

The Christadelphian Lamp

“Thy Word is a lamp unto my feet, and a light unto my path.” - Ps. cxix. 106.

Vol. 1.

JULY 1874

No. 9.

CONTENTS

Page 2	A Treatise on the Two Sons of God (Continued)	Editor
Page 7	An Enquiry Concerning Sin	Thomas Chubb
Page 10	Information	
Page 10	Some Things Hard to be Understood	
Page 10	A Passive Act Poem	Editor
Page 11	What Does He Teach?	Editor
Page 11	Is the Prince of Ezekiel XLV.22 The Messiah?	Brother W.Ellis
Page 12	The Vision Habakkuk ii.3 Poem	D.B.
Page 12	Jerusalem Exalted	C.J.W.
Page 13	Reference Tablet No 5	W.
Page 14	The Glorification of The Christ - Continued	Bro. David Brown
Page 16	Letters to The Editor	
Page 21	Notes On Scripture	
Page 21	Extracts	
Page 22	The Jewish Passover	Jersey Independent
Page 23	Extracts	Eclectic
Page 24	The Book of Nature	Eclectic
Page 24	On Prophecies Respecting Christ	Gleaner
Page 24	A Living Picture of The Past	Gleaner
Page 24	A Recent Importation	G.D.W.
Page 27	Intelligence	

The grand aim of the believer of the Gospel of the kingdom of God is to live in the Spirit now, that he may attain to an abiding place in it at the coming of Him who said, “The words which I speak unto you they are spirit and they are life.” If we fail in this, all our conceptions, reveries, and reasonings, however accurate and sublime, are no better than intellectual garniture - an elegantly furnished dwelling without an inhabitant, or one whose tenant lies dead.

“Henceforth there is laid up for me a crown of righteousness which the Lord,
the righteous Judge, shall give to me at that day:
and not to me only, but unto all them also that love His appearing.”

2 Timothy 2:8

A TREATISE ON THE TWO SONS OF GOD.

(Continued from June, page 8)

IN THE SPIRIT.

CHAPTER V. - CONTENTS: In the Spirit - The Natural Man - He that is Spiritual.

THE import of this phrase, like the import of the phrase "the flesh," cannot be known by any single rule. It is a form of words peculiar to the sacred writers, and employed by them in a variety of senses. The highest meaning of spirit is God; the lowest perhaps is flesh, described as "a wind, or spirit, that passeth away, and cometh not again." The Eternal Spirit is imaged to finite minds by those things which, so to speak, are the shadows of Himself; eternal power and wisdom written in letters of fire on the blue arch of heaven, seen and heard in the vastness and roar of the ocean; in the meting out of the earth with His span; in measuring the waters in the hollow of His hand; in weighing the mountains in scales; in reining the winds in His fists; expressed in the present and future of His offspring ordained to rule over all.

On these shadows the human eye can gaze; the human mind meditate; but the Substance hath no man seen, nor can see. He covereth Himself with light as with a garment.

Light obscures light; but the brightness of Jehovah's covering is sometimes scarce supportable by man. The seraphic glare had blinded the returning sinners to Eden's gate; Moses could but behold "the after glory;" the heart of Israel melted at the base of flashing Sinai; the plains of Dothan were filled with chariots of fire; the captives of Chebar and of the AEgean isle beheld a man whose aspect was as the sun unveiled; the fire-cloud made the night light to the escaping slaves; the shekinah glowed within the second veil; the dark grave of Jesus shone from the face of angels, and the transfiguration struck its witnesses to the earth. Such are some of the appearances and the effects of the likeness of the glory of the Lord.

There is a sense in which all men, and perhaps all things, are in the spirit; for in Him we live, and move, and have our being. He is therefore not far from every one of us. But there are numerous particular and widely differing relationships.

Bad men, as well as good, have served to unfold the future through the prophetic glass. "From the top of the rocks" Balaam saw the future as well as the present fortunes of the Hebrew nation. "From the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations." The great King of Babylon "thought it good to shew the signs and wonders that the high God had wrought toward him. How great are His signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and His dominion from generation to generation."

Some of the old seers were in the spirit in their waking hours; others while in deep sleep: all, except Moses and Jesus, heard the Divine will, and foresaw His purpose in mysterious words and strange imagery; but they talked with Jehovah in plain familiar speech, as a man talketh with his friend; a father with his son. Spirit envelopes the universe; and, controlled by God, sustains it all. But wide indeed is the range. Of things created, the beginning is at those without life; the foundations of the earth: the end, or summit, the highest mind developed through imperishable substance. Thus, in all things we behold the Creator, out of whose Spirit all things came. The sea is His; He made it, and His hands formed the dry land. He hanged the earth upon nothing; He bound the waters in the clouds; He hollowed out the depths of the seas; He sprinkled the canopy of night with golden stars, a silent escort to the silver moon. The lilies of the vale offer their sweet and cloudless incense before His throne; the liquid voices of the birds stream forth His praise. He feeds the ravens when they cry; and the beasts of the forest wait on His hand; the hairs of our head He numbers; and not a sparrow falls to the ground without His notice. All His works praise Him. A feeling of peace and safety beyond expression dwells in the hearts of those who intelligently and obediently put their trust in Him; such are in the spirit. Next to immortality, the superhuman powers of the apostles is the highest phase of spiritual existence. This is in reserve for the saints together with that life now hid in Christ, and not to be bestowed until His appearing when the same power will undoubtedly exceed that which was primitively exhibited in earthen vessels. Jesus on earth enjoyed a larger share than His apostles, but even that was limited when compared to His present strength, "all power being given to Him in heaven and earth."

The grand aim of the believer of the Gospel of the kingdom of God is to live in the Spirit now, that he may attain to an abiding place in it at the coming of Him who said, "The words which I speak unto you they are spirit and they are life." If we fail in this, all our conceptions, reveries, and reasonings, however

accurate and sublime, are no better than intellectual garniture - an elegantly furnished dwelling without an inhabitant, or one whose tenant lies dead.

Man is constructed so as to be capable of doing good and honouring his Maker, just as he is capable of everything which is contrary to justice, reason, and decency. In scripture style these two sides are named the flesh and the spirit, and the best directions are given for the repression of the one and the growth of the other.

When a man has obeyed the gospel, he is no longer in the flesh. A transfer according to divine law has been made; and it is proper, in speaking of all such, to say, "ye are not in the flesh, but in the spirit." As a matter of law and right, they are therefore required to display the fruits of the new state into which they have been graciously brought, and to destroy all thorns, briars, and roots of bitterness. The flesh is like a troubled sea, a clouded angry sky, a howling, withering blast. The spirit, an ocean, calm, clear, and deep; an azure sun-lit heaven.

When under the hand of Omnipotence man sprang from the dust of the ground, he was physically in the flesh, but morally in the spirit. Transgression subjected him morally to the flesh. He lived to the flesh and received the wages of sin. Such by nature, therefore, is the estate of all his children; he sold himself and them. His moral guilt was punished by a physical penalty, which was dischargeable by none save the morally guiltless. All morality rests in law unbroken, and none can effect his own release on whom the broken law takes hold.

The gospel shews how men in the flesh can be transformed to men in the spirit. This legal change effects nothing as to flesh, that comes in twinkling of an eye after approval at the judgment-seat of Christ. While in the flesh they are said to be in darkness; in the spirit they are in marvellous light. They are in darkness because under the shadow of death; in light, because in God, who is light, and in whom is no darkness at all. But this great deliverance leaves their flesh just as it was, because it is only a moral deliverance, to end in a literal one; even as the captivity of Adam to sin was at first moral and afterwards literal, depriving him of life.

The great salvation by Christ is seen in the fact that though literally of the flesh, He was always morally "in the spirit." "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." Not being born of the will of the flesh, the Christ was never in subjection to the flesh; He was born in the spirit, and walked therein to the end - even to Gethsemane, and after resurrection became spirit, namely, "the Lord the Spirit."

Spiritually speaking, a man is not "in the flesh" because he is made of flesh, any more than he is spirit, or immortal, because he is "in the spirit." Flesh is not an insuperable barrier to a walk in the spirit; but he who "walks in the flesh" is at enmity to Christ, who, though of the flesh, was never "in the flesh." A correct knowledge of the different scripture uses of these terms, flesh and spirit, is a great help to a good understanding of the New Testament epistles.

THE NATURAL MAN.

The Proverbs of Solomon, the Epistles of Paul, and the Discourses of Jesus, depict "the natural man" in every conceivable posture and circumstance, presenting a code of moral philosophy attempted by thousands, but equalled by none. The myriad vanities, weaknesses, and follies of mankind, are all sketched and finished with an unerring pencil. From the still, evil thinker; the low whisperer; the loud and constant backbiter; the boaster; the self-righteous person; the envious self-consumer; the gross and the refined sensualist to the godless moralist; the learned, polished, and abstruse disputer; the devout fanatic; the devouring and pious hypocrite; - every mask is torn off, and every line and trait displayed in impartial light.

Man is perhaps more apt to deceive himself than he is to deceive others, and not more in anything than in religious feeling. He bemoans the corruption of his fellows, and corrupts his own mind by the poison of an overweening conceit. The whole world lies in wickedness; there is no justice in the earth; human nature is an evil thing; thus he muses himself into a separate being, and forgets his identity with the common stock. He deplors all carnality but his own; affects a peculiar isolation; sees great danger in the beauties of the natural world; declaims against all knowledge he does not possess, and pretends to pity, if not despise, those who have it. This mood begets irrational eagerness for universal change, breeds hasty predictions, and brings the crack of doom on every wind.

Such inordinate and morbid piety not unfrequently results from a misunderstanding of certain terms or sayings in the Word of God, the very reverence for which Word, in such case, produces much mischief.

"The natural man" is an expression employed by Paul to signify a state of mind in contrast to another state of mind represented by the phrase "the spiritual man." It is similar in meaning to the words "in the

flesh.” The connexion in which the Apostle uses it serves to illustrate what is to be understood thereby. It will be seen, when we come to consider his illustrations, that, in this sense of the words, “the natural man” is not to be looked for among believers of the gospel, such as are continually desirous to know more of the mind of Christ. He is an entirely different character: one who either refuses altogether to admit scriptural evidence into his reasonings; or, on the other hand, while professing to believe such evidence, is never satisfied when it is presented in reply to his demands.

The two are introduced by the following statement: - “For the Jews require a sign, and the Greeks seek after wisdom.” It is after a lengthy comment upon these, particularly the Greeks that Paul declares that the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned.

The members of the body to whom these words were addressed had, for the most part, been brought over from paganism of the grossest, and, at the same time, the most polished kind: for none exceeded the Greeks in profligacy, and none excelled them in poetry, philosophy oratory, and art. It is their subtle philosophy, their eloquent and refined speech that Paul styles “wisdom” “the Greeks seek after wisdom.”

When Paul went amongst them, preaching “Jesus the Christ and Him crucified,” he said in his first Epistle to them afterwards: “And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.”

“The Greeks,” wrote Secker, “did not object to the gospel, that the authority of it waited the proof of signs from heaven, but that the preaching of it wanted the recommendation of what they called “wisdom.” Neither the manner of the Apostle’s teaching was adorned with that plausible oratory, of which they were so fond; which soothed the ears, and entertained the imagination; which could make a bad cause victorious, and a good one suspected; - nor yet was the matter of their discourse made up of curious speculations; abstruse points in philosophy debated with acuteness; theories built upon slender foundations to great heights, then attacked with subtle objections, and defended with more subtle refinements. These were the delight of the learned Greeks, and agreeable to this was the treatment which they gave the gospel of Christ. Its doctrines had nothing amusing to minds full of trifling curiosity; its precepts had many things disgusting to human sensuality and pride; its proofs were inconsistent with their prevailing notions. So it was rejected without examination by persons whom the irony of Job suits perfectly well, “No doubt but ye are the people, and wisdom shall die with you.”

This reception of Paul’s gospel by the Greeks accounts for several expressions which he uses in his letter to the Corinthians, in those parts in which he describes “the natural man.” The great men of those schools were offended and filled with scorn: first, because they could not deny the power of Paul; and secondly, because so marvellous a doctrine was preached to them without the aid of that elegant style, that refined mysticism and endless conjecture, which so gratified their taste. The truth of God concerning a sacrificial, a risen, and an immortal Redeemer, came to them in a very humble, plain, and simple dress. This manner of preaching the cross of Christ they called “foolishness.” Therefore, Paul makes use of the phrases, “the foolishness of preaching,” “the foolishness of God,” and so forth, in reply. He repeats their own words in the argument by which he proves that such “foolishness,” as they delighted to call it, was wiser than their “wisdom,” such weakness was “stronger” than their strength.

“The natural man” among the Jews was such as hypocritically professed to be in want of evidence of the claim of Jesus to be the Messiah; demanded of Him “a sign,” “a sign from heaven,” while in reality they would have been offended at any such grand display of power in His favour as they asked for. They hated Him because His lowly birth and humble life did not answer to their grand expectations, and also because of the actual wonders which God did by Him. Their bitterness and hypocrisy reached the greatest height after He had raised Lazarus from the grave: for this act they would have killed Him, and Lazarus also.

