moses, the Prophets, and the Apostles are but the amanuenses of the whole. If then the question be put, what end had God in view in the six days' work of the creation; in His subsequent providential arrangements in relation to man and nations; and in the propitiatory sacrifice of the Lamb of God; we proceed in the same way with the Bible in which He tells His own story, and answer accordingly to the light we have acquired.

Now the Book of God is peculiar in this -- it narrates the past, the present, and the future all in one volume. We learn from the accuracy of its details in relation to the past and the present, to put unbounded confidence in its declarations concerning the future. In ascertaining, therefore, the ultimate design of Eternal Wisdom in the creation of all things, we turn to the end of the Bible to see what God has said *shall be as the consummation of what has gone before; for what He has said shall be the permanent order of creation, must be the end He originally designed before ever the foundations of the earth were laid.*

Turn we then, to the last two chapters of the Book of God. What do we learn from these? We learn that there is to be a great physical and moral renovation of the earth; that every curse is to cease from off the earth; and that it is to be peopled with men who will be deathless, and free from all evil; that they will then all be the sons of God, a community of glorious, honourable, and incorruptible beings, who will constitute the dwelling place of the Lord God Almighty and the Lamb, the glory of whose presence will give a brilliancy to the globe surpassing the splendour of the sun. The globe a glorious dwelling place, and its inhabitants an immortal and glorious people, with the presence of the Eternal Himself -- is the sum of the consummation which God reveals as the answer to the question concerning His ultimate design. The following testimonies will prove it.

"The inheritance of the saints in light" (Col. 1:12); "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Pet. 1:4); "I saw a new heaven and a new earth ... and there was no more sea. And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he himself will be with them, their God. And God shall

wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things (or "Heaven and Earth" in which they existed) are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (ApOC. 21:1-7). "And there shall be no more curse" (22:3).

Now the creating of all things new implies that the constitution of things that preceded the New Creation was an old system, which had answered the end for which it was arranged in the first instance. This old system, termed by John "the former Heaven and the former Earth", is manifestly the system of the World, based upon the six days' creation; for the former things", which had passed away in the vision, were the sea, death, sorrow, sin, the curse and all their correlatives. This Old Creation with its constitution of time, then, is but a grand system of means to a still grander and inconceivably more magnificent Creation, which will be of an unchangeable and eternal constitution. The old Mosaic Heavens and Earth are to the New Creation, as the accumulated materials of a building are to the edifice about to be built: and hold the same relation to the New Heavens, as the animal system does to the spiritual. We repeat, then, that the creation of the Six Days, which we have termed Mosaic, because Moses records their generations, was not the end but the beginning, when God commenced the execution of His purpose which He had arranged ; the ultimatum of which was, to elaborate by truth and judgment as His instrumentality, a world of intelligent beings, who should become the glorious and immortal population of the globe under an immutable and eternal constitution of things.

We come now to a very interesting, and indeed, immensely important inquiry, namely, upon what principle, or principles, did God propose to carry out this ultimate design in relation to the peopling of the Spiritual or Eternal World? Was it upon a purely intellectual, or purely moral, or purely physical principle, or was it upon all these three conjoined? For example, He peopled the present animal world by creating a human pair, and placing them under the natural, or physical laws; will He people the spiritual world by physical generation and physical regeneration, or upon some other principle revealed in His word? To these questions we shall endeavour to reply.

As the doings of the Almighty are all for His own glory, we would ask this question: Would it have been to the glory of God, if He had made man a mere machine? -- had He made inexorable necessity the law of His nature, which he must yield to, as the tides to the moon, or the earth to the sun? Who will affirm it? The principle laid down in the scripture is, that man honours God in obeying His laws; but this honour consists, not in a mechanical obedience, such as matter yields to the natural laws, but in a voluntary obedience, while the individual possesses the power not to obey, if he thinks best. There is no honour, or glory to God, in the fall of a stone to the centre of the earth; the stone obeys the law of gravitation involuntarily: the obedience of man would have been similar had God created and placed him under a physical law, which should have necessitated his motions, as gravitation doth of the stone.

Does a man feel honoured, or glorified, by the forced obedience of a slave? Certainly not; and for the simple reason, that it is involuntary, or compulsory. But let a man, by his excellencies,

command the willing service of free men -- of men who can do their own will and pleasure, yet voluntarily obey him, and if he required it, are prepared to sacrifice their lives, fortunes, and estates, and all for the love they bear him; would not such a man esteem himself honoured and glorified to the highest degree by such signal conformity to his will? Unquestionably! and such is the honour and glory which God requires of men. Had He designed a mere physical obedience, He would have secured His purpose effectually by at once filling the earth with a population of immortal adults, so intellectually organized as to be incapable of a will adverse to His own -- who should have obeyed Him as the piston rod and wheels do the steam by which they are moved ...

The following testimonies will show the principle upon which God designs to people the Spiritual World. "I will give unto him that is athirst of the fountain of the water of life freely; and he that overcometh shall inherit all things"; (Rev.21:6,7) "Blessed are they that do his commandments, that they may have right to the Tree of Life, and that they may enter through the gates into the city" (Rev. 22:14) "To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise, of God"; (Rev. 2:7) "He shall not be hurt by the second death "; (Rev. 2:11) " To him that overcometh, and keepeth my works to the end, I will give power over all nations: and he shall rule them with a rod of iron"; (Rev. 2:26, 27) "If thou doest well, O Cain, shalt thou not be accepted?" (Gen. 4:7) "These things are written that ye may believe, and that believing ye may have life through his name" (John 20:31) -- not a miracle; "As many as received him, to them gave he the power to become sons of God, to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but were born of God " (John 1:12, 13) " He that believes the gospel and is baptized shall be saved; (Mark 16:16) "God will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, honour, immortality -- eternal life"; (Rom. 2:5-7) -- but of testimonies there is no end. The law of the Lord is perfect and without a single exception, There are no "perhapses", or "maybes"; it is not "yea and nay, but amen -- so let it be -- in Christ Jesus". The only way to the Spiritual World is in the path of obedience to the law of God.

Now from these testimonies it is plain that to attain the rank of sons of God in the Eternal World -- where indeed all are sons without exception -- human beings without respect to age, sex or condition, must believe and obey the truth; for "without faith it is impossible to please God"; (Heb. 11:6) it does not except infants, idiots, and pagans; but it declares the principle without qualification. If faith then be required, it is manifest that God designed to move men by motive, not by necessity-- *but by intellectual and moral considerations.*

Behold, then, the conclusion of the matter. There are two Systems, or Worlds, in the purpose of God; the one, the Animal, the other, the Spiritual. Out of the animal, as the aggregate of buildings materials, God designs to elaborate the Spiritual World, as a new palace in His empire. This new dwelling place for the Divine Majesty is to consist of a sealess and luminous globe, and peopled with myriads of glorious, honourable, and incorruptible men, of equal rank and station with the angelic host. The means by which He proposed to consummate this magnificent conception were, first by His creative energy; secondly by His providential arrangements; thirdly, by the moral force of truth, argued and attested; and lastly, by judgment, and recreative energy in the destruction of the wicked and formation of the New Earth.

The principle upon which animal men might attain to the Angelic Order in the Spiritual World of which we speak, He has laid down as a voluntary obedience to His law under the several constitutions He has arranged. Hence, He created man "free to stand and free to fall" -- capable of doing, or not doing, as he preferred; but responsible for the consequences to the extent of the knowledge imparted to him. It is true, God could have ordered things otherwise, and have prevented much present suffering; but He did not, and the best reason that can be given is, that it was not His pleasure.

MOSES AND THE PROPHET LIKE UNTO HIM

Moses was the great-great grandson of Jacob in the line of Levi, Kohath and Amram. He was born in Egypt in the year of the world 2383, which, according to our computation published in *Elpis Israel*, was 727 years after the Flood, and 350 years after the confirmation of the promise of Canaan to Abraham and his Seed for an everlasting possession. He was named Moses by Pharaoh's daughter, importing that he was saved out of the water. We do not propose here to compile a history of this, the greatest man of his time, and of the sixteen centuries and a half which succeeded the passage of the Red Sea. It cannot be better related than it is in the admirable writings current in his name. Our object is to call attention to him as a representative man -- a man representing or typifying another man, even "the Man Christ Jesus". (1 Tim. 2:5)

The history of Moses is representative from his flight into the country of Midian, Arabia Petrea south of Mount Sinai, to his decease when the Lord hid him from his nation. There was a likeness, indeed, between Moses and Jesus in their infancy; for while the life of Moses was jeopardized by the decree of Pharaoh, Jesus was also endangered by the mandate of Herod against Rachel's children of two years old and under. But Jehovah preserved them; and thus were they cast upon Him from their birth, and kept in safety, or "made to hope" upon their mothers' breasts (Matt. 2:13-18; Psa. 22:9,10). There was a resemblance also in the high qualifications and faithful self denial of these two personages in their manhood. "Moses was learned in all the wisdom of the Egyptians, and was mighty in words, and deeds." (Acts. 7:22) This was previous to his attaining the age of forty years. To this time, though the adopted grandson of Pharaoh, and heir apparent of the Egyptian throne, and surrounded by the licentious notables of its court, where the God of Abraham was unknown, Moses was a man of faith - - a learned, mighty and faithful man, who might have worn the crown of the greatest monarchy of the age, with all its treasures; but he renounced them all, and became a fugitive, and companion of oppressed bondmen, that he might share in the kingdom to be established under Abraham's Seed in the adjoining country of the Canaanites (Heb. 11:24-26).

Jesus, too, was the most learned and the wisest man of that or any other age before or since. He was wise and learned by divine intuition (John 7:15-17); and in the language of Cleopas, "was a prophet mighty in deed and word before God and all the people" (Luke 24:19). His political self-denial was as conspicuous as that of Moses. Thrice he refused dominion and a crown at the hand of any power inferior to God (Luke 4:5-8; John 6:15). "All these tetrarchal kingdoms of the land", said their possessor, "will I give to thee, if thou wilt do homage for them to me"; but on such terms he rejected them. He knew that all upon Israel's land was his, and the world in its widest sense beside. A then present possession would have saved him much suffering, and have exalted him at once to honour and glory. But he knew that to receive even his own at the hand of the enemy would be to forswear the supremacy of Jehovah, and to become Satan's king instead of God's. "Thou shalt do homage to the Lord thy God, and him only shalt thou serve." These were the words of Moses to which he had respect as the words of Jehovah. He knew that to receive the kingdom, glory and dominion of the world from any other power than God would be to descend from the high position of the predestined representative of the Divine Majesty upon the earth for ever, to the degradation of a mere equality with Caesar and the world-ruler of the age. Yea, like Moses, "he had respect unto the recompense of the

reward"; and "for the joy that was set before him" he refused to let the people make him king, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season".(Heb. 11:24-26) The "kingdom is not from hence" (John 18:36). It can only be received with eternal honour and glory from thence; that is, from God, not from Satan nor the people. Moses and Jesus understood this well; therefore Moses forsook Egypt, and Jesus forsook Palestine, that they might receive the royalty from God at the appointed time.

Thus far the resemblance between Moses and Jesus is complete. Cradled in peril, saved of God, and hopeful of the same promise, they were men of renown in word and deed, whose faith was "made perfect" (John 17:23; Gal. 3:3; Heb. 5:9; 11:40; 12:23; James 2:22; 1 John 4:17,18) by their works after the example of their father Abraham (James 2:22), leaving behind them illustrious exemplifications of the truth that the enjoyment of the pleasures of sin for a season (Heb. 11:25) is incompatible and fatal to an inheritance of the kingdom of God.

But here the present similitude between them is suspended. Moses and Jesus were indeed the rejected of the nation, as is already implied in the allusion to their departure from their people, the one into Midian, where he met with God in the bush; and the other to a far country, where he is still in the presence of Him whose glory illumined the rocky Arabia: but as yet, unlike the case of Moses, Jehovah has not sent Jesus from "holy ground", (Ex. 3:5; Acts 7:38) shining unapproachable light, to be a ruler and a deliverer, to bring the tribes of Israel out of the land of the enemy, even those tribes which said unto him, "Who made thee a ruler and a judge? Away with such a fellow; we will not have him to reign over us!" (Ex. 2:14; Acts 22:22; Luke 19:14)

But Moses, whom they refused, they afterwards received as their commander, legislator, and king. They placed themselves under him as Jehovah's representative, through whom the nation should obtain political independence and organization, and by whom it should be put into possession of a country, even of that country from which their fathers came before they migrated into Egypt, and which was promised to Abraham and his Seed for an everlasting possession (Gen. 12:1-3;13:14-17;15:7, 8,18-21;17:5-6).

This was an acceptance of Moses which finds no counterpart in the annals of Israel and the history of Jesus. They have refused him as they refused Moses, but a like acceptance of him is yet to come.

From the accession of Moses to the leadership of the Twelve Tribes of Israel, his history is that of the nation also. He is no longer to be contemplated as an individual isolated from his people; but as a prophet (Deut. 34:10), a mediator (Exod. 24:2; Deut. 5:5; Gal. 3: 19), a lawgiver, a man of war (Exod. 14:25-27; Num. 21:34), and a king (Deut. 33:5). These were his relations to Israel from his second appearing in their midst to the end of his career. He was a mediator- prophet, a lawgiving-prophet, a warrior-prophet, and a royal-prophet. He was not simply a man through whom God spoke to the tribes of Israel as he spoke to them through Ezekiel -- a man whose functions were restricted to the utterance of the divine purpose; but a man who was not only to speak but to execute the will of Jehovah , whose servant he was.

Now the reader will see by consulting the references that Moses was precisely the kind of prophet we have indicated. During his administration of the national affairs, Jehovah spoke by him alone. At the commencement of his career, before he was accepted by the nation, he was sent to the people as a prophet-preacher, announcing that the time had arrived to redeem Israel from the power of them that hated them, and to establish the kingdom of God in the promised land - that glorious kingdom of which they were to be the priestly and holy nation

(Exod. 19:5,6). This proclamation of "the Everlasting Gospel" (Rev. 14:6) they believed for a while; and in consequence placed themselves at the disposal of Moses, that they might obtain its promises at his hand. "The gospel", says Paul, "was preached unto them"; (Heb. 4:2) that is, by Moses: but it did not profit that generation, because their faith failed them. They had faith enough to escape from Egypt, but they had not faith enough to enable them to enter the promised country, and to possess it Mosaicly; much less faith had they to obtain a right to it everlastingly, under the covenant which provides for the priesthood and royalty of Christ.

But, as is well known, the character of Gospel-preacher was merged into that of the prophet-judge of Egypt, and the warrior-prophet of Israel; for Moses, having preached salvation to the tribes, executed judgment upon their oppressors, and by the hand of Jehovah his strength gave the nation baptism into himself in the cloud and in the sea, as its sovereign under God. Henceforth, Moses was every thing to the Twelve Tribes. When they had once heard Jehovah's voice thundering forth the Decalogue from Sinai's cloud-capped, burning, and trembling mountain, He granted the petition of their terror-stricken hearts that henceforth He would speak to them only through His servant Moses, lest they should die. Jehovah spoke to Moses in their hearing thus that they might believe *him for ever* (Exod. 19: 9); for if they should believe Moses, they would not fail to believe in him of whom he was afterwards to write. As Moses was to Aaron, so he was to all Israel, "in the place of God". He gave them the bread of heaven to eat, and water out of the flinty rock to drink, and clad them with raiment that waxed not old upon them. What a prophet-king was this! Truly the father of his people, who sustained them in life and food and raiment, and taught them wisdom from above. What nation ever had such a king as Moses? and what were David and Solomon to Israel after him? As the servant of Jehovah, he gave the nation an existence, ushering it into being, amid storm and fury, and the ruin of a mighty host, from the depths of the sea; he sustained it from the stores of heaven for forty years; beat down their enemies, and trampled them as the mire of the streets; gave them a holy, just and good, but inexorable law; and brought them to the verge of Canaan's land, a well trained and disciplined nation, fit and prepared to take possession of it under the conduct of a successor worthy of himself. He was Jehovah's servant, "faithful in all his house, for a testimony", or representation, "of those things which were to be spoken after". (Heb. 3:5) He was the greatest character the world has known, with one exception. The world's great ones are not to be named in the same breath. Moses! What meekness, disinterestedness, faithfulness, self-denial, wisdom, knowledge, power, honour, glory, and exaltation, doth that name represent!

Dost thou not, O thoughtful reader of the living oracles, recognize in the foregoing sketch the Moses of the Pentateuch? Yea, verily, it is a true portrait of the original in outline, left unfinished in detail, that thou mayest fill in the lights and shadows of the picture at thy convenience. Study Moses, and see if he was not the kind of prophet herein described. Do you think you would have a true conception of his prophetic character, if you knew no more of Moses than as a preacher of the gospel to Israel before he visited the court of Pharaoh? No indeed. You must know the whole written history of the man to be able to say, "I know the prophet Moses": for Moses was a prophet to the end of his career. You cannot separate his prophetic office from his mediatorship, or his legislative, or regal functions. His code is a great symbolic as well as verbal representation of the truth -- a speaking prophecy to the eyes and ears of his nation, and to all others who comprehend it. You must contemplate him in the entirety of his mission; you must view him as a whole, and then, and not till then, will you be able to say if Ezekiel or any other prophet be *"a prophet like unto him"*.

Moses, the prophet thus fully manifested in Israel, was a representative man. This is evident from the following passage in his writings. Addressing the Twelve Tribes he says, "Jehovah thy God shall raise up unto thee a Prophet from the midst of thee of thy brethren, LIKE UNTO ME; and unto him ye shall hearken; according to all that thou desirest of Jehovah thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more, that I die not. And Jehovah said unto me, they have well spoken what they have spoken. I will raise them up a Prophet of their brethren, like unto thee, and will put my words into his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18:15-19). This passage attests the truth of what we have said. It plainly and explicitly declares that the prophet Moses was typical of a future prophet who was to appear in Israel. In other words, that this future prophet was to be like Moses.

Now, beloved reader, suppose you and I had been living at the time Jehovah spoke these words by His servant Moses, with whose extraordinary history, which was national, we were quite familiar, what should we have expected would be the mission of the prophet to come? I say, "the mission"; for it is the mission that supplies the characteristics of the prophet by which his resemblance to Moses can be determined. Should we not expect the Moses-like prophet to preach the everlasting gospel to the Tribes of Israel; to overthrow their oppressors; to baptize the nation into himself as their deliverer by its passage through the sea; to stand between them and Jehovah to speak to them all that He should command him; to give them a law; to build a temple in their midst; to organize the nation; and to fit and prepare it for entrance into the land of Israel under the covenant of an everlasting possession, which is the nation's hope? Should we not expect a prophet whose mission should be to accomplish something like this? Should we not expect him to perform these things in the midst of the Twelve Tribes after the manner of Moses? Certainly we should.

This Moses-like prophet was expected for sixteen centuries and a half. During all that long period, though many prophets appeared in Israel, not one of them was accepted as the one like unto Moses. None of them claimed to be like him, not even Elijah. Yet why should he not, if a great miracle-working prophet were the sum of the similitude to Moses? At length Jesus came, "a prophet mighty in deed and word before God and all the people"; (Luke 24:19) and some of them said, "We have found him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph"; (John 1:45) while others said, "This is of a truth that prophet that should come into the world"; and as the result of their conviction meditated the taking of him by force and making him a king (John 6:14,15). This shows what sort of a Moses-like prophet the people expected, to wit, a prophet-king; hence Nathanael, when he saw the man announced by Philip as the prophet foretold by Moses, recognized him as Son of God, and Israel's king. (John 1:49)

Zacharias, the father of John, thus defines the mission of the prophet-king; "Jehovah hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been from the beginning of the age; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant the oath which he swore to our father Abraham, that he would grant unto us, that being delivered out of the hand of our enemies we might serve him without fear, in holiness and righteousness before him, all the days of our life". (Luke 1:67-75) These are the ideas imparted to Zacharias by the Holy Spirit with which he was

filled. They define the work to be accomplished by the Moses-like prophet, who is styled "a Horn of Salvation for Israel". (Luke 1:67-75)

This is just the sort of prophet Moses was, He was a Horn or power through whom Jehovah saved the tribes from Egypt. Moses was raised up in the house of Levi, but the Horn or power like unto Moses was raised up in the house of David. His mission was as stated. It was Mosaic: first, to deliver Israel from their oppressors; and secondly, to perform the good thing promised to their father in the holy covenant, and confirmed by an oath to Abraham. The work which Moses performed was but the earnest of that to be executed by the Moses-like prophet. Moses delivered Israel, but the deliverance was not the everlasting salvation of the nation. They fell under the power of their adversaries again, and their condition has become worse than Egyptian. In the days of Jesus, ten-twelfths of the nation were outcasts among the nations beyond Parthia; and the other two, though still occupants of the land, were oppressed by the Roman Power. The Holy Spirit in Zacharias taught them to expect that the child about to be born would complete the work that Moses had begun in saving the Twelve Tribes with an everlasting deliverance, so that they "might serve Jehovah without fear in holiness and righteousness before him all the days of their life". (Luke 1:67-75)

The mercy promised to Israel's fathers is the execution of judgment and righteousness in the land of Israel by the Branch of righteousness which was to grow up to David (Jer. 33:14,15). In perfecting this work, the Holy Covenant confirmed by an oath to Abraham would find its manifestation in the kingdom of God restored again to Israel. The tabernacle of David which is fallen down, and whose ruins are trampled under foot, will then have been built as in the days of old (Acts 15:16; Amos 9:11). This work accomplished, and the Restorer will stand in the midst of Israel as the Moses-like prophet in full manifestation. His resemblance to Moses must be based on the historical representation of that distinguished man as the prophet-sovereign of the Twelve Tribes.

No account is taken of Moses in the history during his forty years' absence from Israel further than that he was a keeper of sheep in an obscure country. Figuratively speaking, this is the employment of his antitype. He is superintending the affairs of his "little flock" in this nether wilderness - making reconciliation for his household -- until the time shall arrive to leave "holy ground", where the glory of the God of Israel shines upon him. But in this there is no similitude between him and Moses as a prophet in Israel. The Moses-like prophet must be present in Israel's midst, surrounded by the Twelve Tribes, and discharging the duties which it is the function of a High Priest, or mediator, to perform. Of the mission of Moses' antitype suffice it to say here that Zacharias testifies that it is to save Israel from their enemies and all that hate them; and to convert what Jehovah promised to Abraham into an accomplished fact.

The Holy Spirit testifies, I say, that the babe of Bethlehem was the Horn provided in David's house to perform this work, which is as political, national and warlike a mission as that of Moses. When this goodly child attained to manhood, did he save Israel from all, or even any of those that hated them? Did he not on the contrary strengthen those very enemies, and send them against them to slay them, to burn up their city, and scatter them abroad? O, but we hear some word-corrupting mystic of world-wide celebrity "piously" observing, their real enemies that hated them were their sins and the devil, not sinners; and that when the Jews "confessed the Lord", and "obtained a hope" or "got religion", or were "baptized for the redemption of sins", they were "the saved"; and consequently "saved from their enemies and all that hated them" in the spiritual sense of the words! We pray for patience when we hear such stupid nonsense.

The spiritual sense of the words is the obvious sense, which is in strict accordance with the grammatical or literal. "The Lord added to the church daily", not the saved, but tous sozomenous, the present participle passive, "the being saved" (Acts 2:47) - persons, the subjects of a salvation which begins with the remission of their past sins, and is perfected when, having been raised from the dead, they inherit for ever "the kingdom restored again to Israel" at their national reconciliation with Jehovah. and deliverance from their enemies, and the power of all that hate them. Hence Paul says, "we are saved by the hope", if we be not moved away from it, but keep in memory what he preached (Rom. 8 :24; Col. 1: 22,23; 1 Cor. 15:1, 2).

But granting that salvation is complete at baptism, in some sense, the baptized of Israel were certainly not saved from all that hated them, which is the salvation under Jesus the words of Zacharias call for. The opposite is true; for those that hated them prevailed against the saved, delivering them over to torture and death, as they have prevailed against them to this day, and will prevail against them till the Ancient of Days come, and the saints possess the kingdom, and dominion, and the greatness of the kingdom for ever under the whole heaven (Dan. 7:18, 21, 22, 27), not above it. Seeing, then, that Israel is not saved, but continue "a people scattered and peeled, a nation meted out and trodden under foot, whose land invading armies have spoiled"; (Isa. 18:2,7) that there is no king in Israel executing judgment and righteousness in their land; and that the holy covenant sworn to Abraham has only been dedicated with the precious blood of his Seed, and beyond this no more performed than in the days of Moses; the conclusion is inevitable, that the Lord Jesus has not yet accomplished his mission, and that he has not yet appeared as a prophet like unto Moses.

Now because this conclusion is true, and cannot be refuted, the Jews of our time refuse to confess Jesus as their ruler and judge; "whose goings forth have been from of old, from everlasting" (Micah 5:1, 2). Gentile theologians rightly affirm that he is the prophet of whom Moses wrote; but they do not affirm the truth in maintaining that in his appearing he resembled or was "like unto" him. So long as they occupy this ground the conversion of Jews by them to any respectable extent is impossible. "The testimony of Jesus is the spirit of the prophecy" (Rev. 19:10) -- the testimony of the prophecy is the spirit which testifies of Jesus (Rev. 19:10; John 15:26; 16:13,14; 6:63; 1 John 2:27).

This spirit-testimony defines the mission of Christ which the apostolic history plainly demonstrates was performed by Jesus to a very limited extent; and they who affirm it was fully accomplished aver what they cannot prove; and convict themselves of profound ignorance of the spirit-word, and exclude themselves also from that worthy company styled "the brethren of John having the testimony of Jesus". (Rev. 19:10) Instead of giving "death-blows to Jewish infidelity", they are stumbling-blocks in the way of Jewish acceptance of Jesus as the prophet like unto Moses, whom Jehovah promised to raise up in the midst of Israel. "Admitting", say the Jews, "that all affirmed of Jesus in the New Testament narratives be true, proving him to be a true man and no impostor, still he is manifestly from that account not the Messiah promised in Moses and the prophets, if, as Gentile philosophers teach, he is to appear no more upon earth, and to do no more for the Twelve Tribes of Israel, as such, than feeding a few thousands at two meals, and healing the diseases of a few sick Jews, as reported of him."

This is an impregnable position, well fortified by the testimony of God. The New Testament history proves Jesus to have been Son of God, a great prophet, mighty in deed, Son of David raised from the dead and translated from the earth; but, deny that he is to appear in Palestine again and to reign there in the midst of the Twelve Tribes of Israel on David's throne, wearing

the crowns of all earth's kingdoms -- deny this, and prove that he is to remain for ever where he is, and you deny that Jesus is the Christ, the prophet like unto Moses, concerning whom Jehovah hath testified in His word since the foundation of the world was laid.

On the other hand, that our Jewish friends may not boast themselves against Jesus, however justly they can exult over his pretended friends, we remark that if any prophet should appear among them, and re-establish them in Palestine, and make them a great nation, rebuilding the temple and restoring the law, and reigning over them in Jerusalem, yet he would not be the person of whom Moses in the law and the prophets did write, if he had not previously been the subject of all the New Testament narratives concerning Jesus. He might be Moses, or Elijah; but the Messiah of whom Moses wrote, impossible. Such a king could not maintain them in everlasting possession of their land; he could not give them rain from heaven and fertility of soil he could not blot out their transgressions as a thick cloud neither could he bestow upon any of them eternal life; in brief, he could not perform the oath sworn to Abraham by God that "they might serve him without fear, in holiness and righteousness before him, all the days of their life" (Luke 1:73-75) as a nation to die no more by the hand of hating Gentile tyrants; and as individuals under their own vines and fig-trees, none daring to make them afraid.

Jesus, the great power of God, alone can accomplish this. It is the great work for which he has been prepared -- a preparedness to which he has attained through suffering unto obedience and perfection. Moses suffered affliction before he was exalted to the throne of Israel. He was an abscondant homicide keeping sheep in the desert -- a fugitive from his people before he exchanged his crook for the sceptre of Jeshurun's king. This is Jehovah's rule - probation before exaltation. Israel's Messiah cannot be exempt from this law - a principle working out its results to this day in the experience of all who with him are "the heirs of God". (Rom. 8:17)

REPRESENTATIVE THINGS

THE acquisition of knowledge by mere verbal signs is tedious and generally difficult. All kinds of teachers, from the teachers of babes to the dignified professors of the highest branches of philosophy and science, are so convinced of this, that where the case admits of it they endeavour to exemplify by representations addressed to the senses of their disciples. Thus the teacher of a child is not content with telling his pupil that H O U S E stands for house, but he demonstrates it by presenting him with the representation or picture of a house. This impresses the idea on the child's mind indelibly, so that whenever he sees the word house this representative word is immediately succeeded in his mind by the idea or image of the thing itself. The professor of mathematics points to his representative diagrams; the chemist to his experiments; and so forth, all of them for the common purpose of making more intelligible the precepts they inculcate.

Knowledge of all things gains access to the human mind by all the senses -- by seeing, by hearing, by tasting, smelling and feeling. If only one sense be engaged in the acquisition of it, it is not likely to be so quickly and comprehensively acquired as when two or more senses are employed. The prophets of Israel were sometimes made to see, hear, taste, smell, and feel in relation to one and the same subject before they were permitted to make known, or deliver their message to the rulers and people of the nation. This gave them a full assurance of knowledge which could not be made more certain, seeing that there remained no other avenue to their minds, no sixth sense to receive additional impressions.

It is manifest from the divine oracles that God teaches men as they teach one another, not by precept only, but by example, type, or representation also. This is apparent from the many visions seen by the prophets, who in describing what they saw delineate and paint it, as it were, on the minds of those that read their descriptions ; so that in this way the visions are transferred from their minds to them. Vision, however, is not the only representative mode of instruction exhibited in the sacred scriptures. The events of Israel's history, the leading men who figured in their several generations, the temple furniture, national festivals, and other institutions of their law are all representative things, that is, things' something God has declared shall be. The proof of this is contained in the following passages : thus it is written in 1 Cor. 10:6: "These things were our examples (*typoi*, types) to the intent we should not lust after evil things, as they also lusted". The things here referred, to were the overthrowings of the Israelites in the wilderness: because of the displeasure of God at the faithlessness and obduracy of their hearts, although He brought them safely through the tempestuous sea, fed them with "angels' food", (Ps. 78:25) and slaked their raging thirst with water from the flinty rock. The food, the drink, and the rock were styled "spiritual meat"; "spiritual drink", and the "spiritual rock", (1 Cor. 10:3,4) the spirituality of which they did not perceive. The word spiritual in this place is *pneumatikon* in the original text, and evidently means figuratively, typically, or representatively; for, says the apostle, "that Rock was", or represented, "the Christ" from whom rivers of living waters were to flow. The Rock in Horeb was indeed a beautiful and expressive emblem of the Lord Christ; for when Moses smote it Jehovah's representative stood upon the top of it, thereby connecting the Lord and the Rock as the sign and the thing signified. From the seventh to the tenth verses of this chapter the apostle cites various instances of the perverseness of Israel in

the wilderness notwithstanding the goodness of God to them, and finishes his citations by declaring that "all these things happened unto them for ensamples", or types; "and they are written for our admonition upon whom the ends of the world", or ages of the Law, "are come". (1 Cor. 10:11) The deduction from which is that the gospel was preached to the generation of Israel that came out of Egypt, as well as to the generation contemporary with the apostles; but that it did not profit them because, although baptized unto Moses, they did not continue in the faith but turned back in their hearts to Egypt; so also the belief of the same gospel would be unprofitable to those who are baptized unto Christ, if they continue not in the faith, but commit sin even as they.

But these representative things, or "ensamples", do not find their full and complete significancy in the spiritualities pertaining to the believers of "the truth as it is in Jesus". (Eph. 4:21) They have a meaning which will appear only at the engrafting of Israel again into their own olive tree. The passage of the Red Sea and baptism of the Twelve Tribes into Moses is an historical event which has an individual and a national Signification. Thus as the national baptism into Moses released Israel after the flesh from their bondage to the Egyptian adversary, so an individual baptism into Christ releases the believers of the same gospel, or Israel after the spirit, from their moral bondage to the adversary, or sin incarnate in the flesh. But the national baptism into Moses also represents the future national baptism of the twelve Tribes into Jesus as the Christ and prophet like unto Moses, whom the Lord their God was to raise up unto them from among their tribes. They have sung the song of Moses, but they have yet to sing the song of Moses and the Lamb on the shores of the Egyptian, sea in celebration of their Second Exodus from the house of bondage. The man whose name is the Branch, even Jesus and not Moses, will be the king in Jeshurun who will divide its waters, and lead them in triumph to the eastern shore. Then will the nations rejoice with Israel; for the Lord will have avenged the blood of His servants, and have rendered vengeance to His adversaries, and have been merciful to His land, and to His people (Deut. 32:43).

The testimony which writes these things upon our hearts is found in nearly all the prophets; a quotation or two must therefore suffice in this place: let the reader consult the eleventh and twelfth chapters of Isaiah. There he will find that a branch is to grow out of Jesse's roots who is to judge the poor with righteousness, and to strike terror into the hearts of his adversaries, at a time when the earth shall be full of the knowledge of the Lord as the waters cover the sea. In that day of glory and intelligence, he is to stand as an ensign for Israel and the nations, around which they will all be gathered in one glorious dominion. The introduction of that day of rest is to be characterized by the assembling of the outcasts of Israel and the gathering together of the dispersed Judah from the four wings of the earth a second time. A return from Egypt is especially referred to in the eleventh and fifteenth verses, in the latter of which it is declared that "the Lord (that is, the Branch) shall utterly destroy the tongue of the Egyptian Sea (that is of the Red Sea); and with his mighty wind shall he shake his hand over the river (Nile), and shall smite it in the seven streams (or mouths), and make go over dry shod". This can only refer to the future, for there has been no second gathering of the Ten Tribes called Israel, or of the Two Tribes styled Judah, since the first gathering of the latter from the Babylonish Captivity. The Branch, whose name is the Lord our Righteousness (Jer. 23:5,6), is the ensign and the gatherer; for Jehovah formed him from the womb to be His servant, to bring Jacob's tribes again to Him, and to restore the desolations of Israel (Isa. 49:5,6,8). He is Jehovah's servant, then, to do all these things, which are the exact antitype of what Moses effected, and therefore illustrated or represented by the redemption from Egypt; as it is written, "there shall be a highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in

the day that they came up out of the land of Egypt". (Isa. 11:16) The result of this second national redemption from civil and ecclesiastical bondage among the Gentiles will be the restoration of political harmony and concord among the Twelve Tribes, their national supremacy over the rest of the world, and their drawing water out of their own country's wells in safety, and therefore termed "the wells of salvation" (Isa. 12:3) in their song of joyful thanksgiving for the restoration of their land and kingdom by "the Repairer of the breach, the Restorer of the paths to dwell in" (Isa. 58:12).

Once more. The national probation in the wilderness of Egypt for forty years under Moses is also representative of the individual probation of believers subsequently to their baptism into Christ and of the national probation of the Twelve Tribes in the wilderness of the people previous to their being brought into the bond of the covenant, and into the land of Israel. That the Mosaic probation is representative of spiritual or individual probation appears from the apostle's reasoning in the third and fourth chapters of Hebrews. The exhortation in the ninety-fifth Psalm, which he quotes, he applies to the believers in Jesus, and to Israel at large, by connecting the two classes of the commonwealth together in his reasoning. The testimony in Ezekiel shows its applicability to the Twelve Tribes hereafter as well as to "the children of the promise" (Rom. 9:8) in the days of Paul. Let the reader consult that prophet in the twentieth chapter from the thirty-third to the thirty-eighth verse inclusive. He will there find that similar things are to be enacted over again as have already transpired in the days of Moses. Israel is to be brought out from the countries wherein they are scattered with a mighty display of divine power; they are to be brought into a wilderness, where, says the Lord, "I will 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". The carcasses of the rebels are to fall there, so that although brought into the wilderness from their present houses of bondage they shall not enter, saith the Lord, into the land of Israel; in other words, "they shall not enter' into his rest" (Heb. 3:11) under Christ when he sits upon the throne of David in the land.