Their doings fully justified the withering language which, from time to time, Jesus was provoked to utter; but He knew their thoughts, before they brought them forth. The mild, patient, and courteous manner which He adopted to those among them who manifested a desire to understand His doctrine, whether they were His own disciples or not, is a further proof of what we have said, namely, that the natural man, in the sense of the words now under consideration, is not to be looked for among that class really anxious to know the will of God. Let this be remembered in our dealings with opponents, both within and without, and it will give somewhat of that charm and graciousness to our conversation and discourse which made His hearers hang upon His lips.

“The natural man,” regarded as an animal existence, has been abundantly proved to be incapable of that middle state imagined by the pagans, fostered in their post mortem hero-worship, and continued on such an immense scale by the “Roman Catholic Apostolic Church,” more truthfully described in the word

of inspiration as the “MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” The whole arcana of image worship, feasts, fasts, prayers, telling of beads, etc., etc., has this vain imagination, and this only, for its support; and as regards “Protestant England,” the doctrine has been said by one of the great lights of her Church to be the lie proclaimed from a thousand high places of our land.

It deprives the gospel of its glad tidings; it makes a mockery of the resurrection of the dead; it blots out the inheritance of the saints; it asserts all the dead to be living; it stains eternity with the existence of the wicked; it invents a subterranean torrid zone, and a misty, sleepy, dreamland for the dead; it incurs immense expenditure to deceased friends in shrines, prayers, and masses; it deceives more than half the civilized world, and is the strongest of all delusions.

All this pious flattery and costly deception is extinguished into rayless night; is hushed into impenetrable silence; is replaced by the bright unfading hope of endless life, where the Scriptures are allowed to “speak freely.”

What is man? and to what shall he be likened? The Eternal Spirit answers; Man is dust, he is like the grass of the field, like a flower cut down, a faded leaf, a passing wind, a dried-up brook, a drop in a bucket, a floating vapour, a span, a potsherd, a thread cut off, a puff of breath, the beasts that perish, a quenched flame, nothing, and less than nothing.

HE THAT IS SPIRITUAL.

Having briefly considered “the natural man,” we will now take a glance at the spiritual. In many respects he will be found to be the direct opposite; and though not at present the opposite of the natural man in his physical nature, even that will eventually be transformed.

The Apostle declares that the spiritual man possesses the great advantage of “judging all things, while he himself is judged of none.” The “all things,” however, judged, or discerned, as the margin puts it, by him, can only relate to such things as the Apostle speaks of; those things, in fact, which “the natural man” is unable to discern. Paul did not teach that because a man is spiritual he is competent to judge in matters of art, science, and letters, but in those things which God has revealed to us in the Scriptures for doctrine and practice.

Neither must it be imagined that there are no degrees in this spiritual judgment or discernment. The shades of difference are as certainly distinct in this matter now as that there will be differences of rank in the resurrection state, which differences the Apostle illustrates by a beautiful comparison among the stars - “For one star differeth from another star in glory, so also is the resurrection of the dead.” The difference of power to form a correct judgment in spiritual things arises from the same causes which enable one to form a judgment superior to another in natural things, as the superiority of natural endowments and larger acquirements. There is no miracle in the work; it is all the result of application and honesty of purpose.

There is no branch of knowledge about which men are so vain and assuming as spiritual knowledge, and none in which it is so difficult to give satisfactory proof of what is affirmed. Some pride themselves upon mysterious aid specially sent from God, and persuade themselves that nearly all they know and believe is revealed to them in this way, and that they can at any time command a further revelation by prayer. But the measures taken by the Almighty for the information of mankind in regard to His purposes, the command to “search the Scriptures,” and the formation of man’s mind for enquiry and reasoning, seem to us a much more reasonable view to take of the subject. But it must not be understood that we would speak lightly of prayer.

It should seem that a state of mind is represented in scripture style by the figure of a man. We have “the old man” and “the new man,” and are commanded to “put off” the one and to “put on” the other, which expressions at once change the figure of the man into that of a garment.

The same thing is also set forth under the figure of a double man - “the outward man” and “the inward man.” It is presented, too, as a conception. Paul speaks of Christ being formed in us.

From these things we get the idea that “the spiritual man” is the result of a process, and not of a sudden act or momentary change. He is the subject of growth, not of immediate creation; and that his success depends upon the careful continuance of his tendance, just as the vine must be tended and guarded to become fruitful and profitable to man.

The formation of Christ in us is a figurative expression, the meaning of which is obvious enough; but the attainment of the object in all its fulness is exceedingly difficult. It progresses to a comprehensive knowledge of all that pertains to Christ as taught in the Old and New Testament Scriptures. It includes the all things concerning Himself, as He Himself testified, when going through those writings, to His disciples after He was raised from the dead. This is the first, or intellectual, part.

The next is the full formation of the moral character upon His as the model, each man, as far as his own endowments are capable of, being assimilated to that perfect image. This is a work of great magnitude and merit. It is frequently referred to in the Proverbs of Solomon, and esteemed superior to all other things. Its influence is also great upon all around; it moves those who are within observing distance in a subtle and powerful manner; it is a silent monitor and judge, effecting more than lies in the power of words; and, in the end, makes a man's enemies to be at peace with him.

We ought to be encouraged in our continuance in well doing, by the reflection that the righteous Judge will not measure each merely by the quantity of fruit he produces, but by the circumstances, favourable or unfavourable, under which the fruit has been borne. It would be unreasonable to expect the same quantity and quality of fruit from two trees when one was much inferior to the other, or if one was well managed and the other lacked the necessary attention. Thus it is with Christians in different stations of life. A man whose days must needs be spent in a mine, or at a forge, ought not to disturb himself by desiring to do what in his case is impossible. The Judge will not measure his fruit by the same standard which He will use for the man of large opportunities. The basis of decision will be upon the proportion of advantages possessed, and the way those advantages have been employed. So that it may turn out in the end that many, to whom little was given, will supersede those who enjoyed much, because they put their little to the better use.

In the fifth chapter of Galatians Paul enumerates two sets of things: the one natural or animal, the other spiritual. He represents the bringing forth of these, which he names "the fruits of the Spirit," as a process not altogether easy, and attended with pain of mind. Before the spiritual can appear, the tendency to natural growth, that is, to the fulfilment of the animal desires, must be checked and subdued. The figure which the Apostle employs, in speaking of this, shews at once that it is an arduous task: "They that are Christ's have crucified the flesh with the affections and lusts. That is to say, they have learned to control their passions and propensities; they have left off the practice of those things which he calls "the works of the flesh," and then speaks of in detail.

From the first verse of the sixth chapter of Galatians we gather a clear idea of what it is to be spiritual: "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." In the twenty-fifth verse of the preceding chapter, Paul speaks of living in the spirit: "If we live in the spirit, let us also walk in the spirit."

The word spirit is derived from a word which means to breathe. The disciple of Christ professes to be breathing, as it were, not the spirit of the world, but that spirit which condemned the world in the words and actions of his Lord. If this is truly the case, he will be found "walking in the spirit." He will be seen daily setting forth, in his own person those pure and exalted principles which made Jesus, while on earth the greatest and best of men. Where those who know what the gospel is and do not walk thus, there the truth is held in unrighteousness better not to hold it at all. They are threading their way down to an eternal grave, with the lamp of life in their right hand. If we are not walking in the spirit, we are certainly doing what Paul terms "sowing to the flesh." There is no middle or neutral course. We may be sowing to the flesh without an understanding of the gospel, or we may be doing the same with our minds informed. In the first case, we are no better than the beasts that perish; in the second, we are certain to receive a dreadful punishment at the resurrection of the dead, and afterwards to be consigned to what is called in scripture "the second death," which is eternal destruction: "for to be carnally minded is death, but to be spiritually minded is life and peace."

We revert for a moment to prayer as a characteristic of spiritual life. "If any of you lack wisdom," the Apostle James says, "let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him." Spiritual knowledge is not to be had merely for the asking. To ask signifies much more than to ask God in prayer. The attainment of this kind of wisdom is made by Solomon a matter of diligent perseverance.

"My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart unto understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure: then shall thou understand the fear of the Lord, and find the knowledge of God."

This process of industrious search for divine truth is termed asking, and it is rational to believe that those who give themselves to it in faith will be favoured by God with a fair measure of the needful opportunities and means of acquiring it; but to expect it without those endeavours, would be as unreasonable as to expect wages without work.

(To be continued.)

AN ENQUIRY CONCERNING SIN.

Being Extracts from a Work by THOMAS CHUBB (an author of the last century).

If it should be objected, admitting there is no such thing as imputing the guilt of one person's actions to another, who is no way accessory to his crimes, yet there is that which is equivalent to it, viz.: Adam so polluted himself, and human nature (in him) by his transgression, that he hath propagated a sinful nature (or a natural inclination to sin) to his children, and they to their children, and so on to all generations, Christ only excepted. Now, this sinful nature or natural inclination to sin, makes all those to be criminal or guilty of sin, to whom it cleaves, and exposes them to the wrath of God, though they do never actually transgress; and therefore, though Adam's sin is not imputed to his posterity, yet his posterity may in a less proper sense, be said to sin in him, inasmuch as they receive a sinful nature from him which makes them sinners according as it is written in Job xiv. 4, "Who can bring a clean thing out of an unclean? Not one." Psalm li. 5, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Is. xlviii. 8, "I knew that thou wouldest deal very treacherously and was called a transgressor from the womb." Eph. ii. 3, "And were by nature the children of wrath." Answer: I have already shewn what sin is, viz., it is an irregular, disorderly, or wicked act, either of the mind singly, or of the mind and practice in conjunction, by which a person chooses to do what in reason and justice he ought not, or chooses to avoid what in reason and justice he ought to do; consequently no one can be guilty of sin, till they do actually choose to do, or avoid doing as afore-said; and therefore whatever weakness or disorder Adam brought upon himself and his posterity by his transgression, which makes them less liable to withstand temptations, and strongly inclines them to comply with those temptations when under them, such a disorder is indeed mankind's misfortune, but it cannot in the nature of the thing be their crime; because it is not the transgression of a law, but only a great disadvantage to those who are obliged to be governed by a law, and are liable to suffer for the breach of it. Thus, for example, suppose a man to be of a very choleric disposition in his nature, which very strongly disposes him to sinful anger, when provoked, this choleric disposition is lodged in his constitution and is what he cannot prevent or remove, and, therefore in itself can be no crime; but if, when he is provoked, he doth not bridle and restrain this disposition, but suffers himself to be hurried into sinful anger by it, then indeed he becomes criminal. It is not his choleric disposition, but his transgressing of a law which that disposition contributed to which is sinful, and therefore, though that disposition is his great misfortune, yet it is not his crime. The case is the same in all those dispositions and inclinations which mankind may be supposed to receive from Adam and to be labouring under, they are so many impediments in the way of our duty, but they are so far from being criminal in themselves that, on the contrary, they do rather in reason and equity, lessen and extenuate that crime which they are the occasion of betraying us into, such sins being called sins of infirmity, and God is so far from taking an advantage against us for it, or imputing it to us as a crime, that, on the contrary, He in pity to us on this account gave us such a High Priest as was touched with a feeling of our infirmities, who was in all points tempted as we are, and yet without sin, as in Heb. iv. 15. He appointed that His son, our High Priest, should take upon Him our flesh and become man, that in experiencing in Himself the weakness and frailty of human nature, and how much bodily appetites and suffering do tempt and dispose to sin, He might be better disposed to commiserate, pity, and help all in those circumstances, and so might be as well a merciful as a faithful High Priest in things pertaining to God, as in chap. ii. 17. Besides, when men talk of receiving from Adam an inclination to sin, it looks as if they did not at all consider what they talk about; because, if we receive such an inclination, this must be an inclination at all times, for otherwise as it would not be natural; if it were only upon some occasions in us, so if there were sometimes when we are from this inclination, we should certainly be free in time of infancy, and consequently no one would be a sinner till this inclination did actually take place in him.

Again, as this inclination must be at all times so, it must be only one particular sin or else it must be to all kinds of sin in general. If to only one particular sin which Adam was guilty of, viz., the gratifying of his appetite against law; but that all mankind have a perpetual inclination to gratify their appetites against law, is false in fact, for a disorder in our bodies oftentimes takes away all appetite to eating and drinking, and we are so far from having in us an inclination to gratify our appetite against law, that, on the contrary, our inclination is against the gratifying of our appetite at all.

If this inclination is to all sin in general, this is impossible; because some sins are so contrary to others in their nature that we cannot have an inclination to one, but we must have an aversion to the other. Thus the man who is inclined to the sin of covetousness is averse to the sin of profuseness. The case is the same with many other sins. That there is in man an inclination to gratify their appetites and affections,

and that this inclination is natural, I readily grant; but that this inclination is sinful, this I deny; because as it is natural so it is the work of God in us; for as God planted in our nature those appetites and affections, so it was He who planted in us the inclination to gratify them; and this took place in Adam antecedent to his transgression, or else he had never transgressed; for if he had not had in himself an inclination to eat that which did appear to be good for food, he had never eaten of the forbidden fruit; nay, he had not eaten at all.