The twofold representative character of the "ensamples" supplied by the history, the typical history, of Israel in the flesh arises from the nature or constitution of things pertaining to the kingdom which is to be restored again to Israel, styled the kingdom of God and of Christ. There are two classes belonging to this kingdom the members of which must necessarily be proved before they can be admitted to its organization. Neither class can be dispensed with in this organization, yet both must previously "pass under the rod" (Ezek. 20:37) that the approved may be manifested. These two classes are "the children of the kingdom" (Matt 8:12) after the flesh, or the natural descendants of Abraham in the line of Isaac, and Jacob; and "the children of the kingdom" (Matt. 13:38) after the spirit, or those of Israel and the Gentiles who believe the promises, "the exceeding great and precious promises of God", (2 Pet. 1:4) and are therefore styled also "the children of the promise who are counted for the seed"(Rom. 9:8). Israelites according to the flesh are the natural born subjects of the kingdom, and therefore God's people in a political sense. The generation that came out of Egypt was proved and found to be unfit to occupy the land as the subjects of the kingdom and commonwealth under the first or Mosaic constitution. It was therefore destroyed in the wilderness, and their children of the next generation previously trained by Moses were planted in the land promised to the fathers. The descendants of this generation of the tribes of Jacob, now scattered among the Gentiles, are as unfit to occupy the land of Israel as the subjects under its new, or second, divine constitution or covenant, as their fathers were whose carcasses fell in the wilderness. Nevertheless, unfit as they may be they will not be condemned unproved should the kingdom be established contemporarily with the present generation. They will be made of necessity to pass under the

rod that the turbulent and rebellious spirits among them may be purged out; for if they were permitted to occupy the land under Jesus as the "king of the Jews", they would prove as ungovernable and disloyal as their fathers who exposed him to ignominy upon the accursed tree.

But the generation of Israelites according to the flesh, which shall be approved as fit to occupy the land when the kingdom and throne of David are re-established, will not furnish inheritors of the thrones of David's house. These are taken out from Israel and the nations upon the principle of faith in the gospel of the kingdom perfected by good works. A son of David, such as Solomon or Hezekiah, cannot occupy the throne of David under the future constitution simply because he is David's son according to the flesh. The flesh profiteth nothing (John 6:63) in relation to the honour and glory, might and majesty, dignity and renown, of the kingdom. The throne must be occupied by that son of David who has been made perfect through sufferings, who though a son of God, yet learned obedience by the things which he suffered. Probation must precede the introduction of either class as elements of the kingdom, which though essentially dissimilar, yet pertain to one and the same institution, in the relation to one another of rulers and the ruled.

The King having passed through a probation of great suffering to the joy that yet awaits him, it is not to be supposed that those who are to rule with him shall enter into that joy without probation also. The co-rulers with Christ must be proved as well as he; for none can reign with him who do not suffer with him in some way or other. A tried and approved nation, and tried and approved rulers, will constitute the Kingdom of the Age to Come. The probation of these, that is, of the nation and of the rulers at different periods is represented by the things that happened to the nation and rulers under the law; the one constitution of things being typical of the other. Hence the twofold signification of the types.

The law of Moses constituted things which are remarkably representative of the realities of the age to come. These realities are styled the substance or body, of which the institutions of Moses are "the shadow"; (Heb. 8:5; 10:1; Col. 2:17) and because of this intimate relation between them he was strictly enjoined by Jehovah to see that he made all things precisely according to the pattern he had showed him in the mount. Hence they are styled "the pattern of things in the heavens", (Heb. 9:23) which things in the heavens will be manifested when the kingdom and throne of David are established by Jesus under the new constitution. The patterns are the representative things of the law, which constitute "the form of the knowledge and of the truth" (Rom. 2:20; Heb. 9:23).

Among the representative things pertaining to Israel under the law are certain men who are styled in the English version "men, wondered at", (Zec. 3:8) or as it reads in the margin, "men of sign"; (Zec. 3:8) that is, typical, or representative men -- men representing some other person than themselves. Joshua the son of Josedech and his companions are expressly set forth as typical men. So are Isaiah and his children. He said to Ahaz, "Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, who dwelleth in mount Zion". (Isa. 8:18) Paul quotes this in Hebrews and applies it to Jesus and his brethren, the children of God. Hence the prophet and his children, Shear-jashub and Maher-shalalhash-baz, were signs or types of Jesus and the saints who are appointed to perform wonders in Israel when the Lord returns to build up Zion.

MOMENTOUS TRUTHS

by John Thomas

THE HOPE OF THE WORLD AND "THE HOPE OF ISRAEL"

THE caption of this article has been selected as expressive of a startling truth, in which all men, profane and pious, are equally interested. There are in the world two great objects of desire, which all profess to hope for and to which all who profess them aver that God has called them; hence, they may be still further characterized as the Two Hopes of the Two Callings. These two hopes are different in all their details; they are opposite and antagonistic, and so contrary, therefore, the one from the other, that if one be demonstrated to be God's truth, the other is thereby proved to be no hope at all, because in fact a mere vain imagination. For this reason Paul, in writing to the brethren who were sorrowing for some Christian relatives, who had fallen victims to the power of the enemy, exhorts them not to mourn as did "the others", the Pagan Gentiles, "who had no hope"; for they should embrace them again, when Jesus should raise them from the dead (1 Thess. 4:13).

We say that the phrase "the others", in Greek, *hoi loipoi*, with the definite article *hoi*, imports the Heathen Gentiles. This will be still more evident from Eph. 2:12, where Paul defines the state of Gentiles out of Christ. "Remember", says he to the Adopted Israelites of the Ephesian Body, "that ye, in time past, were Gentiles in the flesh, and styled the Uncircumcision by the circumcised Jews": (Eph. 2:11) "at that time ye were *choris Christou*, separate from Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise, having no hope, and atheists -- *atheoi*, i.e. without God - in the world." Not to multiply quotations, it is clear from this that the Gentiles not in Christ and in God are "the others who have no hope". Let it then not be forgotten by any, pious or impious, that the scriptures write that man hopeless who is alien from the Jewish State or Polity. "The Hope of Israel" (Acts 28:20) is not such a Gentile's hope even though he may speculatively believe it; what shall we say of those pietists who repudiate its details, general and particular, as "husks" and "useless speculations"? Their hope it is not; they also are self-convicted as hopeless of the truth.

This then is certain, namely, that it matters not what a man hopes for, if that hope be false or spurious; if it be not the Hope promised in the Covenants of the Promise, he is repudiated as hopeless in the scriptures of truth; and further, that even if in theory he believe it, if he continue in his Gentilism, i.e. if he become not

an Adopted Citizen of the Jewish Polity (*politeia*), he is without Christ, without hope, and without God. Let the prophets and diviners of the living age, the leaders of the people, professors, editors and preachers give ear to these things; for we speak to them especially as to those who cause this people to put their trust in things which form no part of the truth of God.

But indeed, though the heathen were hopeless of the true hope, and atheists as respected their acknowledgement of the one only living and true God, they had a hope and a godliness of their own imagining. These are termed by the apostle in 2 Cor. 10:5 *logismoi* (reasonings), which exalt themselves against the knowledge which comes from God; and speaking of them to the Christian Disciples at Rome, he says in chapter 1:21, that they were "vain in their imaginations (*dialogismoi*, reasonings or dialogues, such as Plato's Dialogue on Laws) and their foolish heart was darkened. Professing themselves to be *sophoi*, wise men, they became fools". They hoped for things relating to souls which were vain dialogisms or speculations. Believing in the inherent immortality of corruptible flesh, because they imagined it to be pervaded by an immaterial soul, they hoped at death to be delivered from present evils by the reabsorption of their immortalities into the Divine Essence. To them the idea of a resurrection of the mortal body was a monstrous absurdity; hence they laughed Paul to scorn when he announced it on Mars' Hill at Athens. They deceived their foolish heart by the vain imaginings of the translation of their souls on the wings of demons to the Elysian fields in the region of everlasting light. The terms being changed, angels being substituted for demons, and heaven for the Elysium, the hope of the present generation of Gentiles is identical with the heathen dialogisms of the apostolic era.

We repeat it. Let the reader examine into this matter, and he will find, that the hope of the Catholic, Protestant, Mohammedan, and Pagan communities of the 19th century, is the same, substantially the same, though philologically metamorphosed, as the hope of the heathens of Greece and Rome. Episcopalians, Presbyterians, Methodists, Universalists, Baptists, etc. all teach it as the "one hope of their calling"; the translation of their immortalities at death from earth to heaven on angels' wings is believed by the people and preached by the clergy, and advocated by partisan editors as the revealed truth of God! They pray for it in prayers, eulogize it in their rhapsodies, and sing it in their hymns, as the consummation most devoutly to be wished!

We shall not pause here to argue against these absurdities when we show what the true hope is, they will be as conspicuous as the sun at noon-day. We shall now content ourselves with affirming simply that the scriptures do not teach these things. They belong to the New Platonism of the Egyptian Theology. To sing these things is to pour into the ear of the Deity what is not of the truth, and therefore as saith the apostle, lies; for what is not of the truth is a lie.

Nevertheless, these are all items of the hope, both of the pious and undevout of this generation. Suppose we grant that it is the true hope; it must then be the hope of Israel, and if so, it will be found in the Covenants of the Promise made to the Fathers, and confirmed by the oath of God. Will any one be kind enough to show us where any such hope has been promised to Israel? And if this were promised, how comes it that Paul saith the Gentiles had no hope, seeing that they had indulged in these items of expectation almost from time immemorial?

Here then is one of the hopes -- the hope of the pious, the hope of the impious, and the hope of the hypocrite as well! A hope which the scriptures aver is no hope, and that all who trust in it are doomed to utter and irretrievable disappointment.

We have already hinted what we now affirm, namely, that the character of a man's faith, whether it be living or dead, may be determined by the hope he assuredly entertains.

The One Faith embraces the things which relate to repentance and remission of sins in the name of Jesus, as well as to those which pertain to the hope; whereas the hope relates to things in the undeveloped future; hence the apostle says "hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:24,25).

A man may believe all things relating to repentance, and the remission of sins, but if his faith do not embrace the true hope, he does not possess that faith which pleases God. This appears from Paul's teaching in Hebrews. "But", says he, "we are not of a drawing back unto destruction, but of a faith unto an acquisition of life. Now faith is an assured expectation (*hypostasis*) of things hoped for; a conviction of things unseen." Having thus defined the Faith unto Life, which is nothing less than a belief of "things which are eternal", (2 Cor. 4:18) he tells the Hebrews, that without it, it is impossible to please God (chap. 10:39; 11:1, 6). This was saying in effect, that unless their faith comprehended the things contained in the Covenants of Promise, they could not be saved; for, says he elsewhere, WE WERE SAVED BY THE HOPE (Rom. 8:24); that is: "Christian disciples in Rome, when ye were saved from your past sins through the name of Jesus, it was not only by faith in his death, in the sin cleansing efficacy of his blood, and in his resurrection abstractly considered; but by an assured expectation and conviction of the things unseen and eternal, which are comprised in the hope of the Gospel". "For", as if he had continued, "even the redemption of your mortal bodies from corruption is purely conditional on your adhesion to the hope."

We wish here to be distinctly understood. We affirm that no man hath the remission of past sins, a title to the Kingdom of God, nor will he obtain possession

of it, unless his faith include a belief of the true hope, and unless he keep this hope in mind stedfast to the end. Now let the prophets and diviners of this age give ear to the proof we now present for their conviction.

In Hebrews 3, the apostle is discoursing concerning the One Hope, or "Rest which remains for the people of God": (Heb. 4:9) "Holy brethren", says he, "partakers of the heavenly calling, consider Christ Jesus; whose house we are IF indeed we hold fast the confidence and the hope firm unto the end. For we have become associates of Christ, IF indeed we keep in mind the principle of the assured expectation (*hypostasis*) stedfast to the end (verses 1,6,14). You see here what is predicated on an "if". If you possess not the assured expectation, you are neither of the house, nor associates of Jesus.

Again, in 1 Cor. 15, Paul discourses of the hope into which the Christian disciples in Corinth had been immersed. In this chapter he speaks of the Resurrection of the Dead, the Second Advent of Jesus, the delivering up of the Kingdom, the duration of his reign, the complete subjection of his enemies, baptism for the resurrection of the dead, the nature and appearance of the saints when glorified, the impossibility of mortal men inheriting the Kingdom, the instantaneous transformation of the saints in the flesh into incorruptible and immortal persons, the abolition of death, the subjection of the Son to the Father, etc. He treats of all these things as of so many items of the glorious hope, which made the things he delivered to them glad tidings or Gospel. These astonishing revelations to the heathen mind, were all predicated on the fact of the resurrection of Christ according to the Prophets. If he had risen, as Paul testified, all these things would come to pass; but if he had not, then none of them would happen. It was certain that Jesus had risen from the dead; their belief, or disbelief, would not alter the fact; though it would materially affect themselves individually: for if they denied the true hope in relation to the resurrection; if they affirmed that there was no future resurrection, or, what was equivalent to it, that "the resurrection was past already", as some of them did -- then they were in effect denying the resurrection of Jesus, and by implication, everything consequent upon it.

But upon what ground did they conclude that there was "no resurrection of the dead", or that "it was past already", by which conclusion their faith was overthrown, and shipwrecked? The foundation of their error was the adoption of the "profane vain babblings, and oppositions of a false *gnosis*, or science", (1 Tim. 6:20) "which was then being taught pretty extensively, in the churches by such men as Hymenaeus and Philetus. These sophists inculcated the reveries of Plato, and other heathen philosophers, about souls, immortality, heaven, hell, etc. They taught that all men were inherently immortal, because of the immaterialities which pervaded their bodies; and that at death, the immortal part of man went direct to heaven or hell. Hence resurrection and the judgment day, the Second Advent of

Jesus, the waiting for the Kingdom of God, etc., were all superfluous incumbrances, which might very well be dispensed with as so many "useless speculations", which tended only to prejudice the literary and philosophic community against the doctrine of remission of sins in the name of Jesus, and the acknowledgement of the one God, "without making men any better, or increasing the Christian virtues!" Professing to be wiser than the Apostle, they became fools; nevertheless, many embraced their notions as less unpopular than the teaching of Paul. Now to these pious professors of another hope, and therefore of another gospel", the apostle says, if you hold these profane or heathen notions, which are subversive of the true hope, you profess a vain faith; ye may indeed believe that Jesus died for our sins according to the prophets; that he was buried, and arose again as predicted; but if you abandon the hope of Israel, for which I hazard my life daily, and embrace the heathen philosophy concerning the "immortality of the soul", "ye are yet in your sins", (1 Cor. 15:17) and consequently "without Christ, aliens from the Jewish Polity, strangers from the Covenants of the Promise, having no hope, and atheists in the world". (Eph. 2:12) You thus become heirs of perdition, and the horizon of your destiny is limited by the things seen and temporal. Alas for you; for, "if in this life only you have hope, ye are of all men most miserable!" (1 Cor. 15:19)

Now let this make an indelible impression upon our minds, namely, that these Christian disciples at Corinth had attended Paul's reasonings in the Synagogue every Sabbath Day, by which they had been persuaded of the truth, both Jews and Greeks (Acts 18:4). Having heard, many of the heathen Corinthians also believed and were baptized (verse 8). In writing to these persons, he tells them that "they are washed, sanctified (or made saints) and justified in the name of the Lord Jesus, and by the Spirit of God" (1 Cor. 6:11). But upon what principle? Upon the very same as were the Christian disciples in Rome: they were saved by the hope.

Their salvation, then, from their past sins, and their continuance in a saved state, were conditional. Hear what Paul saith to them: "But I now make known to you, brethren, the glad tidings which I myself announced to you; by which also ye are saved, if ye hold fast a certain word (*tini logo*) I myself brought to you, unless indeed ye have believed it to no purpose" (1 Cor. 15:1,2). What was this certain word, or *tis logos*? The things he recalls to their recollection in this chapter; and which he predicates on the death, burial, and resurrection of the Messiah, as *en protois*, among the first things, he delivered to them. If they did not hold fast to this word, or hope, which made his annunciation glad tidings, he declares that they would go to perdition, although they had been washed, sanctified and justified as aforesaid.

Again: in Colossians the Apostle also makes the hope of Israel the topic of

discourse. No one, we presume, will venture to affirm that the hope of the gospel is not identical with the hope of Israel, for which Paul was bound in chains and carried prisoner to Rome. We say then that he discourses in this epistle of the hope of Israel, because he treats of the hope of the Gospel. This hope is contained in the "word of the truth of the gospel" which he preached. He says he was made a minister of the hope, that he might fully preach the word of God concerning it. He styles it, "the Mystery which hath been hid from previous ages and generations, but now (in his time and by his agency) is made manifest to his saints: to whom God would make known what is the riches of the glory of the Mystery among the Gentiles, which is Christ in you the Hope of Glory" (chap. I: 5, 25-27). As the minister of this glorious hope, wherever he went he proclaimed it to the people; and so indefatigable were he and the rest of the Apostles that within thirty years from the Ascension it had been made known "to every creature under heaven". (Col. 1:23) The Colossians had received it. It taught them that their "life was hid with Christ in God"; and that "when Christ their life shall appear, then shall they also appear with him in glory" (3:3,4). It taught them this, which excluded all speculation about going to glory at death, and having immortal life within them. Still they were no more than others proof against the *Gnosis* of the Hymenaeus and Philetus class of preachers, whose word ate like a canker, as is evinced in this day. Like a phagedenic ulcer upon the body, it has eaten out and thoroughly eradicated from the human mind almost all vestiges of the Hope of Israel. Where is the prophet, where the divine, where the scribe, that does not inculcate the "profane babblings" of Hymenaeus and Philetus? "Beware", says the Apostle to the Christian disciples at Colosse, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (2:8). He knew how that men from among themselves would arise, teaching "perverse things to draw away disciples after them". (Acts 20:30) Hence, he exhorts them to "let no man judge them in meat, or in drink, or in respect of a holy day, or the new moon, or of the Sabbath; nor beguile them of their reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up in his fleshly mind" (2:16,18).

These teachers were "false apostles, deceitful workers transforming themselves into apostles of Christ" (2 Cor. 11:13) Paul styles them "fools" (verse 19); who preached "another Jesus, another Spirit, and another gospel" (verse 4), by which, "as the serpent beguiled Eve through his subtilty" (2 Cor. 11:3) they corrupted the minds of the brethren from the simplicity that is in Christ (verse 3). Now, says he to them at Colosse, of such men "beware". Be on your guard, lest ye slip your cable; for the safety of your vessel depends on holding fast to the anchor. Remember, that formerly ye were alienated and enemies in your minds by wicked works, but now are reconciled, that ye may be presented holy, and unblameable, and unprovable in his sight (chap. 1:21,22).

Ah! exclaim the Diviners, here is a case in which the reconciliation is absolute, and not at all conditional upon holding fast to the hope of Israel! Not so fast. The presentation of these Christian disciples before the King, as "holy, unblameable, and unreprouable" persons, is predicated on the following conditions, namely: "IF ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature under the Heaven; whereof I, Paul, am made a minister" (Col. 1:23).

Here, then, are two indispensable conditions of salvation,
1st. -- A continuance in The Faith without vacillation;
2nd. -- Immobility from the Hope of the Gospel.

The first condition implies that The Faith has been embraced; for a man cannot continue a believer unless he primarily believe. The second presupposes that his primary belief comprehended the knowledge of the Hope of Israel; for it is enjoined upon him that he "hold fast to it stedfast to the end", that is, "be not moved away from it".

You perceive then, if a man would be saved, he must have the right kind of a hope. If he hopes for things which God has not promised, he hopes for things which will never exist, and therefore his hope is a mere delusion. Now the scriptures style God, "the God of hope"; (Rom. 15:13) is He God of a true hope, or of a false hope? If of a false one, then He is God of no hope; but, if of the true one, then be assured that as men are saved by the hope, God will save them only by that which is true. This is just, however calamitous to the man; for, if one hope that his "immortal soul" will go to the right hand of the majesty in the skies at the instant of death, he would be exceedingly disappointed at finding himself on earth at the coming of Jesus; and that he had never been where he hoped he should have been at all. If a man hope for a nonentity he has no hope; and therefore being de facto hopeless, he is an heir not of salvation, but of destruction.

Thus, then, we have shown,

1st. -- That the heathen Gentiles had a hope of immortality, predicated on the speculation of man being constituted of two principles, the one material and the other immaterial and therefore immortal;

2nd. -- That, though they had a hope yet as it was a false one, the scripture regards them as having none;

3rd. -- That the hope of the ancient heathen is substantially the hope of the Romanist, Mohammedan, Pagan and Protestand communities even to this day; and therefore no hope, but purely a delusion;

4th. -- That the character of a man's faith is determined by the things which he hopes for;

5th. -- That the hope of the Gospel relates to things in the undeveloped future;

6th. -- That a faith destitute of the true hope is displeasing to God;

7th. -- That men are saved by the Hope of the Gospel;

8th. -- That salvation by the true hope is conditional on not being moved away from it;

9th. -- That the "profane vain babblings and oppositions of science falsely so called", taught by the ancient heretics, Hymenaeus, Alexander and Philetus, "whose word" hath "eaten like a canker", constitute the theology inculcated from the pulpits and presses of the present age; (1 Tim. 6:20; 2 Tim. 2:17)

10th. -- That this speculative and corroding theology has not only eaten out "the One Hope of the Calling", (Eph. 4:4) that the world has lost all knowledge of it; but it has popularized the religion of Jesus, stultified the public mind, seared its conscience, and lulled it into a profound sleep; and shut the Kingdom of God against the people;

11th. -- That the spurious hope inculcated by the ghostly leaders of the world is subversive of the Gospel, and therefore, inimical to the well-being of mankind;

12th. -- That the hope which saves through Jesus was unknown until it was announced by the Apostles;

13th. -- That the command to preach this hope "to every creature" (Col. 1:23) was executed within thirty years after the Ascension, by the Apostles; hence, no rational expectation of converting the world by stationary or missionary clergy, founded upon the text in Matt. 28:19,20, can be entertained: it is not salvation, but damnation, which awaits the sapless, fruitless and faithless Gentiles of these latter times; and

14th. -- That teachers of a false hope are deceiving and being deceived.

THE ONE HOPE

It remains for us to show,

1st. -- That there is but One True Hope;

2nd. -- That it was this hope contained in "the Word of the Truth", (Col. 1:5) which made that word Glad Tidings, or Gospel, to the world;

3rd. -- What this Hope is.

First then, the Apostle in writing to the Christian disciples in Ephesus, discourses at some length concerning that undeveloped reality which makes "the Word of the Truth" he announced the Glorious Gospel of the Blessed God. In the fourth chapter, he tells them that he is a prisoner; and, in Acts 28:20, we are told on what account he was deprived of his liberty; "for the Hope of Israel", says he, "I am bound with this chain": therefore because he was bound for that which Jehovah had promised to the Fathers of Israel, he styles himself "the prisoner of the Lord". "I therefore", says he, "the prisoner of the Lord, beseech you that you walk worthy of the vocation with which ye are called"; (Eph. 4:1) that is, walk worthy of the Hope of the Gospel. Then, further on he exhorts them to "endeavour to maintain the unity of the Spirit in the bond of peace" (4:3), which can only be done by "contending earnestly for the Faith originally delivered to the Saints", (Jude 3) as we are commanded to do. In the verse immediately following he enumerates the grand integral parts which in combination make up the unity of the Spirit's teaching, styled in verse 13, "the unity of the faith, and of the knowledge of the Son of God". This unity is constituted of seven particular units, namely, "One Body", or aggregate communion of Christian disciples "One Spirit", "One Hope of the Calling; one Lord, one Faith, one Baptism, and one God". (Eph. 4:4-6) Thus the unity is defined by the Apostle; and thus we prove that "the unity of the faith and knowledge of the Son of God" -- or, in other words, "The truth as it is in Jesus" (Eph. 4:21) -- recognizes only one Hope. Another argument in proof of this is derivable from the use of the definite article the. It is not a hope, but the Hope of the Gospel.

Thus, "God, willing more abundantly to shew unto the heirs of the promise the immutability of his purpose, confirmed the promise by an oath: that we might have strong consolation, who have fled for, refuge to lay hold upon the hope set before us; which hope we have as an anchor of the life, both sure and steadfast, and which hope enters (or penetrates) into that (dispensation of things) within the vail (which conceals them from our sight)" (Heb. 6:17-19).

The importance, as well as unity, of this hope may be inferred from the position it occupies in "the armour of God". (Eph. 6:11,13) "Take", says the Apostle, "the helmet of salvation"; and that we may know what the helmet is, he says, "let us

who are of the day be sober, having for a helmet the hope of salvation" (1 Thess. 5:8) -- not the hope of being saved from hell, but having an assured expectation of the things God has promised to the Fathers of Israel.

Much more proof of this point might be adduced, but it is not necessary. We shall proceed now to show,

2. -- That it was the hope contained in "the Word of God" which made that word Glad Tidings, or Gospel, to the world.

This is illustrated and proved by the following consideration. When the Word was preached by the Apostles, and their collaborators, they revealed secrets to the people which made them rejoice with inexpressible joy. Does the reader think that this effect would have been produced by persuading them that they should obtain forgiveness of sins in answer to prayer, or by a disquisition on the immortality of the soul, which they had professed to believe for many previous ages? Let the reader examine himself, and say if such preaching, nay, if even baptism for remission of sins -- ever kindled within him joy inexpressible. But in the minds of the ancients, such a joy was produced by what they heard. Does not this prove that the pious of this age have not heard, and therefore have not believed, the same things as gospel, as those announced by the Apostles? If they had, their feeling and morality would be identical.

How was it with the Christian disciples of Pentecost? They ate their meat with gladness and singleness of heart" (Acts 2:46). How was it with "the multitude of them that believed in Jerusalem? "They were of one heart, and of one soul neither said any of them that aught of the things which he possessed was his own" (Acts 4:32); there was no covetousness among them; this was a Christian union which no "Protestant Union" will ever attain to -- a union which the world will never witness again till Messiah comes; for Protestantism contains not within it the self-destroying, self-crucifying, principles of the Word.

How was it with the Samaritans? "There was great joy in that city" (Acts 8:8). How was it with the officer of the Ethiopian Queen? "He went on his way rejoicing" (verse 39). How was it with Paul himself? "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (2 Cor. 12:10); "I count all things loss for the excellency of the knowledge of Christ Jesus; for whom I have suffered the loss of all things, and do count them dross, that I may win Christ" (Phil. 3:8). Here was "knowledge" for which he was willing and did sacrifice every thing to realize. How was it with the Antiochians? "They were filled with joy" (Acts 13:52). How was it with the Philippian jailor and family? "He rejoiced, believing in God with all his house" (Acts 16:34). How was it with the Ephesians? "Many of them which practised curious arts brought their books

together, and burned them before all; and they counted the price of them, and found it 50,000 pieces of silver. So mightily grew the Word of God and prevailed" (Acts 19:19,20). Do such sacrifices result now from the belief of preaching? How was it with the Galatians? They received Paul "as an angel of God, as Christ Jesus himself". They spake of the blessedness, and if it had been possible, would have plucked out their eyes and given them to him (Gal. 4:14,15) And how, lastly, was it with the Christian disciples throughout Asia Minor and the adjacent countries where they believed the preaching of the Word?" They rejoiced with joy unspeakable and full of glory" (1 Pet. 1:8).

Now, it is not in human nature to rejoice with such ecstasy in believing the abstract doctrine of forgiveness of sins through prayer, or baptism; or of going somewhere beyond the skies, to "that undiscovered bourne whence no traveller has returned when they are called upon to be dissevered from property and friends, by the shaft of "the King of Terrors" as they style him. The most vivid conception of the Elysian Heaven has never excited in professors "a joy unspeakable"; on the contrary, their extreme anxiety to continue in the present state of existence evinces its impotency and their own incredulity of its desirableness.

The fruit of this doctrine, universally believed in our own day, proves that it is devoid of a refining influence upon society; it fails to humanize or moralize; and leaves the believer of it, still subject to bondage through fear of death.

But the fruit of the word preached by Paul was altogether different. It caused them who believed it to "deny themselves of all ungodliness and worldly lust, and to live soberly, righteously, and godly in the present age". It taught them to "look for that blessed hope, even the glorious appearing of the great God, even of our Saviour Jesus Christ" (Titus 2:12-13). By believing it, this potent word formed Christ in the hearts' of men -- The Hope of Glory; and that they might win him, they hazarded with joy, life, liberty, everything, for in him is the fullness of God.

He informs Titus, that "the Grace of God", or his Word, "that bringeth salvation had appeared to all men", that is, to Jews and Gentiles; "teaching them", etc.; and among the things it teaches is the "Blessed Hope", (See Titus 2:11-13) according to his own saying. This was the "blessedness" of which the Galatians spake with such intense interest", (Gal. 4:15) it was the great feature of the Word of the Truth as it is in Jesus, (Eph. 4:21) which made its announcement such exciting and joyful news. Much more might be said under this head; but this is enough for the present; we pass on therefore, to the next thing to be shown.

3. -- What this blessed Hope is, that makes the word Glad Tidings or Gospel.

Paul, in the third chapter of Galatians and the eighth verse says, "the scripture,

foreseeing that God would justify the nations through faith, preached before the gospel to Abraham". This is an important declaration. On Paul's authority then, we are informed that the Gospel was preached about 1954 years before the day of Pentecost. Was the Gospel thus preached, remission of sins by the Holy Spirit in answer to prayer? Or, was it repentance and remission of sins in the name of Jesus Christ? Or, was it the truth, that Jesus is the Christ the Son of the living God? Reader, mark well what we say; it was none of these; but, in the words of the Apostle himself, it was this, namely, "IN THEE (ABRAHAM) SHALL ALL NATIONS BE BLESSED", This was an announcement of "blessedness" -- a blessedness on nations, on all nations placed constitutionally as nations "in" Abraham, the details of which, when the Galatians heard Paul unfold them, caused them so much joy that if it had been possible they would have plucked out their eyes, and given them to him. (Gal. 4:15) This is that gospel to which he refers when he says, "I was separated to the Gospel of God, which he had promised afore by his prophets in the Holy Scriptures" (Rom.1:1,2).

Concerning this blessedness which he styles "The blessing of Abraham" (Gal. 3:14) -- quoting from the prophet Isaiah, he says, "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" (1 Cor. 2:9). Hence this emphatic declaration excludes from God's gospel all the foolishness of men, current as wisdom before the Apostolic preaching, and which the clergy now preach for truth: the hereditary immortality of the soul, and translation to heaven at death are no part of this blessedness; for these had for ages previous entered into the hearts of the heathen philosophers of Greece and Rome.

Now, the things of this unseen and unheard of blessedness make up "the hidden wisdom of God". (See 1 Cor. 2:7) It was announced in general terms to Abraham; but its details were hidden and remained secret for ages. Hence, it is styled, "the Wisdom of God in a Mystery", which none of the princes of Paul's age knew (1 Cor. 2:7,8). He also says in another place, "the Mystery has been kept secret since the time of the ages" -- that is, from the time the Gospel was preached to Abraham (Rom. 16:25). Again, he says "the Mystery of Christ in other ages was not made known to the sons of men"; and again, "the Mystery hath been hid in God from the beginning of the ages" (Eph. 3:5,9). Also repeated thus, "The Word of God -- the Mystery -- hath been hid from the beginning of the ages and generations" (Col. 1:25-26). These quotations are sufficient to prove that all the speculation in the world concerning the destiny predetermined of God for mankind, were the mere blunders of heathen men.

"In thee, Abraham, shall all the nations be blessed." Was not this an announcement of something future -- "shall be blessed"? Was it not, then, presented to Abraham as a matter of hope? If then, also, this were the gospel

preached to the Father of the Faithful, was it not the hope of the Gospel? Certainly it was. Well, does not Paul tell you, that the details of this hope were kept secret? Because they were so, therefore he styles them "the Mystery of the Gospel" in Eph. 6:19. Let it then be noted that the one Hope of the calling is the Gospel -- the very ancient Gospel itself - preached to Abraham and secreted as to certain details from human knowledge for ages. Let us ascertain now when its mystery was made known.

Paul says he was "an Apostle separated for the Gospel of God" (Rom. 1:1). He explains this by saying, "Be not moved away from the hope of the gospel, whereof I, Paul, am made minister; fully to preach the Word of God, even the mystery which hath been hid; but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you (dwelling in your hearts by the belief of these things) the Hope of Glory" (Col. 1:23-27). This is the definition of Paul's apostleship to the Gentiles -- to make known to them God's intention concerning them.

Again; "The mystery is NOW (1,800 years ago) made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, is made known to all nations for the obedience of faith" (Rom. 16:26). From this we learn also that all the nations of the old Roman civilization once knew what this long-hidden, but then revealed mystery was; but since that order of things faded away before the Dark Ages, it has been entirely blotted out from their remembrance, and now demands to be resuscitated from the book of God for the obedience of faith among those who are watching for the Lord's return.

Concerning the unseen and unheard-of Blessed Things, Paul saith, "but God hath revealed them unto us by his Spirit" (1 Cor. 2:10); and they are placed on record in the New Testament.

"By revelation Jesus Christ hath made known unto me, Paul, the Mystery; which in other ages was not made known as it is now revealed unto his holy apostles and prophets by the Spirit: unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery, which from the beginning of the ages hath been hid in God who created all things (dia) on account of Jesus Christ: to the intent that now unto the principalities and powers in the heavenly places (kings, governors, councils, etc.) might be made known through the church (ecclesia) the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:1-11). Thus the eternal purpose of God was made known to the ancient nations by Paul's preaching of "the Word of Truth, the Gospel of their salvation"; (Eph. 1:13) we would now like to know what was this eternal purpose, which, when announced by the apostles, produced such joyousness in

the hearts of the people?

Hear what the scripture saith: "God has made known the mystery, or secret, of his will which he hath purposed in himself". Well, what is it He hath willed, or predetermined? Let us read it wide awake; it is this that He hath resolved upon, namely, "That in the dispensation of the completion of the times appointed, he might gather together in one (imperial monarchy) all things under Christ, both the things which are in the heavens (kingly governments, etc.) and which are on the earth (people, nations and languages) under him, in whom we have obtained an inheritance" (Eph. 1 :9,10,11)

But perhaps the correctness of the parentheses interjected may be disputed. We will, therefore, quote a declaration of God's eternal purpose (not the Mystery, but the Will) from one of the prophets of Israel. Here it is: -- "In the days of these kings (represented by the ten toes of Nebuchadnezzar's image, and now existing) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44). "And I saw in the night visions, and behold there was given to the Son of Man (Jesus Christ) empire, glory, and a kingdom, that all people, nations and languages should serve him; his empire is an everlasting dominion, which shall not pass away, and his kingdom one which shall not be destroyed" (Dan. 7:13-14). From this, then, it appears, that God's intention is to establish an Imperial Monarchy upon the ruins of all kingdoms and republics extant; and to put the sceptre of absolute and universal dominion into the hand of the Son of Man. This will be an indestructible kingdom; and those who are appointed to its honours, dignities, offices, in the beginning of it, will retain them as long as it lasts; and as it is everlasting, it is very obvious that flesh and blood, or mortal men, cannot inherit it.