Here it may not be amiss to observe the weakness human nature was under when in its original state, as appears from Adam, who was drawn into sin upon so slight a temptation. Men are apt to make a wide difference between Adam's state before he had eaten the forbidden fruit and after he had eaten it, with respect to his inclination to sin; but if this matter were carefully considered, it would appear that the difference was not so great as it is usually represented to be; because he could scarce be drawn into sin with a weaker temptation after it than he was before it. And even now men must be grown old in wickedness, before they commit sin without a temptation. Upon the whole I think it abundantly evident that no person is a sinner until he actually and personally transgresses either with the mind singly, or with the mind and practice in conjunction. And as to those places of scripture which the objection refers to, when they are examined, it will appear that they are far from proving what they are produced for.

As to Job xiv. 4, "Who can bring a clean thing out of an unclean? Not one." To this I answer that the text is quite beside the object in purpose. The words, considered barely by themselves (without any relation to the subject Job was treating of), are a general assertion, viz. that a clean thing cannot be brought out of an unclean - which is the same as to say, the stream cannot be more pure than its fountain. Now this as a general assertion is true; but when this is used metaphorically, and is applied to other subjects, then it must be brought under such limitations as the subject it is applied to doth require. Thus our Lord saith, "Every tree is known by its fruit, a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit," this our Lord applies to the false prophets, and tells His disciples, "by their fruits they should know them," as in Matt. vii. 15 - 20. Here the tree is as the fountain, and the fruit is as the stream; but if the metaphor be strictly applied, this is not true; for a good tree does sometimes bring forth evil fruit, though not generally so. The case is the same with men and their actions, which are as the fountain to the stream. David was a good man, and yet he brought forth some bad fruit or actions; and Ahab was a bad man, and yet he brought forth some good actions, viz., he humbled himself at the divine threat, and God spared him from the destruction threatened for its sake, as in 1 Kings xxi. 29. Thus we see that, when the aforesaid assertion is metaphorically applied to other subjects, then it must not be taken strictly, but under such limitations as the subject requires. But if we should apply this to a man and his seed it is not all true; for a very bad man may have very good children, and a very good man may have very bad ones. Thus Jeroboam, whose character is that he made Israel to sin, had a good son even Abijah; for in his youth there was found in him some good thing towards the Lord God of Israel in the house of Jeroboam, 1 Kings xiv. 13. Here we see the stream was more pure than its fountain, a clean thing came out of an unclean (if it were just to apply the metaphor in this) and therefore it is to no purpose to urge the general assertion of Job, which, when applied, is not true. Sin is not propagated by generation, and therefore if Adam was never so great a sinner, it does not follow that all his posterity must be such. Sin is a moral and not a natural evil, and therefore though natural evils may be propagated by generations, yet moral evils cannot, because they have a dependence upon the will of him to whom they cleave. Upon the whole I say, though we cannot discern to what end Job urged this assertion nor how he applied it to the subject he was treating of, which was the shortness and frailty of man's life; yet we are sure he could not apply it to a man and his issue, except it was to prove that an immortal son could not be produced by a mortal father; in this case the metaphor was just and true, and the reason he urges in the next verse is wholly applicable to it, ver. 5, "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass. But for Job to apply this to the propagation of sin, as it was wholly foreign to his purpose, so it was not true when thus applied

As to Psalm li. 5. "Behold, I was shapen in iniquity, and in sin did my mother conceive me;" to this I answer, it is one thing to be conceived in sin, and another to be conceived a sinner; the first of these refers to the sin of the parent, which is the plain and express words of the text; the latter refers to the child, which is only a false interpretation put upon it; and therefore, I say that this text is urged in this case without any appearance of strength.

If it should be objected that David was now humbling himself before God for his great offences of murder and adultery, and therefore the sin of his parents was not a proper ground for humiliation to him on this occasion, and consequently it was his own sin which he referred to, I answer: If it was his own sin, yet that was no more a proper ground for his humiliation in this case, than the sin of his parents; because it

was what he was no ways accessory to, nor could prevent, he being entirely passive to them; therefore the one was as proper a ground for humiliation as the other. But, further, I say the true state of the case I take to be this: David, in his devotion, brings in everything that might raise or express the height of his affections, whether it were of joy or sorrow, and so we find him calling upon the sun and moon to praise God, as in Psalm cxlviii. 3. Here David did not address or petition the sun and moon to be engaged in this work, but he only used these expressions to raise and express his delight and joy in God. So, in like manner, when he was humbling himself for his folly, he represents himself not only as a great sinner, but also (to heighten and aggravate his sorrow) that he proceeded from sinful parents. A case like this we have in Isaiah vi. 5, where the Prophet complains against himself, that he was a man of unclean lips, and to aggravate his debasements, he adds, and I dwell among a people of unclean lips.

As to Isaiah xlvi. 8, "I knew that thou wouldst deal very treacherously and was called a transgressor from the womb." To this I answer, supposing this to respect individuals, yet it does not prove them to be transgressors from the womb, because the scriptures often use such loftiness of speech as expresses much more than the speaker intends, thus in Psalm Ivii. 3, "The wicked are estranged from the womb they go astray as soon as they be born, speaking lies." Here the wicked are represented as speaking lies as soon as they are born, even before they can speak at all. The meaning is, they are sinners from their youth upwards; so that to be transgressors from the womb is no more than to be transgressors from their youth. But, further, I say these words were spoken not to individuals considered as such, but to the nation of Israel, as appears from verse 1, "Hear ye this, O house of Jacob, which are called by the name of Israel," etc. Now, this was true of them, considered as a nation, whose birth as such was their coming out of Egypt, for before that time they were, at most, but a multitude of bondmen. And they that were transgressors from the womb, Moses has given an abundant proof.

As to Eph. ii. 3, "And were by nature children of wrath." To this I answer, if St. Paul may be allowed to use the term nature in an improper sense, as he does in Cor. xi. 14, "Doth not even nature itself teach you that if a man have long hair it is a shame unto him?" In this case nature, properly so called, is unconcerned, for, supposing that it was then and always had been a custom for both men and women to wear their hair down to their girdles, would natural reason have taught us that this was unseemly in the men and yet decent in the women? No, surely nature hath nothing to say in this matter. It is custom and usage that make things seemly, or unseemly in the present case. It had been a custom for men to have their hair cut, and not to wear it long as the women did, and this was used as a distinction of the sexes; and for men to do otherwise, the Apostle saith was a shame, which is as much as if he had said even the common usage and custom of mankind in this case teacheth you, that if a man have long hair, like a woman, it is a shame unto him, for that is to confound the distinction of the sexes. I say, if the Apostle be allowed to use the word nature in the same sense as before, then the sense of the Apostle will appear to be this viz. before you believing Ephesians were converted to Christianity, your customary and habitual wickedness justly exposed you to the wrath of God, even as those other Gentiles who are in the like case. But if the Apostle used the word nature in a proper sense, then, I think, his meaning is this, viz., among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, and as such we were naturally exposed to the just displeasure and wrath of God, even as the other Gentiles that are in the like wicked and unconverted state.

Thus, I have shewn that the texts referred to do not answer the purpose for which they were produced, and so have fully answered this objection.

[We are obliged to Bro. Watts for this extract. It is, on the whole a fine piece of patient, masterly reasoning, and cannot fail to throw fresh light on this important subject. EDITOR]

INFORMATION.

THE Editor of the Christadelphian has assured us that "there are hundreds who read the Christadelphian who do not know of the existence of the Lamp." We are not in a position to deny the correctness of this information, but are nevertheless glad that so many more may yet be enlightened.

Our experience in journalism being very limited, we have not at present learned its tactics: how one journalist, in these days of steam and lightning, can hinder another from circulating his paper is a profound secret to us. But this piece of information enables us to see the great advantage of living under a

Government that authorises liberty of speech, and we will do our best to speak so as to be heard. The postal department will probably not refuse to convey copies of the Lamp to the “hundreds who do not know of its existence,” and it may be that some of these “hundreds” will do, as hundreds of others are doing - read it and approve it.

We shall not counsel our numerous readers not to read the Christadelphian; our great success has sprung from the impartial perusal of that periodical along with the Lamp; and we say to all who would know the truth on any question, attend to what your opponents say as well as to the opinions of your friends. You may probably know one side of a question pretty well; listen to them, and then you will be acquainted with the other. After that your conclusions will be doubly sure.

It was the spirit of suppression that kept the Bible out of circulation for centuries; it is the spirit of enquiry after truth, on the basis of the supreme authority of the Word of God, that has scattered more than 70 millions of Bibles over the world, and now prints the Book in 200 languages. It is the unfettered search of modern times that has brought to light the grand foundation truths of the Scriptures: the nature of man - the promise of life - the inheritance of the earth and the government of the world by Christ. It is this untrammelled search that has revealed, and is still revealing, the rotten foundations of many religious beliefs; it is the spirit of Popery which says you shall read this, but you shall not read that. “Oh,” but the inquisitors cry, “Evil communications corrupt good manners.” Verily, that saying; but whoever had his good manners corrupted by an earnest examination of earnest views of the Bible? As of yore, the inquisitor is always gentle, and has a tender conscience: he could gag your mouth; smash your pen; burn your writings; forbid the world to read them, or even to look thereon; then light a fire for your own special purgation and refinement, while from his chair he devoutly assured you of his mental sufferings through your “crooked ways,” and that he should ever “preserve for you a tender spot in his heart.” But enough! Works rather than words: deeds rather than creeds! “By their fruits ye shall know them.”

EDITOR.

“SOME THINGS HARD TO BE UNDERSTOOD.”

Bro. J. J. ANDREW denies absolutely the truth of our remarks in our last issue respecting his statement made to Bro. Ellis and others, at Liverpool, in reference to Bro. Roberts’ lecture on “The Slain Lamb.” Bro. Ellis re-affirms these remarks to be substantially true. He has also done this privately to Bro. Andrew. Here we leave the matter. After all, perhaps it was, on Bro. Andrews’ part, only “a passive act.” (In the Christadelphian Bro. Andrew declared the death of Christ to be “a passive act;” he afterwards called it “a passive operation.” The article Bro. Roberts pronounced to be “unanswerable;” but Dr. Hayes completely demolished it in his reply in the “Lamp;”)

“A PASSIVE ACT.”

1.
The Lord of Glory gave His life for sinful dying men;
Who that believes God’s record will dare dispute the fact?
Yet some there be who clearly see it was “a passive act.”
2.
“A passive act!” That’s rest and motion!
A thing’ ne’er seen in all space;
Unless it be by those “who see far below the surface.”
3.
Some things there are that, when explained,
Need further explanation;
And so “a passive act” was styled “a passive operation.”
4.
But whether “act” or “operation,”
What difference? We’ve not learned.

“Be still,” O carnal man, “and know,” “‘tis spiritually discerned.”

5.

Spiritual we, but carnal ye,

Is the reason we give

Why you won't, or cannot, see how an act is passive.

EDITOR.

WHAT DOES HE TEACH?

THE latest declaration of the Birmingham oracle is that he does not teach that Christ was a sinner by birth or by any other means; this, he says, is our misrepresentation. What will his and our readers say to this? Has he not said over and over again that Jesus was included in that condemnation which came upon all men through Adam? Can there be condemnation where sin is not imputed? Let the oracle answer.

Listen to the marvellous reasoning as set forth by the said oracle in the following: “Sorrow arises out of sin, and He was a man of sorrow. Pain arises out of sin, and He suffered pain. Weakness arises from sin, and He was crucified through weakness.”

For whom was Jesus sorry? For Himself? No such sorrow is once mentioned. Had Jesus pain except when hurt by, or for others? Not one word of proof exists. What was the “weakness” through which He was crucified? Was it not corruptibility of nature in contrast with the “power” of immortality He now enjoys? “He was made a little lower than the angels for the suffering of death.” We quote the words of the oracle and say, “only perversity” can hinder him from detecting the miserable sophisms in these, his own, questions and answers. People, on all hands, are informing us that the oracle is now devouring his own utterances.

Finally. The very basis of fellowship at the Temperance Hall and some other places, according to their own printed documents is, fellowship on the basis of a condemned Christ, in the face of all which the ring-leader of this error now has the daring to affirm he does not teach Christ was in any sense a sinner!! Amen. This is our doctrine; therefore, if that be all, division is at an end. Editor.

IS THE PRINCE OF EZEKIEL XLV. 22, THE MESSIAH?

THIS question has been answered in the affirmative by some, and the suggestion that such could not be true of Him has been described as a lie, along with other complimentary remarks, the stock-in-trade of those who do not look closely at what is written.

Our reasons for rejecting the idea that the Prince is the Messiah, are:

I. Jesus never offered for Himself, and supposing the Prince's offering to be simply memorial, it could not be a memorial by Him of what He never did. Jesus is now, and ever will be, the living memorial of His offering up of Himself for us.

II. The Prince's offering (memorial if it be) is simply for Himself and the people of the land. The Lord Jesus Christ once offered for all the sons of Adam.

III. The Prince's principality extends simply to the people of the land. The Messiah at the time referred to is the God of the whole earth, before whom all kings and princes shall fall down and worship. The saints, the Messiah's sons, are noble princes in all the earth, and do not require a gift of a small patch in Palestine.

IV. The sons of Zadok, are sons of Levi, and not the immortalized saints, as erroneously supposed, seeing they marry and are given in marriage, contrary to what Jesus says shall be the condition of those who are counted worthy of that age, and the resurrection from the dead.

W. ELLIS.

THE VISION. HABAKKUK ii.3.

The Vision tarrieth not:
At the appointed time
It speaks, by man forgot,
God's purposes sublime.

Yea, though it tarry long,
And seemeth not to grow,
Let faith and hope be strong
The Word of God ye know.

That Word in spirit power
Before the Father's lace,
Awaits the promised hour,
To manifest the grace.

Ye weeping saints, rejoice!
"Redemption draweth nigh;"
Soon shall His glorious voice
Your mercy testify.

Ye watchmen of the night!
Anticipate the dawn;
Pray, pray for Zion's Light,
Pray for Jerusalem.

Great peace have they who love
The City of "the King,"
Who to the throne above
For her pure offerings bring.

They shall obtain the rest
And Paradise of God,
And evermore be blest
In worship with their Lord.

The Vision hath an end-
Yea, He who shall, will come
The Man of God's right hand,
To build Jerusalem. D B

JERUSALEM EXALTED.

May be sung to tune "Ewing," 142, Hymns Ancient and Modern.

Jerusalem exalted!

The throne of the great King,
With glories high invested,
Of thee, our voice shall sing;
We'll praise thy glorious beauty,
Which to thee shall belong,
When Christ shall come in glory
Amid His ransomed throng.

Oh, trodden and afflicted,
By Gentile powers oppressed:
Thy day of gladness dawneth,
By prophets oft expressed.
Forth from thy walls, salvation
With clarion notes shall sound,
To every tribe and nation,
To earth's remotest bound.

Rome's proud Imperial city
Sits mistress of the world;
But soon the day approacheth,
In which she shall be hurled

To the abyss unfathomed,
Never again to rise;
Then shalt thou, glorious Salem,
Earth's gladden'd sons surprise.

Among His ancients glorious,
Zion's great King shall reign :
His saints now made immortal,
Freed from disease and pain;
Shining in holy splendour,
Their faces as the sun,
In rapture pure and blessed,
Shall show the "kingdom come."

Oh, rich and holy city,
Thou queen of all the earth,
Beaming with bliss supernal,
May I but know thy worth;
May I, within thy borders,
Find my secure abode,
With Abram and the faithful,
Who are the friends of God.

C. J. W.

REFERENCE TABLET, No. 5, BY W.

Continued from May, page 21)

THE TRUTH FROM A COMMERCIAL POINT OF VIEW.

1. Sin is personified in the Scriptures as a lord ruling over subjects, as a master having slaves under him; so that they who commit sin are the slaves of Sin. John viii., 34.
2. When Adam transgressed God's law, he became the servant of sin, i.e., sin's slave, sin's property, and consequently sold himself under sin. Rom. vii., 14
3. All Adam's posterity were by that one act of disobedience sold under sin - Rom.iii., 9; Gal. iii. 22.
4. Provision has been made for buying back all who are willing to be purchased. Hence it is said to those who have availed themselves of such provision, ye are bought with a price - 1 Co. vi. 20
5. But they are not bought with such corruptible things as silver or gold, but with the precious blood of Christ, who was not of Adam's posterity, but God's Lamb (Son) having neither spot nor blemish in Him, 1 Pet. i. 18-19.
6. Such persons are a chosen generation, a royal priesthood, an holy nation, a purchased (see margin) people. 1 Pet. ii. 9; Acts xx., 28.
7. Those who have been pure based from sin, are told to reckon themselves alive unto God. Rom. vi. 11.
8. Those who have once been purchased from sin, and then have voluntarily sold themselves into service again have thereby denied the Lord who bought them. 2 Pet.ii. 1.
9. Having left Sin's and entered into God's service, there will be a day of reckoning, when everyone of the servants will have to give an account of themselves to God. 2 Cor. v., 10.
10. The result of such reckoning will be, that those who have Sin's service and have continued patiently persevering in doing service to God, will be rewarded with eternal life. Rom. ii. 7.
11. And those who have denied the Lord who bought them, will be rewarded with eternal death, which is the wages of sin. Rom. vi. 23.
12. The twelve tribes of Israel are God's chosen nation whom He purchased of old; but they were stiff-necked and hard-hearted; in other words, they sold themselves for nought. But on account of God's covenant (bargain) with their fathers, they shall be bought back, and that without money. Isa. lii. 3.
13. God is not a fraudulent trader. When He makes a bargain He fulfils it; for He is not a man, that He should lie, nor the Son of a man, that He should repent of the covenants He has made. Numb. xxiii., 19.
14. This buying us from sin, on God's part, must be thoroughly appreciated by us, for He has got something to sell which He wants us to purchase.
15. He wants us to buy the Truth and sell it not. By so doing, we may at the same time purchase Wisdom, Instruction, and Understanding. Pro. xxiii., 23.
16. To those who have bought the Truth, and growing tired of it, are thinking about selling it again, Jesus counsels to buy of Him gold (tried precious faith) that they may be rich; and also to purchase of Him white raiment (righteousness) that they may be clothed. Rev. iii. 18.
17. The Gospel of the Kingdom is preached to the poor; this is very convenient for them, and very gracious on the part of God, for He invites those who have no money to come and buy without money, and without price. Isaiah lv., 1, 2, 3.
18. The Truth is like a treasure hid in a field, which, when a man understands, he with joy sells all, in order to purchase that field. Mat. xiii. 44.
19. Abraham believed God and his Faith was accounted to him for righteousness. Rom. iv. 9; Gal. iii., 6.
20. Abraham was utterly destitute of righteousness, or there would have been no necessity for righteousness to be accounted to him; for if he were already righteous, why was righteousness imputed to him?
21. The things concerning Jesus Christ had an end, and that design was that He should die for transgressors, so He was reckoned among the transgressors. Luke xxii., 37.
22. Jesus was utterly destitute of iniquity, or there would have been no necessity for transgression to be reckoned to Him. If He were already a sinner, why was sin imputed to Him?
23. Jesus was made (not born) sin for us, not for Himself; He knew no sin, and if sin was in His flesh, who will say that He was ignorant of it. 2 Cor. v., 21.

THE GLORIFICATION OF THE CHRIST.

(Continued from June, page 19)

The glorification of the Lord Jesus, on the third day, being affirmed in these utterances of the Spirit: "Destroy this temple and I will raise it up in three days" - and, "I have finished the work thou hast given me to do;" they most unimpeachably attest the completion of the process of resurrection to the Divine Nature on that day as a Divine necessity.

The Judgment-seat of the Deity, under the Mosaic economy, was the Holy of Holies of the Jerusalem Temple; it was there atonement was made for the sins of the High Priest, and his household, and the children of Israel; and it was there the token of blessing was vouchsafed and the testimony of condemnation was revealed; and it was there that all controversies, too hard for human understanding, received a final and unerring solution. Into this holy place the High Priest alone could enter on the Great Day of Atonement, and offer once a year the blood of the sacrificial victims, and await the fiat of the Most High as to a righteous symbolic purgation; and when the rending of the Veil signified the passing away of the legal Priesthood, it opened an entrance for another order, under its own head, who in the sacrifice of Himself, according to the will of God, should once for all complete the work of burnt sacrifices and offerings, by the offering of Himself as a living sacrifice, in the very place where the typical sacrifices had been for ages past presented as the type of better things to come, and where alone under the law they could be accepted in righteousness. To perfect holiness in the fear of the Lord under the law of His responsibility, and of His calling, the Lord Jesus, on the Resurrection morn, passed from the Tomb to the Temple, and through the rent Veil, approached the Most Holy place, the Judgment-seat of the Deity, and offered Himself before the Lord for acceptance and blessing, as the true wave sheaf of the first fruits, and the he-lamb, without blemish of the first year, for a burnt offering unto the Lord on the morrow after the Sabbath. Lev. Xxiii.

We observe here that the offering of the wave loaves, which were to be offered after seven sabbaths complete, are representative, not of the Christ Head, but of the Christ Body, Jew and Gentile, redeemed unto God by the blood of His Lamb out of every kindred and nation, and tongue and people, the members of the first fruits through the faith which is in the Christ Jesus, to be presented before the Lord at the place of Judgment, and of glory by the king and priest their Head when the perfect day is come-the day when an holy convocation shall be proclaimed, and they shall rest from their works in the flesh. Seven is the typical number of perfection, and is applicable both to the Christ personal and mystical. The seven in the first case symbolising the personal and seven times seven in the second case symbolising the mystical perfection, in relation to the Name. Thus at the throne of Judgment of the Deity, under the Mosaic law the Lord Jesus the Christ stood, to magnify the law, and make it honourable, to fulfil all things written in the book of the law, Himself the offering, and the priest of a better covenant, that He might be accepted in that He feared, the Great One and indivisible Antitype of all the separate types of the ceremonial law, at the same time as the officiating High Priest of that law was offering the wave sheaf before the Lord, ignorant that the end of his dispensation had come, and that because Israel's priests and people would not hear, and lay to heart, and give glory to His Name, He had sent his curse upon them and cursed their blessings. Here the Lord Jesus stood as the second Adam in the place of the first Adam, a mortal man, at the Judgment, before the symbolic Tree of Lives, waiting for the token of blessing, the gift of life for evermore; there the two priests of the two dispensations represent Abel and Cain in their sacrifices before the Lord the Christ - Abel and his lamb, and the Mosaic priest Cain and his first fruits. The Christ's offering of Himself accepted by fire from heaven, the Mosaic priest's offering of first fruits, rejected and condemned because sin lay at the door. The acceptance of the Christ was the fire of the Divine Spirit swallowing up His mortality in life. His life blood in life spirit was the change into heaven itself, or the Divine Nature, the true heaven of Deity, and in that change God gave Him glory, anointed him as the High Priest of our profession, and exalted him to be both Lord and Christ in the perfection of holiness; and hence he was from that hour prepared to go forth, and bless, and teach the deep things of God with all innate authority and powers, as the representative of the Father Spirit who had committed all things into His hands. In this way He ascended to the Father and to the God of Himself and His brethren, and was able as One with the Father to reveal to them, in fullest measure, the mysteries of the kingdom of the heavens, and to open their understandings to understand the Scriptures concerning the kingdom and dominion, and the greatness of the kingdom under the whole heaven, and concerning Himself, their Spirit, Lord, and King.

From that hour He knew no man after the flesh, but in the infallibility of spirit He knew and could associate Himself with all men and all things, and none could stay His hand, or say unto Him, what doest thou?

The prerogatives of Deity rendered Him impassable to all mundane influences, or human frailties and corruptions, and all the malice of His enemies could not touch a hair of His head, or disturb in the slightest degree the operations of His will, the fiats of His word, and, therefore as our Spirit Lord, He resumed in power and great glory the building-up of that holy Temple unto the Lord, which, in the days of His humiliation and weakness, He had laid the foundations of, in all its parts, according to the line and plummet of the word of the Deity – a building-up by sanctification in holiness, through a renewal in knowledge after His own image, unto all good works. Here is the secret of the energy of the Lord's instructions during forty days to His disciples, of His revelation of Himself unto them as He did not unto the world, of His condescending familiarity of intercourse with them that they might be eye-witnesses to the marks of His wounds wherewith He was wounded in the house of His friends, to the intent that they might handle the flesh and bones of the "Word of the Life, and be not faithless, but believing, and truly confess as such eye-witnesses of His glory that He was, verily and indeed, Jesus the Christ, the preacher of righteousness, the prophet like unto Moses, the Lamb of God proclaimed by John, the forerunner, who taketh away the sin of the world. All things had become new to Him from the date of that ascension to the Father, which established Him in eternal life, old things had passed away, and He rejoiced evermore in the liberty wherewith the Spirit had made Him free, the once dead One, but now alive again, and living for ever and ever; and He evidenced in thought, and word, and deed to His disciples, who themselves rejoiced before Him with trembling and fear, that He was the Mighty Power of God for their salvation.