Paul saith to Timothy, "Preach the Word"; (2 Tim. 4:2) that is, preach the Hope of the Gospel, or Kingdom of God. Invite the people to take office under God's King; tell them what God hath said in the prophets, how that "the saints shall take away the dominion of their oppressors to consume and destroy it to the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all rulers shall serve and obey him" (Dan. 7:26,27). Tell them, "When the Lord shall build up Zion, he shall appear in his glory (Psa. 102:16); and that then, "The high praises of God shall be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints" (Psa. 149:6-9) Tell them, "All things are theirs -- the world, life, death, things present and to come, all are theirs and they are Christ's, and Christ is

God's" (1 Cor. 3:21-23) Tell them these things, O Timothy; reprove, rebuke, exhort, and let no man despise thee.

Now "the People of the Saints" are those who believe the Hope of Israel, and obey the King of Israel. They are styled, "kings and priests unto God " (Rev. 1:6; 5:10) in the New Testament, because they are chosen on the principle of an obedient faith to act as kings and priests in the Messiah's Kingdom of the Coming Age. "Do ye not know", saith Paul, "that the saints shall judge the world?" (1 Cor. 6:2) -- shall reign as kings and officiate as priests in the new imperial monarchy to be founded -- in the everlasting kingdom of Jesus Christ?

But this kingdom is yet future; and generation after generation of God's royal priesthood hath succumbed to the power of the enemy: what then must needs occur before the saints, can possess the kingdom? They must rise from among the dead; or if any such be living when the kingdom is set up, they must be changed from flesh and blood, which is corruptible, and therefore mortal, into flesh and spirit, a combination which is incorruptible and deathless; for, as we have said, the offices of the kingdom and empire do not change hands: the gifts and calling of God being without repentance; hence, the glory, honour, and dignities of the Empire require that they who obtain appointments to them be immortal. Thus, then, "glory, honour, incorruptibility, life", and blessedness in all its manifestations, are announced as the attributes of the kingdom of God; hence, to preach the kingdom of God is to proclaim all these things through it as an incorruptible institution. The Resurrection of the Just is not the hope of the Gospel; it is only an item thereof; yet it is vastly important; for it is the path of life -- the strait gate of life; and holds a similar relation to the Future Age that our birth of the flesh does to the present; the resurrection gives us introduction to the kingdom of God.

THE CHARACTER OF THE KINGDOM

We have ascertained what the purpose of God towards our world is for 1,000 years to come. We find both the prophets and apostles testifying the same thing. Let us, then, discourse in brief about this glorious Kingdom.

First, then, a kingdom whose offices are never vacated requires the administration of immortals. Hence, the King must be immortal. Now, as he is to be a Son of Man, from whom is he to descend? Hear the scripture: "How goodly are thy tents, O Jacob; and thy tabernacles, O Israel! Their king shall be higher than Agag; and his kingdom shall be exalted: I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a sceptre shall rise out of

Israel, and shall smite through the princes of Moab, and destroy all the children of Sheth. Out of Jacob shall come he that shall have dominion" (Num. 24:5-7,17,19). This King, then, is to arise out of the Jewish nation but whose Son is he?

"When thy days be fulfilled, and thou shalt sleep with thy fathers, O David, I will set up thy seed after thee, and I will establish his kingdom. He shall build a temple for my name, and I will stablish the throne of his kingdom forever. I will be his Father and he shall be my Son" (2 Sam. 7:12-14). Thus speaks Jehovah to the second King of Israel. We learn from this that the throne of the Kingdom of Israel is an everlasting throne; that the King destined to fill it must be both Son of David and Son of God.

Behold, then, the Covenants of the Promise made to Abraham and to David. They belong to Israel and to the adopted citizens of their State. "To Israel pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises" (Rom. 9:4). Great and glorious is the destiny of Israel; but infinitely more so that of those who shall inherit the Kingdom and Empire of Israel's King.

The hope of this Kingdom in all its relations was the hope of Israel. In one of the national songs they say, "The Lord Most High is terrible; he is a great King over all the earth. He shall subdue the people under us, and the nations under our feet" (Psa. 47:2,3). They refer also to the same thing in another, saying, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he the governor among the nations" (Psa. 22:27,28). "In his" days shall the righteous flourish, and there shall be abundance of peace so long as the moon endureth. He shall have dominion also from the sea and from the River (Euphrates) to the end of the Land. They that dwell in the wilderness (the Arabians) shall bow before him; and his enemies shall lick the dust. The kings of Tarshish (the present rulers of the Anglo-Indian Empire) and the kings of the Isles (of all Gentile countries) shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him. All nations shall serve him" (Psa. 72: 7- 11). Shall serve him; David's Son and Israel's King. This, we repeat, was, and still is, the Hope of Israel; and the revelations of God concerning it are the "good tidings of great joy", or gospel, "which shall be to all people" (Luke 2:10).

But who, among all the tribes and armies of Jacob, is the son of David, Son of God, and King of Israel? We answer upon the testimony of the apostles that Jesus of Nazareth is he. Hence, then, the Glad Tidings of the glorious Kingdom must be preached in his name, for he is the hereditary and rightful sovereign thereof.

The hope of Israel, then, is the hope of the Gospel which was preached by the

apostles in the Word of the Truth. In this, this Kingdom of God is announced; a Kingdom to be established in the Holy Land under the sovereignty of Jesus Christ, when the times appointed for the continuance of existing human governments shall have run-out. This Kingdom, as we have seen, is to absorb all other dominions; and to exist as a New Dispensation for a thousand years.

But an empire of this magnitude will require officers to administer its affairs; one King, however powerful and absolute, could not in the nature of things, judge, or rule, the world of nations alone. What was necessary to be done in this emergency? Send a proclamation among the Jews and Gentiles, and invite them without respect of persons to accept as office, in the new government. This is precisely what God did by Jesus Christ and his Apostles. Jesus says, "I must preach the kingdom of God to the cities, for therefore am I sent" (Luke 4:43). "And it came to pass that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God" (Luke 8:1). And he sent his twelve disciples to preach the Kingdom of God, and they went through the towns preaching the Gospel (Luke 9:1,2,6). Hence, to preach the Gospel is to preach the good news concerning the Kingdom of God. When Jesus, therefore, said to his apostles, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15) it was equivalent to saying, "Go, and preach the Good News concerning the Kingdom which the God of Heaven intends to set up among the nations, as saith the prophet Daniel; he that believes what you preach and is baptized shall be saved"; that is, he shall inherit the kingdom, if he be not moved away from the hope of it. They obeyed the mandate. It was preached on the Day of Pentecost; also in the Temple Porch; and Philip preached it in Samaria; for, "when the Samaritans believed Philip, preaching the things concerning the kingdom of God, and the name of the Lord Jesus, they were baptized, men and women" (Acts 8:12). Paul preached it in Thessalonica, in Athens, in Ephesus, in Rome, and everywhere he went; in private houses, in jails, in market places, in fora, in palaces, and wherever else the people would listen to him. "I know", says he, to the Ephesian Christians, "that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more" (Acts 20:25); while there, "He went into the synagogue, and spake boldly for the space of three months, disputing and persuading concerning the kingdom of God" (Acts 19:8 and 28:31).

Thus we have condensed from the Word of Truth an answer to the question, "What is the hope of the Gospel by which we are saved, if we believe it?" This subject is now fairly broached, but infinitely far from being exhausted. We have placed before the reader the Two Hopes: the Hope of the World lying under the Wicked One, and the Hope of Israel, irradiated by the light of the glorious gospel of the Blessed One. This is that to which Paul refers, saying, "I stand and am judged for the hope of the promise made of God unto our fathers (Abraham, Isaac and Jacob): unto which promise our twelve tribes, instantly serving God night and day,

hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:6-8). "For the hope of Israel am I bound with this chain" (Acts 28:20). Was Paul judged and chained for the hope of his soul's soaring, at the instant of death, through the skies on an angel's wing to the right hand of the Majesty in the Heavens? If so, when and where did God promise this to the Fathers? He never promised any such thing; and let him who affirms the contrary prove it.

In conclusion we have shown,

1. -- That there is but "One true Hope which is a seventh item of the unity of the Faith and of the Knowledge of the Son of God" and that as the Spirit revealed them, they constitute "the unity of the Spirit";
2. -- That this one Hope is styled "the hope of the calling", (Eph. 1:15; 4:4) "the vocation", (Eph. 4:1) and "the heavenly calling", (Heb. 3:1) because the Apostolic proclamation was authorized by heaven and calls to a future Kingdom which the God of heaven will set up;
3. -- That it is this Hope which made the apostles' preaching glad tidings of great joy to all people;
- 4 -- That the pious and ungodly of these times are equally in the dark respecting it;
5. -- That the hope of Christendom is powerless for the regeneration of the world;
6. -- That the ancient Gospel cannot be preached without the proclamation of the, Blessed Hope;
7. -- We affirm that the man who does not believe in the literal advent of Jesus in power and great glory to set up the kingdom cannot preach the ancient Gospel that Paul announced;
8. -- That the nations of the Roman civilization understood this Hope, but did not nationally accept the call; that they entirely lost the knowledge of it through the apostasy of the Church, and the overshadowing of the Dark Ages;
9. -- That the indestructible kingdom is the basis of the one Hope, the attributes of which constitute the "recompense of the reward"; (Heb. 2:2)

10. -- That all existing empires, kingdoms and republics in their political and ecclesiastical arrangements will be soon abolished, their rulers ejected from place and power, and the government of the world transferred to Messiah and his associates;

11. -- That to obtain office in the new imperial kingdom men must believe the glad tidings concerning it; believe the things relating to Jesus Christ; and thus believing, become the subjects of repentance and remission of sins in his name, by being immersed into the name of the Father, Son, and Holy Spirit; thenceforth, he must walk worthy of his high destiny in the light of Holy Writ;

12. -- That for such persons to obtain possession of the kingdom, if dead, they must rise from the dead; and if living they must be changed into immortal men, by the power of God;

13. -- That Jesus Christ is the Son of God, and that there is_ remission of sins in his name by immersion to him who believes this truth, is not the ancient Gospel; it is not Paul's gospel; a man may believe these things, but fail of remission, because his faith includes not the Blessed Hope;

14. -- We should continually pray, "Thy kingdom come, and thy will be done on earth as it is in heaven", until this prayer be accomplished. (Matt. 6:10 compare Luke 11:2)

"THE GOOD CONFESSION"

by John Thomas

"ALL things must be fulfilled", said the Lord Jesus, "that are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me." (Luke 24:44) When these words were spoken, the writings known among us as the New Testament had no existence. When, therefore, Jesus said, "Search the Scriptures, for they are they which testify of me", (John 5:39) he exhorts us to search Moses, the Prophets, and the Psalms which is indispensable, for he adds elsewhere, "If believe not Moses' writings, how can ye believe my words?" (John 5:45-47) It was impossible; for the words of Jesus were his preaching; and he preached the "gospel of the Kingdom", and himself as its King -- "the Gospel of God, which", says Paul, "he had promised by his prophets in the Holy Scriptures". (Rom. 1:1-2) He preached what they predicted; disbelieve this, and his preaching is denied.

The Law of Moses, the Prophets, and the Psalms, are the testimony *for Christ*; while the written testimony of the inspired Apostles is the testimony *for Jesus*, that he is the Christ of whom Moses in the Law, and the Prophets, did write". (John 1:45) This being proved, he came to be styled Jesus Christ, as though that were his family name. But neither Jehovah, Joseph, nor Mary, were named Christ. Jesus did not, therefore, inherit the name by descent; nor did he acquire the title till he began to be about thirty years old. The word designates a person who had been, or was to be, anointed with oil, or spirit represented by oil. Aaron, Saul, David, Solomon, etc., were anointed with holy oil by Jehovah's command, and were therefore "The Lord's Anointed Ones", or Christs. Moses and the Prophets foretold the appearing of a Son of David who should be Son of God and anointed with spirit without measure. For about 4,000 years after the formation of Adam, the world had been unvisited by the personage who thirty years afterwards was to be thus anointed. At that time, Jesus emerged from the Jordan, and the Spirit, descending in the form of a dove, rested upon him, and thus poured out upon him, filled him, and so anointed him. This was the fulfilment of the prophecy in Daniel about sealing the prophet, and anointing the Most Holy. It was the christening of Jesus by which "he was made Christ" as he has since been "made Lord".

When John the baptizer was performing his mission, Priests and Levites were sent to him from Jerusalem to inquire if he, were the Christ or not.. He replied that he was not; but that he was his forerunner. Soon after this, Jesus was publicly, anointed; and forthwith claimed to be the person of whom Moses and the Prophets wrote. This was nothing less than laying claim to the kingdom of Israel and throne of David for ever; so that henceforth it became a great national question with all Jews, seeing that John repudiated all pretention to the dignity, "Is Jesus of

Nazareth the Christ -- the Prophet like unto Moses, or do we look for another?" There were great debates among the people upon this question. Some favoured the claims of Jesus, while others from various reasons of state policy rejected them altogether. After his crucifixion the question was revived and enlarged. It was not now simply, "Was Jesus the Anointed King of Israel?" But, "Is he the anointed King of Israel raised from the dead to sit upon David's throne for ever?" Yea, said the apostles, this is our proclamation concerning him: "Nay!" said their opponents, "we deny it." Upon this point, then, God and the apostles joined issue with the rulers of the nation. Wherever they went they maintained that Jesus is the Christ, and God hath raised him from the dead; and so triumphantly did they establish its truth to the conviction of multitudes that "Jesus" and "Christ" became inseparable ideas; and came at length to lose the form of a proposition, and to be merged into a name for the Lord of Israel and the world.

If a Gentile of our day be asked, "Do you believe in Jesus Christ?" -- it represents to his mind, with a simple change of person, about the same thing as, "Do you believe in Pontius Pilate?" He thinks you are asking him if he believes that there ever were such persons as Jesus Christ and Pontius Pilate? His reply is, "Yes; I do not recollect when I did not believe it". But ask an intelligent Jew of the first, nineteenth, or intermediate centuries, holding on to Judaism and he would say, "No". But he would not mean by "no" that he does not believe there ever was such a person as Jesus; but that he does not believe that Jesus was the Christ to be raised up as a horn in David's house for the restoration of the kingdom and Throne of Israel. This restoration, termed by Peter, "the restitution of all things spoken of by all the prophets since the world began", (Acts 3:21) is Israel's hope; but to sectarian Gentiles known only as something that obtains in the undiscovered realms of trans-solar space. When therefore they profess to believe in Jesus Christ, they do not make "the good confession" (1 Tim. 6:13) "witnessed by all who confessed Jesus in apostolic times. It was not his existence, or mere sonship, that they confessed; but the same confession he himself made before Pontius Pilate. He did not confess that he believed in his own existence; or that he was the Son of God; or that he was the saviour of the world; or that he was an atonement for sin through the shedding of his blood: but that he was born to be the King of Israel.

Paul reminds Timothy that he had "confessed the good confession before many witnesses", which Christ Jesus had "witnessed before Pontius Pilate". Now the reader can easily satisfy himself what this confession was by turning to John's account of the trial of Jesus at the bar of the Little Horn of the Goat. Pontius Pilate, the representative of this power in Jerusalem, asked the accused, "Art thou the King of the Jews?" (John 18:33) Had Jesus denied it, he would have denied that he was the Christ; and by denying the truth have saved himself from death by crucifixion, with the loss of "the joy set before him" (Heb. 12:2) in the gracious

promises made to David. But he denied not; for "he came unto the world that he should bear witness unto the truth". The truth he witnessed in answer to Pilate's question was "Thou sayest it, I am a King. To this end was I born". (John 18:37,39) Pilate understood him to say by this that he was king of the Jews; for he afterwards asked the question of the clamorous people, "Will ye that I release unto you the King of the Jews?" (John 18:37,39) The same thing is evident also from the superscription he placed on the head piece of the cross.

But it may be inquired, "If Jesus witnessed that he was born to be king of the Jews, how could Pilate, Caesar's friend and representative, say, 'I find in him no fault at all?'" (John 18:38) The answer to this is found in the statement Jesus made of the *time* and *origin* of his kingdom. As to the time of it, he said "My kingdom is not of this world"; as to the origin of it, "My kingdom is not now from hence." (John 18:36) In regard to the time, Christ's kingdom did not belong to the Mosaic Kosmos constituted by the law, and contemporary with the Little Horn Power in its undivided form as represented by Pilate. Christ's kingdom belongs to a Kosmos characterized by the coexistence of Ten Kingdoms of the Roman earth, as known to exist at present. Had it belonged to the Mosaic era Christ's servants would have given battle to the enemy in his defence.

This is true of his kingdom to whatever epoch it may belong. Its establishment is sure to be opposed by "the Powers that be"; (Rom. 13:1) because the earth is not large enough to contain Christ and them. His servants will therefore fight against them, and "grind them to powder". (Matt. 21:44; Luke 20:18)

Then as to the origin of the kingdom. It was not to originate at that time from Jewish enterprise. It is to be set up by the God of Heaven, and the saints; that is, by Christ, and his associates, who shall take the kingdom and the dominion under the whole heaven. The armies of Israel, and a mixed multitude of Gentiles, will be a great sword in their hands to execute upon the goat nations and their governments "the judgment written". Pilate had sagacity enough to perceive that the royalty of Jesus would not disturb the existing government; and therefore, leaving the future to take care of itself, he pronounced the prisoner at Caesar's bar faultless before the law -- "I find in him no fault at all" (John 18:38) How wicked then his condemnation to the cross!

Of what value then, is the popular belief in Jesus Christ while it denies the truth he witnessed before Pontius Pilate? "Theology", or pulpit tradition, and collegiate divinity speculation, denies that Jesus was born to rule over Israel as king upon the throne of his father David on Mount Zion. It laughs to scorn so outrageous a supposition! Yet no truth is more plainly taught in the Bible. Popular belief in Jesus is a mere matter of course assent to current opinions concerning him, and totally insufficient as a foundation for union to his name. It does not confess the truth,

being ignorant of it; and is therefore of no efficacy for the renewal of the heart, and purification of the soul.

THE GOSPEL IN MACEDONIA

by John Thomas

"THE jailor and other untaught Gentiles heard, believed, and obeyed the Gospel in the short time of an hour. Therefore, a correct understanding of the Gospel must have been obtained by them in that brief space of time. " -- (*Prophetic Expositor*, P. 104.)

Luke informs us in Acts 16, that in a vision Paul had, there stood before him a man of Macedonia, who entreated him to come over to that country, and help them. This was regarded by Paul and his companions as a vision from the Lord, calling upon them to announce the glad tidings in Macedonia. They had essayed to "preach the Word" (Acts 16:6; 2 Tim. 4:2) to the idolators in the provinces of Anatolia, called Asia and Bithynia, but had been forbidden by the Holy Spirit. The cause of this interdict is not stated. The province of Asia contained the seven apocalyptic churches (ecclesias) which were, doubtless, already existing there (Acts 2:9); and Bithynia, also, was not destitute of the truth. But the time and circumstances were not yet quite appropriate for the annunciation of "The Fellowship of the Mystery" (Eph. 3:9) among them; importing "that the Gentiles (or pagans) should be fellow heirs (of the kingdom with the saints of Israel), and of the same body (that is, of the 'One Body'), and partakers of God's promise concerning the Anointed through the glad tidings". (Eph. 3:6) Having proclaimed the Christian fellowship of Jew and Gentile in the Syrian Antioch, Seleucia, Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, and Attalia, they were directed to visit the country west of Constantinople, and north of the Aegean Sea, where, it is probable, Christian-Jewish prejudices were not so strong as in Asia and Bithynia.

In the region of country indicated, and not far from the sea, stood the City of Philippi, so called after Philip, King of Macedon, and father of Alexander the Great, "the great horn of the rough goat" of Dan. 8:21. This region was Macedonia Prima, and Philippi was a Roman colony; so that the Philippians, though Macedonian born, were Roman citizens as they declared (verse 21).

In his letter to the Philippians, Paul styles his labours among them at this time, "the beginning of the Gospel" (4:15), that is, that the glad tidings of the Fellowship began to be proclaimed to the "untaught Gentiles" of Macedonia when he responded Macedonia to the prayer, "Come over to Macedonia and help us!" (Acts 16:9) Now, Macedonia contained many cities, among which were Amphipolis, Apollonia,

Thessalonica, and Berea. All these Paul visited as well as Philippi, *announcing in one those same glad tidings as in all the rest*. No one, we presume, will dispute this. Thus, when he visited Thessalonica, he gave them to understand that he was the bearer of an invitation to them from the living and true God of Israel, who had commanded him to invite them to His kingdom and glory (1 Thess. 2:12). Many of the idolatrous Macedonians there accepted the invitation joyfully (1 Thess. 1:6) when they discovered that it was genuine -- that it was no fiction, *but a word sent to them from heaven*, and therefore styled "*the Word of God*", in deed and in truth, being confirmed by the power of God (1 Thess. 1: 5). This created in them a hope which was the "one hope of the calling", (Eph. 4:4) or invitation ; so that he could, address them as he could not address their idolatrous friends, saying, "Be not as the others, who have no hope ". (See 1 Thess. 4:13)

The hope formed in them by the apostle's preaching looked forward to the coming of the day of the Lord in which Jesus should re-appear upon the earth. But so well had he instructed them that they did not expect that day to arrive until there had first been an APOSTASY FROM THE FAITH, acuminating in a power styled "*the Man of Sin*", (2 Thess. 2:3) whose revelation would be preceded by the removal of the power then existing. "*Remember ye not*", says he, "*that when I was yet with you, I told you these things?* and what witholds now for his being revealed in his appointed time, ye know." (2 Thess. 2:5,6) Yea, so conspicuous a place had these things in his preaching that an outcry was soon raised against him, accusing him, in the city of the Philippian jailor, of "teaching precepts which were not lawful for them to receive, neither to observe, being Romans"; (Acts 16:21) and in Thessalonica, of "doing contrary to the decrees of Caesar, saying there is another king -- one Jesus". (Acts 17:7)

Referring to "the beginning of the Gospel", (Phil. 4:15) the apostle says to the Thessalonians, "God hath from the beginning chosen you for deliverance by a separation of spirit and belief of truth; for which he called you through our glad tidings for the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:13,14). In this he tells them that by a separation of spirit and faith, that is, by a holy disposition created in them through the truth believed, they had been chosen of God for deliverance from the wrath to come upon those who know not God, and hearken not to the glad tidings of the Lord Jesus Christ, and for sharing with him in the things covered by the phrase, "his kingdom and glory". (1 Thess. 2:12) They were separated or sanctified by faith, and "called", or invited, to their high destiny through the glad tidings they believed. The sanctification of spirit, or heart-purification, referred to by Paul, was "righteousness, and peace, and joy, in the Holy Spirit", (Rom. 14:17) resulting from belief of the glad tidings of the kingdom; wherefore he saith that "the kingdom of God is not meat and drink", (Rom. 14:17) that is, the doctrine concerning it does not teach believers to concern themselves

about distinctions of meats and drinks, saying, "touch not, taste not, handle not"; (Col. 2:21) but it inculcates and develops in them who embrace it with honest and good hearts, righteousness and peace, and joy in a holy spirit. This fruit of faith is the "*Divine Nature*", (2 Pet. 1:4) and essentially diverse from the nature common to pagans and all others ignorant of the truth. It is only produceable by "the exceeding great and precious promises believed". (2 Pet. 1:4) Belief that Jesus is the Son of God, in the modern Gentile sense, neither hath nor will produce it. The fruit of this believed is not righteousness, peace, and joy in a holy spirit; but, on the contrary, resistance to the righteousness of God, doubts and fears, and despondency in a faithless, perverse, and sordid spirit. "By their fruits ye shall know them." (Matt. 7:20)

Having indoctrinated the Macedonians in Thessalonica with the glad tidings he announced to them, in writing to them he informs the reader that they "received the word with joy of a holy spirit"; (1 Thess. 1:6,9,10) and that in consequence they turned to God from idols to serve the living and true God and to wait for his Son from the heavens, whom he raised from among the dead, even Jesus delivering us from the wrath to come". (1 Thess. 1:6,9,10) Before Paul went over to help them, they knew nothing about the God, and the Son of the God, whom Paul preached; they knew not that there was any wrath to come upon the world, nor of any deliverance from it through a resurrected man, coming from the heavens; nor did they know that those delivered from it would share in the glory and dominion of the Deliverer. Will any reasonable man, then, pretend to impose upon us the notion that all that was submitted to these "untaught Gentiles", to turn them from their vanities, was that a certain Jew, who had been crucified as a malefactor about 1,100 miles off, was the son of the God of the Jews, and raised from the dead by His power? What moral power is there in such a statement as this to cause a Macedonian idolater to cast his idols to the moles and the bats? None. It had no more power to produce this result than it now has to cause papists to turn from their image worship, and the adoration of dead men's bones; or sectarian devotees to renounce the systems of foolishness and impiety they profess. It is evident from the nature of the case that the first thing Paul essayed to do was to reason the Macedonians out of their idolatry, as he did the Athenians; then to acquaint them with the living and true God; after that to announce to them *the purpose of God*, or "secret of his will which he had purposed in himself according to his own good pleasure"; (Eph. 1:9) then, that "one Jesus" was he by whom he intended to execute that purpose, whereof he had given assurance in raising him from the dead; that he was to return from the heavens to perform the work assigned to him; and lastly, that whosoever believed these things, and became obedient, should receive repentance and forgiveness of sins, a right to eternal glory in the kingdom, "*through his name*". (Acts 10:43) To instruct them in these things was for Paul to fulfil his mission, which was "to open their eyes, to turn them

from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them (of Judah) who are sanctified by faith that leads into Jesus". (Acts 26:18) The Macedonians were in darkness, and in Satan's power, and unable to help themselves. They were "Gentiles in the flesh", (Eph. 2:11) whose moral destitution is well described by the apostle who went over to help them. "At that time", says he, "ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and atheists (*atheoi*) in the world"; "walking in the vanity of your mind, having the understanding darkened, being alienated from the life of God through the ignorance that was in you, because of the blindness of your heart". (Eph. 2:12; 4:17,18) But from this state they were happily delivered by Paul's preaching; so that he could say to them, "Ye who were formerly afar off are now in the anointed Jesus, made nigh by the blood of the anointed one". (Eph. 2:13) They were "*made nigh*" by the blood of the anointed one that is, instead of being aliens from Israel's commonwealth, and strangers from the covenants of the promise", they had become "fellow-citizens of the saints (of Israel) and of the household of God"; (Eph. 2:19) instead of "having no hope" (Eph. 2:12,13) they hoped in the kingdom and glory of God, of which they were invited to become "HEIRS" by the preaching of Paul; and instead of being "without Christ", (Eph. 2:12,13) and "atheists", they were "IN the anointed Jesus", (Eph. 2:12,13) and worshippers of his Father, the God of the Jews, for the return of whose Son from the heavens they were patiently waiting. (2 Thess. 3:5). These originally "untaught", but now instructed, "Gentiles" had become "light in the Lord"; (Eph. 5:8) "the sons of God without rebuke, shining as lights in the world"; (Phil. 2:15) "children of light and of the day", and "not of the night, nor of darkness" (1 Thess. 5:5); invested with "the armour of light"; (Rom. 13:12) so that, "the eyes of their understanding being enlightened", (Eph. 1:18) the apostle could now say to them, "Ye are all the sons of God in the anointed Jesus through the faith; because as many as are baptized into the Anointed have put on the Anointed; and if ye be the Anointed's then are ye Abraham's seed, and heirs according to the promise". (Gal. 3:26,27,29)

What soul-stirring tidings must they have been which constituted the subject matter of Paul's preaching, and that could have effected so wonderful a change on the understandings, affections, and conduct of the idolaters of Macedonia Prima, and of "untaught Gentiles" in sundry other places! In what did the power of his preaching consist? In the teaching of God, called "the truth in Jesus" - "*the light of the glad tidings of the glory of the Anointed, who is the image of God*". (2 Cor. 4:4) "Of his own will", says James, "the Father of lights begat us by the word of truth, that we should be a kind of firstfruits of his creatures", (James 1:18) of whom "it is written in the prophets, They shall be all taught of God. Every man, therefore, that hath heard and learned of the Father", says Jesus, "cometh unto me". (John 6:45)

Paul, as God's messenger, taught the word of God, which he did not handle deceitfully; "but by manifestation of the truth, commended himself to every man's conscience in the sight of God" (2 Cor. 4:2-4). This was the secret of his power -- his doctrine was God's teaching, confirmed by God's power, through the mighty deeds with which he astonished the world. Who need wonder at the results with such an instrumentality? "We", said Paul, "are ambassadors in the Anointed's stead, as if God did invite you by us"; (2 Cor. 5:20) which invitation was expressed in the glad tidings of the kingdom and glory he preached. The joyous character of the tidings miraculously confirmed, commended them to the hearts of the people, and kindled a joyousness in them, that energized them to accept the divine invitation in the face of ruin, imprisonment, torture, and death; so that, in writing to the Macedonians, he says, "Ye became followers of us and of the Lord, having received the word in much affliction with joy of a holy spirit". (1 Thess. 1:6)

But in opening the eyes of Macedonian Jews his method was somewhat different, He had not to turn them from idols, nor to bring them to wait for the Son of Israel's God: nor yet to instruct them in the purpose of God to rule the habitable in righteousness by him, for they were not idolaters; and they were waiting for the appearing of the Son promised them in Isa. 9:6,7; and were fully in the belief of his sitting upon the throne of his father David, and reigning over Israel and the nations for ever. All that was necessary in their case was to convince them that Jesus was that Son of David and of God, Jehovah had covenanted to resurrect for them in the house of David (1 Chron. 17:11-14; Acts 2:30; 1 Cor. 3:4,5) Thus, in his preaching to "the Jews he became as a Jew, that he might gain the Jews"; in other words, "to them that are under the law, he became as under the law, that he might gain them that are under the law". (1 Cor. 9:20) If he had gone to the Macedonian idolaters "as a Jew", he would not have gained them; he therefore went to them as a Roman, which is evident from his reply to the magistrates at Philippi, saying, "They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out". (Acts 16:17) Now, Romans were not under the Law of Moses; so that in relation to that law they were "without law"; therefore in approaching the Romans as a Roman citizen, he says that "to them without law, he became as without law, that he might gain them that are without law". (1 Cor. 9:21) He addressed the Greeks, Romans and barbarians, as an ambassador, sent to them direct from a God whom they knew not, but who had made the universe, and continued to uphold all things by His power. It was not necessary for such a person to do more before such an audience, ignorant of all things pertaining to the God, prophets, and hope of the Jews, than to state the truth confirmed by divine power, and to persuade them to receive it. Thus, as he says, "My word and my preaching was by indubitable proof of Spirit and power, that your faith might not stand in men's wisdom, but in God's power". (1 Cor. 2:4,5) And again, "Our glad

tidings came not to you in word only, but also in power, and in holy spirit, and in much, assurance". (1 Thess. 1:5) This course, however, would not answer with believers in the prophets. He could not approach Jews as a Gentile citizen of Rome, and expect them to believe on authority without appeal to the prophets. Idolaters might be built upon apostles, but a Jew required to be built upon the prophets; for they would receive no testimony of apostles, though confirmed by miracle, unless it could be shown to be in accordance with the Oracles of God, read in their synagogues every sabbath day. When, therefore, idolaters built upon the apostles, testifying the same things as the prophets, and Jews built upon the prophets illustrated by the apostles, came together into the "one body", (Eph. 4:4-6) Paul could say to them, "Ye are built upon the foundation of the apostles and prophets, Jesus the Anointed himself being the chief corner stone". (Eph. 2:20) They were all, both Jews and Gentiles, brought to acquiesce joyously in the "One Faith"; (Eph. 4:4-6) the *method* only of bringing them to that acquiescence so as to prepare them for the "One Baptism", differed.

The reader, then, will readily perceive that the apostolic preaching was very much simplified in regard to the Jews. All that was necessary was to show them what their prophets taught, and then to prove that to a certain extent their predictions were accomplished in Jesus, as an earnest that what remained would be fulfilled in and by him likewise. This was the course pursued by Paul in Thessalonica. He went into their synagogue, and reasoned with them out of the Scriptures of the prophets, opening and alleging, *firstly*, that the Messiah they were looking for must needs have suffered, and *secondly*, that he must needs stand up from among the dead. These were among the *first things (en protois, 1 Cor. 15:3)* he delivered to the Jews; how that their Messiah was to die for their sins, according to the prophets; be buried, or "make his grave with the wicked, and with the rich in his death", (Isa. 53:9) and arise on the third day, according to the scriptures. If he could convince them of these things, their minds were then prepared for his *third* proposition, which was, "that this is the Messiah, even Jesus, whom I announce to you". (See Acts 17:3)

They err greatly who imagine that one method of preaching "the glad tidings of the glory of Christ" (See 2 Cor. 4:4) would have been suitable for idol -- worshippers, and the members of the synagogue. The proposition that "Jesus is the Anointed, the Son of the living God", (Matt. 16:16; John 6:69) would have been meaningless and unintelligible to idolaters. To have comprehended it they must have been made previously acquainted with the existence of that living God, and with the doctrine concerning the Anointed One. And this the apostle set himself to do in laying before them the glad tidings of the kingdom, as exhibited in the revelation of His will, which God had purposed to Himself. When they came to understand this part of the subject, they would very naturally desire to know, *Who should be the*

King by whom the world should be ruled in righteousness, when the appointed time for the manifestation of the divine purpose should arrive? Paul told them that it was a certain Jew, named Jesus, who was dead, but came to life again, and is alive for evermore, who is to be king of the whole earth. This answer to the question very naturally prompted another, namely, *"If the Jesus he proclaimed were to be king of all nations, what would become of Caesar's throne?"* Nor did Paul hesitate to answer this inquiry, as we have seen in the second epistle to the Macedonians of Thessalonica. "He shall be taken out of the way", (2 Thess. 2:7) and then a power, embodying the Mystery of Iniquity already working, shall take his place, which shall also be utterly abolished by the manifestation of the Lord's presence from the heavens. Such questions and answers as these created a great stir among the multitude, many of whom renounced their idols, and declared themselves, not only willing, but earnestly desirous to become heirs of that kingdom and glory, that they might reign with Jesus when he should receive the dominion, glory, and kingdom at his return from the right hand of power. But the Jews who rejected the claims of Jesus to the Davidian throne of universal empire on earth were moved with envy at this revolution in the pagan mind, and determined to put a stop to it, if possible. They excited the lowest of the people against Paul and his friends, both in Thessalonica and Berea. As Paul was preaching politics, which had been forbidden by the emperor, they assailed him as a transgressor of the imperial decrees, saying, that *there is another king than Caesar, one Jesus*. The same outcry was raised in Philippi with the same result -- proclaiming principles unlawful for loyal Romans to receive and do, and thereby exceedingly troubling the cities of Macedonia Prima.

Philippi, Thessalonica, Berea, etc., *were thrown into an uproar by Paul's preaching the glad tidings of the glory and kingdom of God*. Let not this fact be overlooked. Was it done by a sixty minutes' discourse, the burden of which was that Jesus, whom perhaps no Macedonian pagan had ever heard of before, was the Son of the unknown God of the despised Jews, and sacrificed for sin? What would they have thought of the doctrine that the blood of a murdered Jew, in some mysterious way, was to save them from wrath to come, of which they knew nothing? Instead of such preaching as this (of which the world has a surfeiting in these superficial times) exceedingly troubling cities, and turning the community upside down, the apostles would not have obtained a second hearing. No; they might have preached the divine sonship of Jesus *in the modern Gentile sense of it*, not for an hour only, but until this day, and have never made a Christian, or agitated a single family. That Jesus is the Son of the God of Israel, and not the Son of Mary's husband, is most true, and a very important truth in its proper place; it is a genealogical truth upon which all his claims are founded; but in the Gentile sense of it, there is no good news in it. His blood cleansed from all sin; true, but what then? If that be all it leaves without hope, and the future is a blank. Such a Gospel

never came from heaven to Jew, Macedonian, or Italian, or to any other Gentile family of man.