Having wrought effectually during forty days to doctrinate them in the things of the kingdom and name in the bond of the covenant of peace, He is taken up into heaven on the wings of the spirit, rising by the strength of His own volition, until a cloud receives Him out of their sight, and while they stand gazing up into heaven, a heavenly messenger reveals to them that, in the same manner as He went up, so shall He return. Now, the Scriptures declare that He comes the second time without blood (or not having a flesh and blood nature) unto salvation to all them that look for Him, according to the Scriptures, and this necessitates, to verify this saying of the Scripture, as well as that of the heavenly messengers, His being carried out of their sight without blood, or in power and great glory; then it is manifest that to do so He must have passed into the Divine Nature, or heaven itself, through the birth of the Spirit at the Judgment-seat of Israel, and become "the beginning of the new Creation of Deity," and afterwards made Himself known to His brethren, and abode with them upon the land of His inheritance forty days (His brightness restrained), to accomplish in spirit, and in truth, and in person the thing whereto He was sent of God for the glory of the Name'

Jesus could not physically have ascended in flesh and blood out of the grosser regions of the earth's atmosphere alive, without contravening the law of His mortal existence, and, therefore, the idea of His ascension in this state, presumes a suspension of an universal law appertaining to a race with whom He shared all the infirmities and weaknesses of their nature, that He might justify them by obedience unto death, and through death destroy that which had the power of death, the devil, or flesh of sin. Again, He could not, as a mortal man, see the face of the Deity, and live, or the Scriptures would contradict themselves. Now all these discrepancies and difficulties are removed, and the Mosaic Law is magnified and made honourable by the justification of the Christ in harmony with that law. If then we can reconcile in the simplicity of the truth, and in conformity with the institutions and the types of the law of His obedience, the glorification of the Christ; and if we note that in general details it synchronises with the word of the truth concerning the Judgment and glorification of His house, we are shut up to the conclusion that thus it must be, and that thus it behoved the Christ to suffer, and to enter into His glory, as the example whose steps we shall follow, if we through faith and patience become inheritors of the promises, and we can scripturally aver that in the scriptural sense the Christ ascended to the Father on the third day, and afterwards appeared to His disciples without blood; the first time for salvation to prove to them the perfected work of His righteousness, and that He will return to them the second time as He went away, without blood, or in power and great glory, unto salvation to bestow upon them the grace and gift His perfected work of righteousness sealed unto those who walk not after the flesh, but after the spirit.

The contrary view, viz., His judgment and glorification after His ascension to heaven, forty days after His resurrection, compels us to the admissions that the Saviour at His death had not finished the work the Father had given Him to do, but that immediately after His resurrection He continued in His flesh and blood nature His teachings, interrupted by His death, for forty days, until called away to judgment, and that He was consequently in a probationary state until the work was finished. But how does this agree with the declaration of the Spirit: "It is appointed unto all men once to die, and after that the judgment"

and with the Saviour's own words, "I have finished the work thou hast given me to do, and now, Holy Father, I come to thee?"

By analogy also to correspond with the Christ-Head, if this contrary view obtain, the saints will have to pass bodily in their flesh and blood nature into heaven, after a resurrected sojourn on earth forty days, to be judged there according to works, and as mortal men see the face of the Deity - impossible results in the light of the volume of the Book, and a condemnation of the promises from whence they are deduced, and illustrating the inspiration of the apostolic word: "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned, not of the words which man's wisdom teacheth, but which holy spirit teacheth, interpreting spiritual things by spiritual words."

DAVID BROWN.

[To be continued.]

[The conjecture that Jesus presented Himself in the Temple at Jerusalem, after He rose from the dead, appears to us to be without foundation in Scripture. Bro. Brown has not sustained this inference by a single text, unless it has escaped our eye; and we think Paul's statements in Hebrews are contrary to this idea, - "For if He were on earth He should not be a priest, seeing there are priests that offer gifts according to the law." Moreover, it is declared that Jesus did not offer Himself in a temple made with hands; that is to say, He entered not as a priest into "this building," but "into heaven itself, there to appear in the presence of God, for us." The idea that the immortality of Jesus means heaven itself, even if it were proven cannot set aside the plain words of the apostle that it was not into "this building" that Jesus entered as a priest. There are other points in the article which seem to us open to objection, but we have not opportunity now to speak of them in particular. But it is also due to Bro. Brown to add that other parts of his paper commend themselves to our judgment, and will probably be appreciated by many of our readers.]

EDITOR

LETTERS TO THE EDITOR.

To the Editor of the "Christadelphian Lamp"

Adeline, Ogle Co., Illinois, U.S.A. 27th April, 1874.

Dear Bro. Turney, - The April number of the Lamp has appeared, and been read with much pleasure, as in it is set forth the grand truth of eternal power manifest in flesh common to the seed of Abraham. For some time I thought we would go down to the dust ere our progressive ideas on this grand theme would be set before the brethren at large, therefore accept my thanks for the insertion of my son John's condensed article. Please find enclosed \$5. Also send me the Lamp to my address as above. Owing to my feeble health, I only slightly read my son's epistle ere it was sent, in the meantime thinking it would be hid from the light as has been the case in other quarters. Consequently I feel thankful for its insertion, and your gentle reasonable comment thereon. The article referred to is calculated to set before the brethren what we believe the word of the Almighty teaches on this grand theme. You are right. Indeed we are too easily misunderstood, but the truth has had this to contend with in all ages; we surely do not believe in the eternal sonship. But, as Bro. Ellis said, the Son is not the Father, neither the Father the Son; but the Father was the progenitor of the Son; and the Son came out from the father, and was a physical Son, as any man who comes from his father a literal son, as with his father. Now, can we realise how we pre-existed with our fathers? You are correct in regard to the passage, Isa. xl. 3 that John was preparing the way for Elohim; this makes it a necessity that Jesus was a substantial Son of God in the same sense as all men are substantial sons of their fathers. This view was well understood by the Jews, and was what they rejected, knowing their acceptance of it would be an acknowledgment of the claims of Jesus that He was the Son of God; in fact, an equal, an Eloah, equal of the other Eloah, who came in the form of a dove. An anointed personage, let him be ever so well organised would not be the Saviour, the Christ, that preached through Noah. Bro. Ellis is correct; I hope he may succeed in demonstrating to the minds of the brethren that Jesus was substantially the Son of God, first physically, then mentally and morally, upon the principle that Jesus

was the Son of God, as all men are the sons of their fathers, and SURELY WAS NOT UNDER CONDEMNATION.

I had considerable private conversation with the Doctor previous to his death, and amongst his last words on this point he spake in this manner to me: - "You had a son who died." "Yes." "Was he a manifestation of you?" "Yes." "Well he being so, and now dead, you died in manifestation. Upon the like principle Deity died in manifestation." I said, "Doctor, is this a correct illustration?" He said "Yes, and very simple."

In conclusion, I desire that we all, the brethren of Christ - babes as it were - lay aside our prejudices and extremes, and truly grow in the knowledge of the Father and the Lord Jesus anointed; and rise above the infant state, and become men, able to bear strong meat, and talk less about re-immersion on the present occasion. I feel satisfied there is a way, if we had the will, to become united in peace and love one towards the other. We all know there is strength in unity, but by all means our unity must be based upon the truth, and to discourage progress in the truth, to effect unity, has certainly a bad effect; therefore, I pray to the Father through the Son, that we may all grow in knowledge, not looking backward, but forward, that we may make our calling and election sure. Kind regards,

SAMUEL W. COFFMAN.

This letter came in after our June impression was complete or it should have appeared therein. The writer of it was very familiar with the late Dr. Thomas for many years, and the impression he has of the Doctors latest views of the Christ is that he - the Doctor - did not believe Christ was under condemnation.

Bro. Coffman complains of the tyrannical and suppressive spirit on the part of the Editor of the Christadelphian; who, to make out his own case, has treated the Doctor's writings from the 1852 Herald the same as he has those of Bro. Coffman's, friends - "hid them from the light," and for what reason? Because the brethren might misunderstand them! Choice excuse certainly. And why may they not also misunderstand what this considerate guardian has reprinted?

The sentiments of our aged Bro. Coffman touching unity and peace will be cordially reciprocated by all those whose Christian principles operate on their hearts, as well as on their heads. Finally, to our venerable Bro., and to all the brethren, we say, that while ever the Lamp continues to burn, their views shall be read by its impartial light.

EDITOR.

Zion, Henderson Co., Ky., April 20th, 1874.

Dear BRO. FARMER, - I received the two copies of the Lamp, the Birmingham Lecture, and other papers you sent me, for which I feel quite thankful to you. I have been much interested in reading the same, to learn the points of difference between Bro. Turney and Bro. Roberts, upon the Sacrifice of Christ. Bro. Turney's position to my mind is reasonable, and well sustained by testimony, and has developed new ideas to me; but, upon the principle that we should be swift to hear, and slow to speak, must continue my investigations of the matter, that I may become more thereby rooted and grounded in the truth. I do not approve of much that has been said in the Christadelphian on the Sacrifice of Christ. I am well pleased with the Lamp. - Yours in hope of eternal life,

J. W. GRIFFIN.

Maldon, May 9th, 1873.

Sir, - If you will condescend to be advised by me you will insert the inclosed in your Lamp. The ideas originated entirely of myself. I believe that I am led by the spirit of God into truth as it is in Jesus, - Yours respectfully, J. B. MANN.

THE SON OF GOD, AND SON OF MAN.

The Son of God came down from heaven. -The Son of Man went up to heaven.

The Son of God in divine nature, - The Son of Man was in human nature.

The Son of God dwells in men. - The Son of Man dwelt among men

The Son of God will reign for ever. -The Son of Man will reign 1000 years.

The Son of God made the world. -The Son of Man was made in the world.

The Son of God is immortal. – The Son of Man was mortal.
 The Son of God was Immanuel. – The Son of Man was human flesh.
 The Son of God is an eternal Spirit. – The Son of Man was an earthen vessel.
 The Son of God is of heavenly origin. - The Son of Man was of the earth.
 The Son of God destroys sin. - The Son of Man died for the sins of men.
 The Son of God is a law giver. - The Son of Man was under law.
 The Son of God is crucified repeatedly. - The Son of Man was crucified but once.
 The Son of God was the life of men. - The Son of man was condemned to die.
 The Son of God is the Redeemer of men. - The Son of man was the price of man's redemption.
 The Son of God is the image of the invisible God. - The Son of man was in the likeness of men.
 The Son of God is God over all men. - The Son of Man was subject to a carpenter.
 The Son of God was before Abraham. - The Son of Man was the seed of Abraham.
 The Son of God was baptized with fire. - The Son of Man was baptized with water.
 The Son of God was David's Lord. - The Son of Man was David's Son.
 The Son of God was revealed to Paul. - The Son of Man was revealed to Simeon.
 The Son of God created all things. – The Son of Man could do nothing.
 The Son of God is worshipped by angels. – The Son of Man was made lower than the angels.

It is not always that we can “condescend to be advised,” but in this instance we do so. The matter here presented is called by the writer of it “ideas originated entirely of myself.” We think most of our readers will feel that to some of them Mr. Mann is quite welcome. At the same time they, like ourselves, will probably wonder how Mr. Mann was “led by the spirit” in the development of ideas which “originated entirely of himself.”

The editor of the Christadelphian has felt supported by such Mann-ly co-operation. We now help to shew the value of it. - EDITOR

Summer St., Buffalo, N.Y., United States, March 10th, 1874.

Bro. Farmer, Enclosed please find two dollars, for which I wish you to send me the Christadelphian Lamp and Diabolism, and if there is any money left send me Bro. Turney's Lecture that he delivered in Birmingham.

I congratulate Bro. Turney for bringing out the truth concerning the Christ, and also for having so ably defended the position that he (and I might say we) holds; I believe it to be the truth, and wonder it was not thought of before. It is very plain to me now that if Jesus had come under the Adamic curse He could not have redeemed those that were under it, for we find that man under the curse could not redeem his brother, hence the necessity for one to come who was not under the curse but having a free life and succeeding where the first Adam failed; that is, He ran a perfect probation. Therefore having been obedient in all things, and being born pure, as Adam was when he received the breath of life, He was a fit personage to be the redeemer of all who would come unto God by Him. Again, if Christ came under the curse that was pronounced on Adam, then He Himself would have needed a redeemer, and must have lain in the grave until such a one could be found that could redeem from the grave. And as Paul says, if Christ be not raised our faith is vain, and we are yet in our sins; but we thank God, and say with our Apostle, but now is Christ risen from the dead and become the first fruits of them that slept; for since by man came death, by man came also the resurrection of the dead. We find Paul styles Christ the second Adam, and it is very clear to my mind that to be a second Adam He must have been as pure and as free as the first Adam was before he transgressed God's Law; and here we have an individual perfectly free from sin, having never transgressed, and being born perfectly free He was undefiled and separate from sinners, in Him was no sin.

When I read the thirty-two questions in the Christadelphian and the remarks by the Editor, I thought it was all wrong. But when I read the Lecture by Bro Turney, I formed a different opinion; I found it had not been fairly represented by Bro. Roberts, and I do think that Bro. Roberts has injured himself in the eyes of a great many Brethren by acting in the way he has done. I am sorry that such should be the case, and that our little body should be divided as it is, but the truth must be held up no matter at what cost. I am very glad that this truth has been brought out, and am thankful to have the truth on this important subject. At the same time it convinces me that I am right in my views of who the sons of Zadok are that are spoken of in the 44th chap. Ezekiel, 5th verse, also in regard the Ezekiel Prince that prepared for himself and for all the people of the land a bullock for a sin offering. I do not believe, as is generally

taught by Christadelphians that the sons of Zadok are the Saints, neither do I believe that the Prince is Christ.