Paul's preaching was the same in all the cities of Macedonia. It planted the same hope in the hearts of the people at Philippi, as at Thessalonica. Here, it taught them to turn from idols to serve the God of Israel, and to wait for His Son from the heavens, when they should receive the kingdom of God, for which they suffered persecution; there, it taught them to be like-minded with the apostle in pressing toward the mark for the prize of the high calling of God by the anointed Jesus (2 Thess. 1:5). This "mark" (Phil. 3:14) was the resurrection that Paul desired by any means to attain to, because the prize could not be obtained until that mark were reached. The prize was the subject of the glad tidings he preached to them. It was for the obtaining of this prize that they entered the lists by being baptized, that they might from that time start in the race, and press onward to the goal. Did they begin to run without knowing what they were running for? No indeed. When men, as in Paul's day, entered upon a race which exposed to torment, imprisonment, and death, they were very careful to know what they were to gain by the risks they encountered. "I so run, not as uncertainly", (1 Cor. 9:26,24) saith the apostle; "so run, that ye may obtain" (1 Cor. 9:26,24) obtain what? That which God sent Jesus to invite men to in the glad tidings of the kingdom which he preached, and therefore styled "the high calling of God by the anointed Jesus". (Phil. 3:14)

An everlasting kingdom is the prize set before us as "untaught Gentiles", connected with which are glory, honour, riches, and life eternal. Hence, James says to them who are taught of God, "he has chosen the poor of this world, rich in faith, as heirs of the kingdom which he has promised to them that love him"; (James 2:5) and Jesus saith, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom", (Luke 12:32) and when they that love him stand in his presence after rising from the dead, he saith to them, "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world". (Matt. 25:34) Were these blessed ones baptized in ignorance of the kingdom and glory they were called to? In darkness plunged into water, not dreaming that the God of Israel purposed to set up a glorious kingdom in Palestine for Jesus and his brethren, which was to rule over all? Was their faith so meagre, so death stricken in its birth, that it could only faintly whisper an assent to a leading question about the genealogy of Jesus, before they descended into water? Were their eyes so blind that they could see nothing in the future? No, no; before they were baptized they took care to know what they were baptized for. *They were baptized that they might become Abraham's seed, and heirs according to the promise, which they understood and believed with joyous and faithful hearts.* Hence, the apostle could write to the Roman citizens of Philippi, who believed, and the jailer and his house among their number, saying, "Brethren, be followers together of me, and mark

them who walk, so as ye have Paul and Timotheus, servants of Jesus Christ, for an example, for our citizenship begins in the heavens; out of which also we earnestly expect the Saviour, the anointed Lord Jesus; who shall transform the body of our humiliation, that it may be conformed to the body of his glory, through the power whereby he is able to subdue all things to himself". (Phil. 3:17-21) And afterwards he adds, "Those things which ye have both, learned, and received, and heard, and seen with me, do". (Phil. 4:9) This covered the whole ground of his teaching, which was effective to their illumination as lights in the midst of a crooked and perverse nation.

"BEWARE OF COVETOUSNESS"

by John Thomas

IN 2 Cor. 8 the Apostle informs the Corinthian brethren that the Macedonian congregations had been subjected to great persecution; and that while thus suffering, their joy, notwithstanding their "deep poverty", (2 Cor. 8:2) abounded so exceedingly that the munificence of their contributions for the afflicted saints transcended their power of giving without personal sacrifice. The sum total of these donations, he terms "the gift of God bestowed on them", [2 Cor. 8:1] because this "fellowship" resulted from an intense sympathy with those who were suffering and enduring for the Truth's sake; and will therefore redound to their great recompense from God in the approaching day of the Lord Jesus. They began well and ended well. "They first gave their own selves unto the Lord"; [2 Cor. 8:5] then to the Apostle and his co-labourers; and consummated the whole in cheerfully giving to the necessities of the Truth more than their extreme poverty justified.

This is a noble example of the devotedness and liberality of the poor to the suffering Truth. The Holy Oracles abound in such examples. We say, "the riches of their liberality abounded" [2 Cor. 8:2] for the Truth's sake; and this is the same thing as if we had said, "for the Lord's sake". [1 Pet. 2:13] The saints of Macedonia were suffering shame, reproach, imprisonment, and death "for the gospel's sake", [1 Cor. 9:23] "for the Kingdom of God's sake", [Luke 18:29] "for the name of Jesus' sake", [Matt. 10:22] "for his sake", [Rom. 4:23] "for the word's sake" [Mark 4:17] -- all parallel expressions found in Matthew, Mark and Luke. They were encouraged thus to suffer by the precepts and example of Jesus, who had said, "There is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold more in the present, time, and in the future age unending life"; [Luke 18:29,30] so also "for the joy that was set before him" [Heb. 12:2] he embraced a life of poverty, affliction and reproach: "he endured the cross, despised the shame". [Heb. 12:2] Hence, because the saints were suffering for the gospel of the Son of God, they were suffering for Jesus' sake; and the congregations of Macedonia in communicating to their necessities served the Truth, and proved their love and devotion to the King of Saints; for what is done to them for the gospel's sake is as if ministered personally to him.

The Corinthian brethren were rich, as well in temporalities as in spiritual gifts. At

this crisis, Titus was among them and engaged in stirring up their liberality. In order, therefore, that they might not fall short, and by contrast with the munificence of the poor Macedonian brethren, render Paul's boasting concerning them vain, he writes to them that as they "abound in every thing" [2 Cor. 8:7,8] they "abound in this grace (of liberality) also" [2 Cor. 8:7,8] -- "to prove the sincerity of their love". [2 Cor. 8:7,8]

Here, then, is a great principle set before us by the Apostle, namely, that to prove the sincerity of our love to the Lord Jesus, we must be liberal in our contribution to the Truth. From this there is no exemption -- for rich or poor, "If there be first a willing mind, the contribution is accepted according to that a man hath"; [2 Cor. 8:12] "deep poverty" [2 Cor. 8:2] is no excuse for not doing; and riches only lay an increased obligation to excel in munificence. In giving her mite, the widow gave all that she had; and in so doing, gave more than all the rich, who contributed of their abundance without experiencing the least inconvenience. Think of that, ye who are rich, "she gave all her living"; [Mark 12:41-44; Luke 21:1-4] think that ye can behold her generous countenance in the judgment and not remorsefully cry, "Shame upon us, for our not having been rich towards God!" Aye indeed, you will then feel the force of the Master's warning, "*Beware of covetousness!*" [Luke 12:15] "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich"; [2 Cor. 8:9] yet ye have not the heart to part with the Mammon of unrighteousness to aid the Truth in its arduous combat with error and sin.

The Apostle brings to light another principle, namely, that of equality. "I mean not" says he, "that other men be eased, and you burdened." [2 Cor. 8:13,14] The rich have no right to monopolize the privilege of doing all for the Truth, nor the, poor to the exclusion of the rich, "that there may be equality". [2 Cor. 8:13,14]

Lastly he teaches us that *we shall be recompensed in the age to come according to our liberality to the Truth in this*. Hear this, ye rich men; "When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee for thou shalt be recompensed at the resurrection of the just (Luke 14:12) [and 13 and 14]). And the Apostle says, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity; for God loveth a cheerful giver". (2 Cor. 9:6,7)

The profession of apostolic Christianity has made many a rich man poor; but we have never heard, or read, of the poor man who has been enriched by it as pertaining to the good things of the present life. We are not placed here to accumulate riches for those who may come after us; but to labour for the truth, in doing the truth ourselves, and in contributing to its establishment in our own day and generation. In occupying our time thus, we labour for the meat which endures to everlasting life. We do not believe that in the midst of so much ignorance, superstition, unbelief and woe as now prevails in the nominal household of faith, that a Christian can die rich, and possess the kingdom. It is easier for a camel to pass through a needle's eye.

BE NOT DISCOURAGED

by John Thomas

WE need not be discouraged because of the stolid indifference of the people to the truth. Flesh and blood is naturally swinish and unimpressible by the thoughts of God. The world, which is choked with religion, such as it is, is made of this stiff-necked material. It is in the state of an inebriate who has caroused himself into *delirium tremens*, or a snoring apoplexy. Its excitation or brain-congestion can only be relieved by copious depletion. To preach the truth to it is like telling fables to a deaf man; putting a jewel in a swine's snout; or casting things holy to dogs. This is the nature of the flesh and blood world -- it is only evil, and that continually. But all the *individuals* of this perverse *race* are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed. The race has some "honest and good hearts" [Luke 8:15] yet, which are as salt, preserving it from total and irretrievable corruption. They require, however, to be salted with wisdom, and persecution, or fire, for the truth's sake, to make them fit for the Master's use (Mark 9:49,50; Col. 4:6). It is for the salting of these hearts that those who are already salted have to labour with a right good will. They must "contend earnestly for the faith once delivered to the saints", [Jude 3] with the conviction all the time that a Paul may plant, and an Apollos water, but God only gives the increase [1 Cor. 3:6]. All we have to do is to dig, plough, sow, work, as men do who leave it to the sun by day and moon by night, and to the air, earth, and rain, to give the increase from that begotten in the soil. We as day labourers need not be discouraged, if we do our duty, be there increase or not. All that we have to do in the premises is that we be "workman, who rightly divide the word of truth" (2 Tim. 2:15), and not as those who handle the word of God deceitfully; and fear to affirm His principles boldly lest some one whose corns were pinched by the gospel shoe (feet shod with the preparation of the good news of peace, Eph. 6:15) should cry out! "Sectarianism!" and threaten you with the rebuke of Jesus and the apostle Paul! The word, where properly put into the right kind of soil, will yield just such an increase as God has predetermined. He has sent it as the rain and snow of heaven for the fructification of the earth, that sowers, and reapers, and eaters, may all rejoice together at harvest-home. Read Isaiah 55:10,11, where Jehovah says, "As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: *it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*"

What hath He pleased, and what hath He sent His word to do? "To take out of the Gentiles a people for his name" (Acts 15:14). He is going to set up a kingdom which is to rule over all the earth and sea; and He requires a people sufficiently numerous to administer its affairs to His praise, honour, and glory. This being His purpose, He does not need as great a multitude as is generally supposed when men entangle themselves in speculations about the number of the saved. "Many are called", says the King, "but few are chosen"; "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it"; "Many will seek to enter, in, and shall not be able" (Matt. 7:14; 20:16; Luke 13:24) These are not our words; but they are his who spake the words of God.

Jehovah then requires a chosen few for His kingdom -- "a chosen generation", "from the beginning *chosen* of God to salvation through sanctification of the Spirit and belief of the truth", called thereunto by Paul's gospel "unto obedience and sprinkling of the blood of Jesus Christ", "to the obtaining of his glory" (1 Pet. 2:9; 2 Thess. 2:13,14; 1 Pet. 1:2). John saw this company, this "little flock", as Jesus styles them in Luke 12:32, to whom the Father will give the kingdom; John, we say, saw them in military panoply and array, surrounding their Generalissimo in his wars upon the kings of the earth; and he says, they were "called, and *chosen*, and faithful" (Rev. 17:14).

But though relatively few, they are absolutely "a great multitude which no man can number" (Rev. 7:9). They are few compared with all the human race that ever fretted and stewed out their brief existence on the earth. A few taken out of each of the generations of the Old Man of the flesh [See Rom. 6:6; 2 Cor. 5:17; Eph. 4:22; Col. 3:9]; a few out of Enoch's generation, and a few out of Noah's, and a few out of Moses', and so on; until these parcels of the few, separated from the solid mass during 6,000 years, being gathered into ONE GLORIOUS COMPANY OF ANCIENTS, become absolutely a great multitude, and numerous enough to establish the will of God upon earth, and to cause it to be respected for a thousand years.

The Father hath given this company of the redeemed ones to the Son for his brethren and associates in all his future enterprises upon earth. "They follow the Lamb", saith John, "whithersoever he goeth." They are "*redeemed from among men*, firstfruits to God and to the Lamb" (Rev. 14:4) "All that the Father giveth me", says Jesus, "shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will, that of all he hath given me I should lose nothing, but should raise it up again at the last day." [John 6:37,39] And again, "No man can come to me, except the Father who hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, *And they* (who attain to the

resurrection he was speaking of) *shall be all taught of God*. Every man, therefore, that hath *heard*, and hath *learned* of the Father, cometh unto me" (John 6:37-45). "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God" (John 8:47). And again, he saith to these goats, "Ye believe not, *because ye are not of my sheep*, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them the life of the Aion (*zoe aionian*), and they shall not be destroyed in the Aion (*eis ton aiona*), neither shall any one wrest them out of my hand" (John 10:26-28)

Men have been commanded to preach the word, to be instant in season and out of season (2 Tim. 4:2), to contend earnestly for the faith (Jude 3) and so forth, *as the means* appointed for the separation of this people. *Testimony and reasoning*, or Scripture and reasoning out of the Scripture, are the spiritual elements constituting the *spiritual agency* for their "sanctification of the Spirit". (2 Thess. 2:13; 1 Pet. 1:2) This spiritual agency is just adequate to the numerical completion of this people, termed "the fulness of the Gentiles" in Rom. 11:25, and no more. It is adequate to the accomplishment of this, for this result is that for which the word was given; and Jehovah saith it shall accomplish it. It is not adequate to the conversion of all the world. This is a result never contemplated in the premises. If God had designed the conversion of all nations as such in the absence of His Son from the earth, He would have instituted a system of means adequate to such a result. The spiritual agency was more potent in the days of the Apostles in that it consisted not only of a *declaration of the testimony*, and a *reasoning out* of its points, but a *confirmation* also of the reasoning by signs, wonders, miracles, and gifts. Here were God and man visibly co-working in the separation of this people for His name. Yet with this more potent spiritual agency the world could not be converted; nay, a multitude even of those who were primarily turned to God turned from Him again; and that too while the apostles lived, and while the gifts of the Holy Spirit continued to be bestowed. The gifts were discontinued for two reasons; first, because they had answered the purpose for which they were originally given; and secondly, because through the working of the Mystery of Iniquity Christians proved themselves unworthy of the glorious indwelling of the Holy Spirit in their midst. The testimony was confirmed; but *the confirmation of the reasoning* has been withdrawn, and the spiritual agency for the completion of the work begun at the house of Cornelius, reduced to what we see.

Now the nearer we approach to the apocalypse of Jesus, the less influence will the word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. The time is fast approaching for the Gentile branch to be broken off; and for Israel to be grafted in. The branches of Israel and Judah were broken off because of unbelief because they did not fear the name of Jehovah their Elohim the Jehovah -- Spirit manifested through David's Son -- nor believe the

gospel of the kingdom preached in his name. For this cause the brotherhood of Israel and Judah was broken by the Roman power; and a day of grace granted to the Gentiles. But these have proved as faithless of the truth as Israel. There were many Jews in Jerusalem and Palestine who believed with unexceptionable fidelity the things apostolically delivered; still their faith was only enough for their own salvation and altogether inadequate to avert the judgment of God from the nation.

PREACH THE WORD

by John Thomas

IN writing to Timothy the apostle said, "I charge thee before God, and the Lord Jesus Christ, preach the Word and in another place, he says, "Study, O Timothy, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 4:1,2; 2:15). This was a solemn charge -- a charge before the two most exalted, wise, intelligent, holy, glorious and powerful beings in the boundless universe: an apostolic charge, uttered in the presence of God's Spirit, imparted to Paul and Timothy by Jesus Christ, to preach and rightly divide the Word of Truth, so that God might approve him as a good workman. Here, then the thing to be preached and "rightly divided" is the Word of Truth. But what is that Word?

Will the reader accept the definition offered by one of the prophets of Jehovah? Isaiah says it is "the law and the testimony", (Isa. 8:20) and that there is no light, or knowledge, in those who speak not according to it (Isa. 8:10). The law of Moses is a part of "The Word", because it is the form, or "representation of the truth", by which believers of the promises made to the fathers of Israel were instructed as by a schoolmaster into the faith (Rom. 2:18-20; Gal. 3:24). Paul preached the law when he preached the word; not, indeed, as theologians preach the word, raining down fire and brimstone upon, sinners; but as declaring the things contained in the law representative and affirmative of the sufferings of the Christ and the glory that shall follow his resurrection: thus he said before Agrippa, "I continue unto this day, witnessing both to small and great, *saying none other things than those which the prophets and Moses did say would come*". (Acts 26:22) Men cannot preach "the Word of the Truth of the Gospel" (Col. 1:5) without preaching Moses and the prophets; for "the testimony for Jesus is the spirit of prophecy", (Rev. 19:10) and Moses was a great prophet. Paul declared nothing else. The exposition of the writings of Israel's prophets as partially and limitedly fulfilled in Jesus, and hereafter wholly to be accomplished in his second advent mission, constituted the apostolic preaching of the word. They were predicants (preachers) of the law and testimony of God concerning His kingdom and the name of Jesus His anointed.

PAGE 246

Therefore, saith Paul, in addition to what he said before Agrippa, "I come to you in

Corinth *declaring the testimony of God*" (1 Cor. 2:1). He says, he did not come to them "with excellency of speech or of wisdom" -- such wisdom and oratory as the Greeks delighted in, whose wisdom "is foolishness with God", [1 Cor. 3:19] -- he did not blend their foolish wisdom with God's testimony, as some were beginning to do; "for", says he, "I determined to take notice of nothing among you, except Jesus Christ, and him a crucified one". [1 Cor. 2:2] He paid no regard to their wisdom or its dogmas, but introduced an entirely new system of doctrine among them, which it had not entered the heart of their "philosophy and vain deceit" [Col. 2:8] to dream of -- a doctrine which taught the setting up of an imperishable kingdom and empire on earth, which is to rule all nations under the administration of the King of the Jews [Matt. 2:2; 27:11,29,37; Mark 15:2,9,12,18,26; Luke 23:3,37,38; John 18:33,39;19:3,19,21], even Jesus, and of those Jews and Gentiles associated with him, who shall believe what God has promised concerning it, recognize his right to the throne, believe the things concerning his name, be baptized into him, and thenceforth be faithful unto death. He taught this; and that this indestructible dominion under which all nations shall be blessed, shall not pass from one generation of rulers to another, but shall be held for ever by those promoted to its glory, honour, and power, as [at] its establishment, thereby necessitating their resurrection from among the dead to immortality.

Did it ever enter into the heart of Socrates, Plato, or any other of the Greeks, to conceive of immortality of body on such principles as these? Nay, it was foolishness to them, and derided as the ignorant speculation of a wandering Jew. It was "new doctrine" -- entirely new -- more new to them than the gospel of the kingdom and age to come advocated by us by speech and pen, is to this generation to which it is almost unknown, though as old as the heavenly oracles of the Blessed God.

"Preach the Word", [2 Tim. 4:2] then, because it contains the testimony which God has given concerning the kingdom, and all things related to it -- preach the law and the testimony, for if men believe not Moses and the prophet's writings, how can they understandingly believe the words of Jesus; for "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning him". [Luke 24:44] But little comparatively has been fulfilled that is written in those records, respecting the Christ. The Jews, blind as they are, see this; and, therefore, it is because the Gentiles in their ignorance claim more for Jesus than is yet accomplished in him, that they become a cause of the rejection of his Messialship, by Israel. Thus a counsellor who knows not the law is worse than none.

But the workman who preaches the word is to divide it rightly. No workman is

approved of God who doth not do this. He is to "study" to divide the word of truth rightly. It requires study, and much study, too, or its right division cannot, be discerned. If this be neglected, the preaching or writing will be mere confusion, and the word quoted unintelligible. The hearer or reader must study as well as the speaker or writer, or the subject will be obscure to him, no matter how lucidly presented. There is a right division, and a wrong division of the word; and no division at all. The absence of division is the almost universal characteristic of popular preaching. Textualizing under "three heads" is not dividing the word of truth at all, because it is not preaching the word. In fact, it has nothing to do with it. Neither is itemizing dividing the word. By itemizing, we mean the reduction of a theory to items; such as when an "evangelist" says, "The gospel consists of three items -- facts to be believed; commands to be obeyed, and promises to be enjoyed". This is true neither in theory nor division. It doth not touch the word therefore, the workman is not approved [See 2 Tim 2:15].

To rightly divide the word of truth is, first to study it without bias, or subjection to uninspired authority, or antiquity. Attend to what is written, as a child listens to a story. Study history, and ask questions, and be thankful for all the information you can get, even if you have to pay for it. While you are engaged in this pursuit, do not imagine that you are a workman. It is not easy to become a workman in such an age as this. The great names in theology, so much applauded by the world -- a world that has been "wondering after the Beast" (See Rev. 17:8) for more than twelve centuries -- were not even apprentices; they were students of the classics and systems of divinity, not students of the word. If they had been, they would never have written such foolishness as passes current with their names. No; it is the result of much time and labour to become adequately proficient for a right division of the word. Men who do not understand the prophets, have no scriptural pretensions to workmanship in the word. They can neither preach it, nor divide it. When a man comes to understand the gospel of the kingdom, believing and obeying it, he has then qualified himself to lay the foundation in others. Let him go on to perfection. Let him dive into the testimony, and let it dwell richly in him, with all wisdom. If he have ability to state intelligibly what he understands, then let him work away, as unto God, and not to man. Let him search out, and apply the testimony to the Covenants of Promise; to the territory; to the subjects; to the inheritors of the kingdom; to its throne and king; to his humiliation and exaltation; to the nations; to the mystery of the Name; to the Gentile fellowship of the mystery; to the identification of his majesty, and so forth. Here are topics to which the Word of Truth must be distributed, or "rightly divided", (2 Tim. 2:15) and he who can do this work Most efficiently is the workman that has least reason to be ashamed before God, however much he may be slighted or reproached by men.

Now, where are we to find such preachers and dividers of the word of truth? They

are like comets in our heavens for multitude! Let the reader choose a clear dark night, and go forth and count them.

DR. THOMAS ADDRESSES HIS READERS

THE time is short, and the days are few and evil. A voice has resounded through the world, calling your attention to the fact that the dispensation of the times under which we Gentiles live is fulfilled. Whether it be consummated immediately, or within the lifetime, at most, of the generation now existing, is a question which at present we intend neither to discuss nor determine; but from the events which we see transpiring in relation to the ecclesiastical and secular affairs of men, collated with the things noted in the Scriptures of truth, we are satisfied that the time which remains is brief, and that our eternal well-being demands that we not only believe that he will come, but that we *prepare to meet the Lord*.

Eighteen centuries have rolled away like a vapour since the banks of the Jordan resounded with the proclamation, "Prepare ye the way of Yahweh, and make his paths straight!" [Matt. 3:3; Mark 1:3; Luke 3:4] This was *the voice* of the Elijah whose appearance was predicted by Malachi, crying in the wilderness of Judea; whose mission was of God, who sent him to revive the fathers' dispositions in their descendants (Luke 1:17), and to bring back the disobedient to the wisdom of just persons; and thus, to make ready a people prepared for the Lord. To carry this into effect, John, the son of Zacharias, commonly called the Baptist, and by the prophets *Elijah*, because he came in the spirit and power of Elias [Luke 1:17], made his appearance in the fifteenth year of the reign, of Tiberius Caesar. The grand purpose of his mission was "*to make ready a people prepared*" [Luke 1:17] for the reception of the Lord

Messiah at his first coming. This he accomplished by traversing "all the country about Jordan", [Luke 3:3] announcing "the baptism of repentance for the remission of sins", in consequence of which multitudes flocked to him from Jerusalem and other cities, "and were all baptized by him in the river Jordan, confessing their sins" (Mark 1:4,5).

This is the manner in which that "burning and shining light" [John 5:35] prepared Messiah's way; and made ready "a people" to receive him, giving them the knowledge of salvation by the remission of their sins. Now, ponder well, we pray you, this question; *if such a preparation were necessary to make ready a people prepared to receive the Messiah at his first coming, is not a preparation equally demanded by which to make ready a people prepared to receive him at his second appearing?* This is our firm conviction, and, believing assuredly that "the day of Christ" [Phil. 1:10; 2:16; 2 Thess. 2:] is at hand, we address you all, without distinction of name, party or denomination, in the words of sacred text:

"Come out of Babylon, my people,
That ye be not partakers of her sins,
And that ye receive not of her plagues.
For the sins have followed her into the heaven,
And God hath remembered her iniquities." [Rev. 18:4,5]

Say not to yourselves, we are Protestants, and therefore not in Babylon. Babylon is a system of things made up of every departure from the positive institutions and practices of the New Testament. Original Christianity, which is as pure in the sacred writings as when first delivered to the Jewish nation by the Apostles, recognizes only "one Lord, one Faith, one Baptism, one Body, one Spirit, one Hope, and one God and Father of all" [Eph. 4:4-6] but if you lift up your eyes, and contemplate the aspect of the ecclesiastical world, you will behold lords many; faiths, or gospels, without number; baptisms seven; as many bodies as there are sects; spirits of all kinds but "the Spirit of Christ" [Rom. 8:9; 1 Pet. 1:11]; and more fears than hopes. The present religious system of "Christendom", in whole or in part, can nowhere be found in the scriptures, except as "the Apostasy", which they declare would arise, and cover the face of the nations as with a veil of "strong delusion". [2 Thess. 2:11] The morality of the social system is vicious, giving countenance to all unrighteousness, viciousness and malice; and judging from what comes out of their mouths, the hearts of all kinds of religionists are full of envy, deceit and malignity; being whisperers, backbiters, slanderers, haters of truly good men, spiteful, proud boasters, volatile, and so forth; being lovers of trifling more than lovers of God. Upon such, His law pronounces death.

This being the obvious condition of the world, is it prepared to receive Messiah? The Scripture says that "the unrighteous shall not inherit the kingdom of God". [1 Cor. 6:9] Now when he appears, it is to introduce that kingdom in all its glory; therefore, the "unwashed, unsanctified, and unjustified" will have no share in his dominion, for it is such only whose characters are defined in the Book of Eternal Life, who will partake in the honours of the Age to come.

Do you inquire what you must do, that you may inherit eternal life? That you may be prepared for him at his coming? We answer that the scriptures teach that we must return to first principles; to those institutions which are sanctioned by the apostolic writings. We must obtain "the knowledge of salvation by the remission of sins". [Luke 1:77] This is the first step; for having before proved that by practice as well as nature, all are under sentence of death, it behoves us first to be released, from sin, that, in the act of release, we may pass from the sentence of death to that of life. The instant, therefore, that a man obtains remission of his sins, he acquires in that act a right and title to eternal life.

Do you inquire what you must do to obtain this right and title to eternal life in the remission of sins? Permit us to quote a few passages from the New Testament in reply to this question. First, then, it is written in Mark 16:15,16: "He that believeth (the gospel) and is baptized shall be saved" (from his sins); again, in Acts 2:38: "Repent, and be baptized every one of you upon the name of Jesus Christ, for the remission of sins"; verse 41, "Then they that gladly received his word were baptized again, in chapter 3:19: "Repent and be converted, that your sins may be blotted out again, chapter 8:12: "When the Samaritans believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women"; again, chapter 8:38: "And Philip and the Ethiopian went down both into the water, and he (Philip) baptized him"; again in chapter 10:43 "To Jesus give all the prophets witness, that through his name whosoever believeth into him shall receive remission of sins". And Peter said, "Can any man forbid water that these should not be baptized?" [Acts 10:47,48] None objecting, "he commanded them to be baptized in the name of the Lord"; [Acts 10:47,48] again, in chapter 13:38,39 "Through this man is preached to you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses"; again, in chapter 18:8: "Many of the Corinthians, hearing, believed, and were baptized"; and again, lastly, in chapter 22:16: "Arise, Saul, and be baptized, and wash away thy sins, calling upon the name of the Lord". Why should we darken counsel by appending comments to these simple and emphatic replications; we will only add the reply of Jesus to the young rich man, who demanded of him, "Good master, what good thin shall I do, that I may have eternal life?" [Matt. 19:16,17] Jesus said, "If thou wilt enter into life, keep the commandments"; [Matt. 19:16,17] these are contained in the passages we have quoted, and in the "all things" [Matt. 28:20] which Jesus commanded his Apostles to teach those who were baptized in his name.

If you inquire, Is this all that is to be done to acquire a right and title to eternal life? We answer, it is. But you will observe that to obtain a right and title to an estate is not the same thing as to obtain possession of it; a right and title may be acquired, but under certain conditions it may be forfeited. No one can enter the Kingdom of God, or possess life eternal, without first obtaining a right and title; though vast numbers, it is to be feared, who have acquired a right and title, will forfeit them; and consequently never realize any share in the glory and renown of the future age. You will perceive, therefore, that in order to enjoy or possess the things to which we obtain a title by obeying the Gospel, we must also patiently continue in well- doing till the Lord comes, be that event sooner or later; in other words, the interval between believing the Gospel and being baptized, and our departure hence, must be occupied in forming our characters after the model of Jesus; "who is the exact representation of the character of God", and therefore, the very best

after which we, can aspire. Character and not opinions will be the test of our admission into the Kingdom of God; let us form, then, such a character as we have delineated in the Lamb's Book of Life -- the New Testament; and be assured, whether our names be repudiated by our contemporaries, or ourselves persecuted to the deprivation of the means of subsistence, we shall be invested with incorruptible life, and crowned with glory and honour in the future age.

The character we are required to form that we may realize the "one hope of our calling" [Eph. 4:4] must be inspirited by the truth; that is, the law of the Lord must dwell in us, with the courageous determination to obey it, or live in conformity to it, and to contend earnestly for it, at all hazards. God must be in all our thoughts; and our actions must be shaped with a view to His approbation alone. How will this or that be approved by our Father in Heaven, and not what will the people or their leaders say, should be the only question permitted to stand up between our conceptions and the practice of them, In short, "the grace of God that bringeth salvation" [Titus 2:1] teaches us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world; looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"; [Titus 2:12-14] it charges "them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life". [1 Tim. 6:17-19] Such are the things which constitute the character of the man whose religion is pure and undefiled, and who will be accepted when the Day Star shall illumine the world.

When the ancients had obeyed the Gospel, they did not insulate themselves; on the contrary, attracted to a common center by the love of the truth, they associated themselves together into communities, that they might continue in the things enjoined upon them by the Apostles. They met together every first day of the week, termed the Lord's day, because he rose from the dead upon that day. Being assembled, they sang his praise, celebrated his death, supplicated his favour, exhorted one another to love good works, and a patient continuance in well-doing; they searched the Scripture, and in proportion to the strength of their affection for the common truth, so they were knit and compacted together in the bonds of love and brotherhood in Christ. Their hope was one. They earnestly desired the appearing of Jesus Christ, because they expected then to be raised from the dead; or, if at his coming, to be transformed into the similitude of his glory. Their love was perfect; and they loved one another in the ratio of their love to God, who first loved them; there was no fear in their love, "for perfect love casteth out fear";

(1 John 4:18) and, unlike the worldly minded and false-hearted religionists of this Laodicean age, as they conceived in their hearts, so with their tongues did they the truth express. In those days of primitive simplicity in the faith, they did not worship God by a proxy, whom they hired at so much per annum to preach the traditions of men; nor did they masquerade, or "trip it on the light fantastic toe", like an opera *danseuse*; but they walked as becometh saints, ennobled by the truth, and destined for the good society of the Messiah's age.

In the Scripture of truth God has set out our destiny before us in the most intelligible terms. He pronounces us *sinner by nature and practice*; and because sinners, corruptible and mortal "in body, soul and spirit, the whole person"; as it is written, *the wages of sin is death*. [Rom. 6:23] This life is probationary. We are placed here to prove ourselves worthy of the destiny we may choose. "The gracious gift of God is eternal life through Jesus Christ the Lord." [Rom. 6:23] Which will you? Life and Death are set before you; will you strike for freedom from the law of sin; or choose ye rather to fret out the "few and evil days" [Gen. 47:9] which may remain to you as the bondslaves of this perishing state and "die accursed"? God invites you to reconciliation; "Come unto me", says Jesus, "all ye that are weary and heavy laden, and I will give you rest". [Matt. 11:28] Have you no ambition beyond the mean and grovelling aspirations of this animal life? Are the glories of personal decoration with silks and velvets, and gold, and precious stones, the choicest brilliants after which you sigh? Is the honour which comes from vain and foolish man, corruptible and defiled in all his parts, your highest aspiration? Is the immortality of fame with future generations the most renowned for which you long? Fellow mortals! Of what value are baubles such as these to tenants of the tomb? Are the particles of dust which once rejoiced in the glory and renown of a Nebuchadnezzar, a Cyrus, an Alexander, a Caesar, or a Napoleon, more happy or estimable than those of a Lazarus? All these things perished in the using, and now are equally valueless to all, both of high and low degree.

Being destitute of all true riches and good things by nature, our benevolent Creator has offered us "glory, honour, incorruptibility, and eternal life", [Rom. 2:7] with an "inheritance which is incorruptible, undefiled, and that shall never fade away". [1 Pet. 1:4] He invites us in the Gospel to become heirs of these things; and, by our future conduct, to prove ourselves worthy to possess them. Would you not be arrayed in splendour which will excel the glory of the Sun? Would you not be exalted to the dignity of associate kings with the glorious monarch of the Future Age? Would you not be invested with an incorruptible life, that you may eternally enjoy "the inheritance in the light" [Col. 1:12] which is to be revealed at the appearing of the "bright and morning star"? [Rev. 22:16] Let, then, the dispositions of the ancient Christians be revived in us, their descendants; and let us forsake our disobedience, and, return to the wisdom of just persons; and thus the Truth will

make of us "a people prepared for the Lord". [Luke 1:17]

Forget the things which are behind, and press forward to the things which are before. Though you may belong to the strictest sect of popular religion, and in all good fame with its officials, "come out from it" [Rev, 18:4] and obey the Gospel for remission of sins, and a right to the promised kingdom. Romanism and Protestantism are forms only of "the Apostasy" from original Christianity. There is but one true and genuine religion; all others are counterfeits. You can only be "accounted worthy" [Luke 20:35;21:36] to attain to the resurrection of the just by a right and title derived from that religion. The Old and New Testaments are the only documents in which it is found pure and undefiled by the traditions of men. If you would become Mohammedans, you must study the Koran, that you might learn in what Mohammedanism consisted; even so, if you would become Christians, you must study the religion of the Christian Scriptures in these oracles, which alone contain it. The motive, then, presented to you, by which you may be induced to "count all things but loss", [Phil. 3:8] is the excellency of the things to be brought to you at the coming of the Lord. If you invest yourselves with the wedding garment, in the way the scriptures direct, and we have endeavoured to point it out in this well-intentioned address, you will be honoured to "sit down with Abraham", [Matt. 8:11] the Prophets, Jesus and his Apostles, "in the Kingdom of God"; but if the cares of this world and the deceitfulness of riches should unhappily lead you to put away these things from you and to "judge yourselves unworthy of eternal life", [Acts 13:46] there is but one thing for you; as it is written, "the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire; taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired by all them that believe" [2 Thess. 1:7-10] But that it may be your part to eschew the evil coming upon the world, and to lay hold on the hope set before you in the gospel, is the sincere and humble prayer of yours, in all philanthropy and benevolence,