How could Christ memorialize what never occurred, namely, the offering up for Himself? I would like to hear something on the subject soon from Bro. Turney. I will not say any more at present, but conclude with kindest love to Bro. Turney and yourself, and to all of like precious faith.

I am yours in the one faith, William Oakley.

TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

Riverside, Iowa, U.S.A., April 23rd, 1874.

Dear Bro. Turney, -Though thousands of miles intervene, and the broad ocean between us, yet our love for those who have had the independence and boldness to defy error and are ready to promulgate the Truth in the face of its enemy, is the same. The advocacy of the recently developed truth in England has riven in shreds our little ecclesia; but thanks to Him who doeth all things well, there are still a few even here who, despite the mocking lips so peculiar to those represented by Abraham's outcasts, Hagar and Ishmael, are still unflinching advocates of an uncondemned Christ. With us the controversy has been long and warm; even influence and policy have been brought to bear, without effect, on those who have taken a firm and decided stand for the whole truth, and endorse the enclosed resolutions. Our opponents here, as those across the Atlantic, are ever ready to heap contumely on our Lord, who died for us, making Him a constitutional sinner, as implied by the Editor of the Christadelphian, in his shameful perversion and misapplication of Scripture testimony, as referring to the spotless Lamb: "O Lord, Thou knowest my foolishness and my sins are not hid from Thee" (see Christadelphian, April No., page 171). No wonder indeed that they conclude Jesus had to atone for His own "foolishness" and "sins," as well as ours, by the shedding of His blood. Let us never be guilty of casting reflections on God's "dear Son," which must be an offence to His Father. Our brethren are rejoiced to hear of your improved health. May you receive the blessing of God for your zeal and devotion to His cause.

Yours fraternally, FRED DRUF.

TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

Nottingham, June 4th, 1874.

Dear Bro. Turney, - I hope you will not fail to call attention in your next issue of the Lamp to the very significant fact that whatever there might be in the past, there is now no longer any necessity for discussion between yourself and Bro. Roberts, inasmuch as he has ceded the whole question by the strange admission he has made in last month's Christadelphian, page 381, namely, that he does not teach that Jesus was a sinner by birth, or any other means."

That this is a cession of the whole question, is unmistakable, as appears from the following testimony: "by one man's disobedience many were made sinners." Rom. v 19. Who are the many? All Adam's posterity. Was Jesus one of Adam's posterity? If He was, then by the one man's disobedience He was made a sinner. But, says Bro. Roberts, "Christ was not a sinner by any means." Then He could not possibly have been one of Adam's posterity.

This is exactly our position. Whatever manoeuvring he may have recourse to, to escape this issue, it is as clear as the sun in mid-heavens, that after all his continued and determined opposition, he has now (perhaps unwittingly, yet none the less really) taken his stand by the side of yourself and Bro. Handley on this question.

A sinful father begets a sinful progeny. Every descendant of Adam is a sinner by birth, as the result of Adamic descent.

But, says Bro. Roberts, "Christ was not a sinner by birth," therefore He could not have been a descendant of Adam. True, He was the only begotten Son of God.

We are under condemnation by our birth, because we are sinners by our birth

But, says Bro. Roberts, "Christ was not a sinner by birth, consequently He could not have been under condemnation; and thus there is an end of the matter.

How Bro. Roberts reconciles this with what appeared in the Christadelphian a short time since, wherein Christ is represented as praying for the forgiveness of His sins, is best known to himself.

Will he say, that contradiction is only apparent to those who do not take every element into consideration?

Surely this is too glaring to be mistaken. We therefore ask, which does he mean to stand by? Standing by one he lies open to the grave charge of teaching that Christ was a sinner by birth; standing by the other, he is on our side. Let us wait patiently to see where he means to take his stand,

J. GLOVER.

TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

Nottingham, 23rd May, 1874.

Dear Bro Turney, - In the June copy of the Lamp, page 316, you say that when it (Bro. R.'s reply to your lecture) was over Bro. J. J. Andrew ran off to Liverpool and confessed "it was a failure," he had been "disappointed" with it. These quotations are from a letter of mine to Bro. Farmer, when the matter was fresh. I believe they truthfully represent the impressions made upon my mind by Bro. A. at the time. The word failure, I understand, applies to the spoken lecture, from the mode of its delivery and the effect it had on those who heard it.

I am, yours truly, WILLIAM ELLIS.

TO THE EDITOR OF THE "CHRISTADELPHIAN LAMP."

Dear Bro. Turney, - Note conclusions of R. R.'s reply (in leaflet) to your letter in Lamp: -

"I do not teach that Christ was a sinner by birth or any other means; this is your misrepresentation."

Why isn't he honest and say at once and outright: "The fight is over - the controversy ended - in my hot zeal I see I have been tilting at windmills reared by my own heated imagination?"

It is as like throwing up the sponge as anything can be to my mind; and if to describe yours as "crooked courses" be admissible, I know not by what appellation to try to distinguish his.

I am, Dear Bro., yours in "the Faith," CHARLES WEALE.

=====

Grove Lane, Aston, Birmingham, May 25th, 1874.

Dear Bro. Roberts, Being here on a visit for two days, "the proposed discussion between Edward Turney and Robert Roberts," issued by you, was put into my hands, and being anxious that Jesus, the Christ of God, should be vindicated from the mistaken views which you hold and teach concerning him, I hereby intimate to you that in the event of Edward Turney refusing to accept your challenge, I will accept of it, and if you refuse to accept of me, then I will challenge you to defend the ground you have taken upon this question. The place of discussion to be here or in Nottingham. The time and manner of the discussion I leave to your own choice.

I expect to be home to-morrow, you may, therefore, address me there.

I am, yours truly, WILLIAM ELLIS.

64 Belgrave Boad, Birmingham, 25th May. 1874

I have received your note William. It is premature. Wait the "if" referred to and if you then think it worthwhile to renew your proposal, I will tell you what I think of it.

ROBERT ROBERTS

18, Lamertine Terrace, St. Ann's Well Road, Nottingham, 26th May, 1874.

Dear Bro. Roberts, - In reference to my challenge to you of yesterday's date, I beg to withdraw the option of it being in Nottingham, and limit the place to the Temperance Hall, Birmingham. Hoping this will place no obstacle in the way of your acceptance of it, I am, yours truly, WILLIAM ELLIS.

[This correspondence is published by request. "We may remark Bro. R.'s advice to wait, is like asking a man to wait for yesterday, for he knew our decision, and had re-published it.] EDITOR.

NOTES ON SCRIPTURE,

In answer to Queries by an Enquirer.

Is it true that all the following texts are of doubtful authority, viz.: Acts viii. c., 37 v., xx. c., 28 v.; 1 John v. c., 7 v., and 1 Tim. iii. c., 16 v. ?

ACTS viii. c., 37 V. and 1 JOHN Y. c., 7 v. - Are both rejected by Griesbach as spurious. The 1 John v. chap., 6, 7, and 8 verses, should read thus: as to the 6th verse, substitute "water and spirit" for "water and blood," and as to the 7th and 8th verses read, instead of the common version, "for there are three bearing witness, the spirit, the water, and the blood, and these three are in the One (Christ)." I am not aware that the other passages are at all questioned as interpolations, but the context in each case will determine the point.

MATTHEW xi. CHAP. 11 v. - If John the Baptist fulfilled all that was required of him in his day, how can the 'least' inheritor of the kingdom be "greater than he?"

In this declaration the Saviour is alluding to the two states of the children of God. John was the greatest of the prophets in spiritual power and authority for the introduction of the higher law which was henceforth to be the controlling energy of the election according to grace, even "the law of the spirit of the life which is in the Christ Jesus." Therefore, he had the pre-eminence amongst all the people of God, as the forerunner and proclaimer of the Law Giver, the Christ, as "the voice of one crying in the wilderness, prepare ye the way of the Lord, make His path straight." This was his position in the bondage of corruption, which reigns over all the people of God by reason of Him who hath subjected the same in hope, while they are seeking for glory, honour, and incorruptibility. But when they are made perfect in One, and changed from glory to glory, as by the spirit of the Lord, then the influence of this exaltation to the Divine nature will be so wondrous in its reality, physical and mental, upon every recipient of this fulness of blessing, the measure thereof will be so pressed down and running, that the most favoured of the sons of God, born in the flesh, will not bear comparison in dignity or glory with the least of the sons of God born of the spirit.

1 PETER in. CHAP., 20-21 v. - Does this passage mean that baptism by water is a type of the manner in which God saved Noah? It typifies the nature of the faith that saves - belief in God's word and obedience to His commandments; compare this passage with Heb. xi chap., 1, 6, and 7 ver. Similarly, now, we are saved by water. By faith and obedience we realise the hope of eternal life - laying hold of Gods exceeding great and precious promises, whereby we become partakers of the Divine Nature, and escape the corruption which is in the world lust, and putting on the saving name of Jesus, the name of the Father, Son, and the Holy Spirit, through the bath of regeneration and renewing of the Holy Spirit (or the truth). Jas. i chap.

EXTRACTS.

Paraphrase of Romans viii. 1-4, and notes thereon by John Locke (C. J.W.).

There is, therefore, now no condemnation to, i.e., no sentence of death shall press upon those who are Christians, if so be they obey not the sinful lusts of the flesh, but follow with sincerity of heart the dictates of the spirit in the gospel. For the grace of God, which is effectual to life, has set me free from that law in my members which cannot now produce sin in me unto death. For this (viz, the delivering us from sin) being beyond the power of the law, which was too weak to master the propensities of the flesh, God sending His Son in flesh, that in all things, except sin, was like unto our frail sinful flesh, and sending Him also to be an offering for sin. He put to death or extinguished or suppressed sin in the flesh, i.e., sending His son into the world with the body wherein the flesh could never prevail to the producing of any one sin, to the end, that under this example of the flesh, wherein sin was perfectly mastered and excluded from any life, the moral rectitude of the law might be conformed to by us who, abandoning the lusts of the flesh follow the guidance of the spirit in the law of our minds, and make it our business to live not after the flesh but after the spirit

Notes. - περί ἀμαρτίας which, in the text, is translated "for sin" signifies an offering for sin, as the margin of our bibles take notice, see Cor. V. 21, Heb. X. 5-10, so that the plain sense is, "God sent His Son in the likeness of sinful [sin's. Ed.] flesh, and sent Him an offering for sin."

Κατέκρινε, condemned, - The prosopopœia, whereby sin was condemned as a person all through the foregoing chapter, is continued here. The condemning of sin here cannot mean, as some would have it, that Christ was condemned for sin, or in the place of sin; for that would be to save sin, and leave that person alive which Christ came to destroy. But the plain meaning is, that sin itself was condemned or put to death in the flesh, i.e., was suffered to have no life nor being in the flesh of our Saviour. He was in all points tempted like as we are, yet without sin. Heb. iv. 15. By the spirit of God the motions of the flesh were suppressed in Him. Sin was crushed in the egg and could never fasten in the least upon Him. This further appears to be the sense of the following words: The antithesis between κατὰκριμα ver. 1., and κατεκρινε here will show why that word is used here to express the death or no being of sin in our Saviour, 2 Cor. v. 2, 1 Pet. ii. 22.

That Paul sometimes uses condemnation for putting to death, see chap. v., 16-18.

THE JEWISH PASSOVER

There is no institution to which the Jewish people adhere with such tenacity, excepting perhaps the Day of Atonement, as the Passover. The feast is established in commemoration of the delivery of the Israelites from the bondage of Egypt. "While it lasts the Jews are not permitted to partake of food containing leaven, and they scrupulously abstain from indulging in malt liquors, bread, etc., and all food not specially prepared. The staple article of consumption for a whole week consists of large, thin, and tasteless wafers, termed Motos, a word derived from the Hebrew verb "to bring forth," referring to the redemption of the Israelites. The manufacture of these wafers is carried on for several months previous to the feast, and many hundred thousands of pounds are sold in London, nearly 50,000lb. being distributed as charity to the foreign poor. During the week an ordinary man consumes between seven and eight pounds of these wafers: but it must be understood that the Jews do not abstain from eating meat, vegetables, fish, etc., as is generally imagined. It is a curious fact that the cooking utensils used during the year are not allowed to be used during the feast lest some particle of leaven may cleave to them, and Jews are, therefore, compelled to obtain new crockery, saucepans, etc. The festival is consequently accompanied with great expense; but the poorest Jew will endeavour to make his home as comfortable as possible, and to store his larder with as many good things as are compatible with his means. It is on occasions such as the present that we are enabled to note the exclusiveness and conservatism of the Jew in regard to his religion and the customs appertaining thereto. No matter to how great an extent he may have adopted the rules of the society by which it is guided, he yet steadfastly adheres to the principles of his faith. The English Israelite appears in daily life to have developed into an ordinary Briton; visit him on the occasion of the Passover, and you see him engaged as vigorously in the observances enjoined in the Mosaic laws as on the days when the temple flourished in Jerusalem.

On Thursday night the Feast of Passover was solemnly inaugurated in nearly every Jewish home throughout the world by a ceremony termed the Seder. Immediately after the services are concluded in the Synagogue the master of the house, together with every member of his family, sits down at table, and a most peculiar order of prayer is proceeded with. On this night it is customary to allow even the meanest Hebrew servant to sit at table during the ceremonial part of the proceedings; for, as all were equally in bondage and slavery in Egypt it is deemed proper that all Jews should return thanks to God for the redemption. The table of every family is thus decorated: - The cloth being laid as usual, three plates are placed on it, and in one are deposited three Passover cakes; in another the shank bone of the shoulder of lamb and an egg, both having been roasted on the coals; in the third is put some lettuce and celery, or cherril and parsley, and a cup of vinegar or salt water, also a compound formed of almonds, apples, and spice, worked up to the consistence of mortar. The bone of the lamb is in commemoration of the Paschal lamb, and the egg in memory of the offering brought with it, called the "festival offering." The apples and almonds are to remind Israelites of the bricks and mortar with which their ancestors laboured in Egypt. Some horseradish or bitter herbs are also placed on the table in commemoration of the bitter lives spent by the Israelites in the land of Pharaoh. The table being thus arranged, every person has a glass of wine placed before him, usually raisin wine, and of this all are obliged to drink four times. The head of the family then commences to read the prayers, which are descriptive of the delivery from Egypt, and the opinions of the Rabbis on the redemption. The youngest at table reads a question in Hebrew, asking the origin and purpose of the proceedings, and an answer in the same language elucidating the facts, is given.

After the bitter herbs, apples, and almonds, and pieces of the Passover cakes have been partaken of, a sumptuous supper is served, and at its conclusion the services are resumed. Grace is intoned, and then the master of the family proceeds with the prayers for the occasion, during which, instead of being seated in the ordinary way, the persons at table recline on pillows placed at the back of their chairs. This is to impress them with the comforts they are enjoying, and to call to mind the hardships undergone in Egypt. When the services are terminated, a piece of Passover cake, which had been set aside early in the evening, is given to all present, and after eating it no one is allowed to partake of any more food till the following day. On retiring, a glass of wine is placed on the table, which is intended for Elijah, the prophet, who is popularly deemed to be the harbinger of the Messiah. It is believed by Jews that, as the redemption from Egypt took place on the Feast of the Passover, the restoration of the Jewish nation will take place on the same festival. As Elijah is likely to appear in any Jewish household, no matter how humble in character, a glass of wine is placed at his disposal, to typify the welcome he would obtain. This order of service is repeated on the second night of Passover. It may be mentioned that on the day previous to the festival the eldest son in every family, provided he is the first born, generally fasts, and does not take food till the evening. The festival of Passover in the present year commenced on April 2nd and terminated on the 9th. - Jersey Independent.

EXTRACTS BY ECLECTIC. ON EDUCATION.

On this subject I wish to address myself particularly to the mothers for they are commonly intrusted with the most important part of education. The temper and disposition, the habit of obedience, and the first principles of religion, should all be formed during the first six or seven years, when the child is chiefly under the care of the mother. Women, if they are what they ought to be, seem particularly suited to this task, from the gentleness and tenderness of their dispositions, and the happy art which they possess of gaining affection, and softening authority by kindness. But they are apt to fall into some errors from which I wish to guard them. They do not always consider the absolute necessity of teaching a child obedience from the very first. Before he can speak he should learn this lesson. From infancy he should be taught that nothing is to be gained by passion and crying. This is attended with very little difficulty, if it be done before any bad habits are formed, and custom will soon make it easy to the child; but we often see mothers who never attempt to govern their children till their little passions have gained so much strength that they know not how to conquer them, except by methods which would never have been necessary if they had been taught obedience from the very first. If a child has been accustomed from infancy to do what he is bid, and if his little heart has been gained by the kindness of a prudent mother, her displeasure will be his punishment, her praise will be his reward. Rough language and blows are almost always proofs that the parent did not know how to govern. It is observed of one sect who have a remarkable command over their passions, that they never raise their voices in speaking to their children, or ever permit them to speak loud to each other. The good effects of this rule will be evident to all who steadily pursue it. The child will attend to the meaning of your words, instead of being frightened with the sound of them; and will soon know that he is governed like a reasonable creature, and not like a brute beast, which has no understanding!

This point being once gained, and the child being accustomed to immediate and ready obedience, without dispute or murmur, it remains that you use this power for his real good. Carefully watch the very first appearance of anything wrong in his disposition, and check it immediately. Carefully guard against deceit. Teach him to own his faults; and when he does so, forgive them; but convince him that they are faults, and must be rooted out. Above all, give him early impressions of religion; teach him to fear God.

The Christian Observer, Oct. 1802, pp. 654, 655

ECLECTIC.

THE BOOK OF NATURE.

The material world presents, not only at every point of its surface, but also in every one of its caverns and depths which human curiosity has explored, continually accumulating tokens of the stupendous workings of Omnipotence. And whether we trace the operations of the divine agency in the tranquil process of vegetation, and the regular revolutions of seasons; or in the terrors of hurricanes, the devastations of earthquakes, and the awful horrors of volcanoes, the result of our contemplations, if they be exercised aright, will in every instance be favourable to the improvement both of the understanding and the heart.

Even those who have been most blest with opportunities and abilities to discern the glorious display of the divine character which is exhibited in the volume of revelation, will find that every page of the book of nature, if studied with humility and attention, is capable of ministering to the increase of their devotion. In short, there is nothing which God does which it is superfluous or unprofitable for man to consider.

(Ps. cxi. 2.) - The Christian Observer, August, 1803, pp. 490, 491.

ECLECTIC.

ON THE PROPHECIES RESPECTING CHRIST.

To any man, who knows nothing of the history of Christ, and reads the Old Testament prophecies relating to Him, it would appear impossible that any one person should ever arise, in whom these prophecies should all meet their accomplishments, so strangely do they seem to combine together things the most dissimilar and incompatible with each other; circumstances of the greatest possible meanness and humiliation with all that is glorious and splendid; a manger with a sceptre, a cross with a crown, contempt, poverty, and want, with honours, riches, and a kingdom! How forcible is the argument hence resulting, that Jesus is the Christ, and that the book, in which His singular history was thus minutely foretold so many ages before his birth, was written by inspiration of God.

Paley's Evidences, Vol. II. chap. 1.

GLEANER

A LIVING PICTURE OF THE PAST.

In 1851 I descended the Tigris from Mosoul to Bagdad with a volume of Herodotus in my hands. All his descriptions of men and things are full of reality. Thus 2,300 years ago he depicted the manners of the Arabs of to-day, with the same fidelity, with which you, General, have shown us in Africa, the Arabs of Asia. Time and space are powerless before the immobility of such manners - intestine wars, the chase, fantasias, love of the horse - I have seen them all in Asia, just as you describe for Africa. Such is the force of tradition among this strange people, that at every line I recognised in the habits of the Arabs of Morocco, the habits of their ancestors, the Koreyeh and the Nedjid, and that after a separation of many ages. - M. Petimand on "Les Chevaux duff Sahara et les Moeurs du Desert," par le Dumas, General de Division, Senateur. - London Review, June 7th, 1872. - GLEANER.

A RECENT IMPORTATION.

[From Church and State, U.S.A.]

SOME days since, taking up a number of a popular illustrated weekly, my eye fell upon an elaborate engraving of an invoice of Romish relics just brought to this country by the Rev. Father Gartner, of the Milwaukee Missionary Institute. It is stated that the Father has recently returned from an extended pilgrimage in Europe, and that the large number of these memorials, given him by the Pope, for distribution among the Cathedrals and Bishops of America, are, for the present, on exhibition in the vaulted Chapel of the Convent of the Most Holy Redeemer in Twenty-third street. With these, is a

descriptive certificate issued by Cardinal Patrigi, Vicar General of the Pope. They were also accompanied by a certificate of authenticity, signed by Cardinal Trevesanato, the Patriarch of Venice.

As somewhat essential to the purpose of the present writing, it is proper that certain items in the invoice of this collection should be especially noted. I am ignorant whether the relics were admitted free of duty. If they were placed to the account of the personal effects of the good Father it might be worth inquiry, on the part of Transatlantic voyagers, whether a vast amount of money hitherto paid to the customs, on articles claimed as dutiable, be not entitled to drawback. If they were not of the Father's luggage, then they would seem to be within the comprehensiveness of the tariff, under the head of lumber. Whether on foreign woods, manufactured articles of clothing and disinterred bones, the customs rates are ad valorem, or otherwise, I am not informed. In any Congressional investigation of the sources national revenue, it might be well, in view of the present importation to ascertain precisely the Vatican estimated of relics.

Here are the items: No. 1. Crucifix, containing fragments of the manger, table, cot at Bethlehem, and furniture at Nazareth. 2. Album, containing ninety-six lockets, with small bones of saints. 3. Antique lamp of clay found in the Roman catacombs near skeletons of Saints. 4. Locket, containing piece of girdle of Virgin Mary. 5. Locket, containing bone of St. Augustinus. 8. Crucifix, containing small portion of rope by which Christ was bound to the post. 9. Locket containing a broken thorn from the crown of thorns of Christ. 10. Crucifix, containing small portion of the post on which Christ was flagellated. 11. Small piece of wood from St. Peter's first altar at Nazareth. 12. Locket, containing small portion of real Cross of Christ. 13. Locket with bone of St. Peter. 14. Locket with piece of purple mantle thrown over Christ's shoulder by Roman soldiers. 15. Facsimile of real inscription on Cross of Christ. 16. Locket, containing thirty small portions of different relics relating to Christ's family, such as coat of Joseph's brother, etc. 17. Medallion, containing piece of veil of the Virgin Mary. 18. Fragment of marble from Holy Sepulchre. 19. Crucifix with portion of St. Peter's toga. 20. Paper package, containing bones of most holy persons in the Church. 21. Old nail of Holy Cross.

I confess to have read this schedule with some degree of amazement. It was not quite that of a credulous English traveller whom I wot of at Rouen. "Beg your pardon, sir, but are you speaking of the Cathedral treasury? - is it worth visiting?" "Singularly so," replied a waggish listener: "one of the rarest collections of authentic curiosities in France. They have the snuff-box of Clovis, the great toe of St. Helena, and the tongs with which St. Dunstan took Satan by the nose. Be sure that you ask for the toe of St. Helena: the saint had but one leg at the time of her martyrdom, and that great toe is unique." "Bless us," exclaimed the tourist, pulling out a gigantic note-book, and entering the fact upon the spot; "a Saint with one leg! Wouldn't miss that for the world!"

My wonderment was not of this kind. Any possible enthusiasm in the matter of relics had been sufficiently abated by certain facts, with which, in some foreign travel, added to the investigation of leisure hours, I had become familiar. My wonder was, that for the supply of American churches and cathedrals, His Holiness at Rome had been so chary in his gifts. It is possible that the supply already in the possession of the Church in America, is large. In Mexico, Guatemala, Brazil, Chili, and other South American nationalities, we have reason to think that it would be quite easy to gather up enough fragments of the true Cross alone, to render the burthen of its bearing by the considerable number of Simons, very heavy. Besides this, it is nowhere mentioned, that, in pursuit of his trade, Joseph gave his energies to articles of housekeeping. For the manufacture of these he would hardly be likely to have employed another. Yet we are astonished to find so extensive an aggregate of furniture from his home at Nazareth as may be collected from the most insignificant of the so-called Papal States. Other instances of this amazing fecundity of the sacred relics are in mind. It would be wholly safe to say that what Mr. Hepworth Dixon has shown to be the cave or tomb, used as a stable, in which our Lord was born, even if enlarged to twice its dimensions, could not have contained the half of the mangers, tables, and cots which might be reconstructed out of fragments claimed to be original.

"What most surprises us, is that the Pope should have limited his gifts to this benighted land to fragments. It is true, that in reference to pretended relics of the Saviour and His Passion, as also of the Virgin Mary, the worth is seemingly greater from the very minuteness of the fragment; maxima in minimis. Yet, if we rightly think, the rope of binding, the post of flagellation, the purple mantle of Christ, and the girdle and veil of the Virgin, could have been multiplied tous faits, just as easy as the portions of these articles, which in the gross - as found in Papal churches, abbeys, and convents, - amount to a ship's cargo of ropes, posts, mantles, and veils! Why, in the mission of relics to this vast Western continent, from which he hopes so much for the future of the Church, why, we again ask, does the Pope send fragments? In the very obscurities of mountain ranges, in remote Spanish and Portuguese hamlets,

unmentioned of local maps even, there are treasures uncounted, such as would seem really adapted to the furtherance of "The Faith." From St. Gall, en Suisse, the bones of Abraham, Isaac, and Jacob, could have been procured. Were there not enough from the line of the Patriarchs, the remains of Abraham, in duplicate, could have been obtained from the Church of Santa Maria sopra Minerva, at Rome. If authentication of this osseous duality of the great "Father of the Faithful" were needful, doubtless the certificates of their Eminences, the Cardinals Patrigi and Trevesanato could have been had, as assurance that the bones, whether in the convent among the Swiss hills, or in the church at the hoary centre of the Papal dominion, were alike genuinely Abrahamic.

Were there space it would be an interesting inquiry why the special locality of St. Gall should have been chosen as the "treasury" of these relics of the Patriarchs. I think of St. Gall, in my reminiscences of Swiss travel, as not wholly inodorous, and certainly not foremost either in natural beauty or aesthetic surroundings as the rival of the possession of a burial place for which Abraham "weighed four hundred shekels of silver, current with the merchant." Abraham, Isaac, and Jacob, have been counted dear to Jew and Christian alike as men of God. The covenant with Abraham was a covenant and promise, with and for the faithful of all time. Why St. Gall in Switzerland as the depository of the bones of him who was emphatically the Father of the faithful? Our remembrances of St. Gall, we are constrained to say again, are hardly so cherished, as in the Scriptural mention of that field of old, so touchingly mentioned in the book of Genesis, "which Abraham bought for the possession," – etc., the keeping – "of a burying place." Macpelah in the Orient, with all the hallowed glamour – if we may reverently use the phrase – that clings about its very mention, is, in distance and association immensely wide apart from the wretched Swiss village, which with its kindred in Romish Switzerland, is, in all features, in such painful contrasts with the distinguishing characteristics of the Protestant cantons. Why St. Gall, we again ask, for the final resting place of Abraham's bones? Will Rome tell us? Will she answer us in any other way than that, in which, under the plea and postulate of infallibility, she has invariably answered almost every question which enlightened reason and Christian common sense have addressed to her? Still, we pause for a reply to the query, why St. Gall for the preservation and worship of Abraham's bones? Why Sancta Maria sopra Minerva for the keeping of an extra Abrahamic skeleton.

I am disposed to think that in the way of relics, the Pope might have done more for America, than the gift, now in the vaulted Chapel of the Convent of the Most Holy Redeemer in Twenty-third Street, represents. When it was easy to forward the "Mission of Relics," by sending to these shores the alter idem of patriarch, evangelist, and apostles, why does Pius IX. put us off with scraps? Let us see what His Holiness might have done for the Cisatlantic faithful.

It was possible, for example, for the Pope to have given Father Gartner more than a bone of St. Peter. The importance of the object for which these gifts were made, would seem to have justified nothing less than the entire remains of the pretended first Pope. No difficulty could have been pleaded, inasmuch as several churches on the Continent claim to have the Apostle's body, while so many portions of it are in Italy alone, as would lead us to the belief that it was not upon one but a college of Peters, that the Church was originally built. I do not know precisely the estimate placed by the Roman Church upon St. Philip, the Evangelist, yet from a catalogue of relics recently compiled at Rome, and embracing two hundred pages, I am able to say that no less than twelve bodies of that Saint are to be found in Papal countries. St. Luke is represented by eight bodies at different places, and by an extra head at Rome. The multiplication of the remains of St. James the Greater, produces one hundred and eighty-nine bodies of that Saint, while those of St. James the Less are to be found at four different places of deposit. St. Mark's body, even according to Roman tradition, was publicly burned to ashes; yet there is another body of the Saint at Venice, and portions numerous enough for seven entire skeletons, are distributed throughout the southern continental cities and towns.

Our authority for all this, and much more, that may form the substance of another paper, is not alone the catalogue already referred to. The tourist in Southern Europe, carefully noting localities visited, and distinguished as depositories of assumed relics, will be convinced, a merveille, out of his own record, that there can be no error in the foregoing statements. What has thus far been written, is shaped to the purpose of presenting facts. For this, and whatever may be added in another article, the authorities are at hand. Father Gartner, even, might be asked, from which of the twenty-two churches, each one claiming to have one or more of the nails of the Holy Cross, was the "Old Nail" - numbered 21 in the list of relics in the vaulted chapel in Twenty-Third Street, taken? There were but four used for the pierced hands and feet of the Blessed One who died for us. What with the hundred, of which we have some knowledge, as assumed relics of the crucifixion, and the filings, which Mary Howitt somewhere says are innumerable, it is a question worthy of the Father's attention, whether the Cardinals Patrigi and Trevesanato are prepared to

authenticate the nails, which we happen to know, to at least the number of fifty, are already exhibited abroad for the reverence of the faithful.

G. D. W.

INTELLIGENCE

BIRMINGHAM, June 6. - Bro. C. Jennings writes: The brethren have been much refreshed by the visit of Bro. Ellis. His address gave great satisfaction. Bro. James Martin and Bro. Thomas Boundy are now in fellowship with us, and it is intended to see others with that object. Bro. F. N. Turney lectures for us tomorrow evening. - The following resolution was passed at a special general meeting: "That this ecclesia expresses its willingness to receive Bro. Martin into fellowship, believing that the charges originally brought against him by Bro. Roberts were unscripturally presented and not proved, and therefore he was unjustly excluded from fellowship by the majority of the brethren." I may add that this resolution applies also to Sister Martin and Bro. Boundy, as they were also withdrawn from, on account of being in fellowship with Bro. Martin. [We congratulate the Birmingham ecclesia upon the peaceful settlement of their little difficulties, and trust that having made a fresh acquisition of speaking force in Bro. James Martin, they will set to work with an increased determination to promote the good work to which they have set their hands. EDITOR.]

DEAL. - Sister Reynolds, through Bro. Captain Brown, sends the following interesting clipping. It appears also from her letter that the truth is cheerfully held fast at Deal, and the brethren there are refreshed from time to time by visits from Bro. Brown, and correspondence from him and his brother.

SECTARIANISM IN JAPAN. - Under the title of "A Strange chapter in the History of Missions," the Independent rehearses the circumstances which have led the native Christians in Japan to address a remonstrance to the missionaries against the introduction of sectarian divisions. Until a recent period denominational differences were entirely set aside by the missionaries representing the Presbyterian, Reformed Dutch, and Episcopal Churches, the two former being principally concerned, and under their united auspices, two native churches - were formed in Yedo and Yokohama; on the basis of Apostolic days before the separation of sects. This wise action was disapproved by the Boards at home and positive orders were sent out to the missionaries to bring the churches formed by them into their respective denominational folds. The missionaries resisted and remonstrated, knowing the Japanese jealousy of foreign ecclesiastical influence, arising from the well-remembered history of Jesuit missions, and the fatal effect on the future of the infant native churches if this were aroused; and the Reformed Board was after some time convinced and withdrew its opposition. The Presbyterian Board was more pertinacious, and Dec. 30th, 1873, in obedience to written orders, its six missionaries in Japan met at Yedo and formed a Presbytery, having no pastors and no churches with which to form it, but thereby distinctly inaugurating the plan of forming sectarian churches, under the jurisdiction of a foreign board. The Episcopal brethren were trying to induce converts to join the apostolic succession. The native Christians, living under the dread of persecution, and seeing on their soil the representatives of fifteen missionary proselyting bodies, being besides unaware of the action taken by the Reformed Board, thought it time to speak for themselves, and on the 16th of January met in conclave, admitting none of the foreign missionaries. The following manifesto written in Japanese by themselves, and translated into English by the two whose names are signed, was sent to the Protestant missionaries as the result of their deliberations, no foreigner having suggested or even seen the paper. It is safe to say that sectarianism has never been more signally rebuked, nor could there be a more hopeful evidence of the root taken by Christianity and excellence of the soil in which it is planted, than is afforded by this appeal for Christian union:

"To the Christian Missionaries in Japan the following is respectfully submitted: -

"In the third month of the year of our Lord 1872, the whole body of native believers, having assembled in Yokohama, after mutual consultation with one accord, established the "First native Christian Church in Japan." This church without concerning itself in the least with any of the sects of the different foreign countries, simply makes the Bible its rule of conduct and depends only upon the name of our Lord Jesus Christ.

"We, therefore, regard those whose principles exactly accord with the Bible as the servants of Christ and our brothers. And whosoever, not regarding sects, but pitying the immaturity of our infant church, teaches the pure and perfect truth of the Bible, every such person will be welcomed as our minister.

In all sincerity, then, we ask of you, the foreign missionaries and believers in the holy doctrines of Jesus, that, taking the Bible as the only rule of conduct, without regarding your sects or harbouring malice among yourselves, but working amicably, you would pity this our weak little church and help its insufficiency, and would exert your strength so as soon to bring the people of this whole land under the grace of the salvation and redemption of the Lord Jesus Christ.

“The above is the genuine expression of the whole Church. “Respectfully submitted in behalf of the Japanese Christian Church. The above is a true copy of the article adopted by the churches of our Lord Jesus Christ in Yedo and Yokohama, at this meeting in Yokohama, Jan. 16th, 1874. – Oshikawa Masayoshi and Shirozaki Kinoshita, Committee of Translation.”

DEVONPORT, June 5. - I have to report that the “faithful in Christ Jesus” have been refreshed by a visit from Bro. Handley. He arrived on Friday night, or more correctly speaking, on Saturday morning, the 30th of May, this being the day set apart to commemorate Her Majesty’s birth day, and Devonport a naval and military port, and therefore a holiday, a few of the brethren availed themselves of our bro.’s company, spending together the afternoon in the picturesque park of Mount Edgecombe, this is now a beautiful place, but will increase in glory when the “Lord is King over the earth.” It had been announced by placard on the walls of the town that a lecture would be delivered on the Sunday evening, subject: “the first and second Adam: death by the first, and life by the second.” This called together a good congregation, the meeting house of the brethren being just large enough to contain the company. Marked attention manifested throughout the lecture, after which questions were solicited on the subject. A very intelligent lady, belonging to the Baptist denomination, asked questions on “the dying thief,” “in my Father’s house,” “are they not all ministering spirits,” etc. These answered satisfactorily, that is, the questioner was convinced that they could be answered in accordance with “the truth,” and the conclusions drawn from the testimony brought forward to prove “death the wages of sin,” and “life the gift of God;” she could neither gainsay nor resist. These thus disposed of, another question was proposed by a gentleman, viz., “Would it not increase vice and irreligion if the doctrine advocated was generally believed,” and then followed another, “did not the Scriptures teach that Christ was very God.” This meeting being a success it was deemed advisable in the interest of the truth to hold another of a similar character on the Tuesday evening, this was accordingly announced, about sixty were present, and from 7-15 to 9 p.m. appeared deeply interested while “the way” to obtain the Life was put forth in accordance with the testimony of Moses, the Prophets, Christ, and the Apostles. Our brother stated during the lecture that the doctrine of eternal torments was untrue, but a class of people had invented another error known among men as Universalism, this statement very much displeased one individual present, who, at the close of the lecture, stated that he found the doctrine originated with God. “God,” he said, “will have all men to be saved,” adding, that he was willing to discuss the question at any time; this was of course accepted, and arrangements are being made for it to take place on Thursday, the 18th inst. Bro. Handley left us on the Wednesday morning. We trust our brother’s visit will lead us to “emulate each other to love and good works,” that the seed sown may “take out from among the Gentiles a people for the name of the Lord,” is our earnest prayer. We can only sow, this is our duty, God must give the increase, the truth is given to develop a family - a house - for our heavenly Father; that each member may manifest the family likeness is as essential as holding the one faith; “faith being alone is dead,” “though I have all faith,” says Paul, “and have not charity,” or love, “I am nothing,” - Yours in hope of life, W. DASHPER.

HAZELEIGH. - This place is within easy distance from Maldon. The ecclesia there is firm in the gospel, and endeavouring to cultivate practical Christianity. The speaking is principally by Bro. Charles Handley and Bro. Lewin, of Maldon. The meetings are held in the afternoon for the general convenience of those brethren who have to come from a distance.

LEICESTER. - The prospect of the truth is encouraging here. The audiences are good; and ten or twelve persons are much interested. Several of them are expected to make up their minds before long. Bro. E. Turney has lectured twice during the month: the first time his subject was, “For the transgression of my people was He stricken.” The attendance of strangers was not large, but fair. The lecture was designed for the benefit of the brethren and those more advanced in the gospel. The second lecture drew together a large company, the room being quite filled. The subject was, “The Destiny of the Wicked; is it eternal torment?” The audience was highly respectable, including several of the wealthy inhabitants of the town. At the close several gentlemen spoke to the lecturer, and one expressed himself particularly pleased with the address.

MALDON. - The truth here continues to be known by its fruits. The regular meetings are held, and the brethren profit by the practical advice of brethren Handley and Lewin. Bro. D. Handley is chiefly occupied in evangelical travels, so that it is as great a treat to have him at home as it is for other places. His labours are appreciated everywhere he goes, and good results are seen. For example, at Mumbles and

at Neath where, in co-operation with Brother W. Clement, he has been instrumental in the hand of the Lord for so much good. Would we had more like him, both for example and profit. Bro. Farmer, who has been to Maldon, reports from Bro. Mann himself that he cannot fellowship with the condemnationists. He appears to have gone over to the Quakers, and says he thinks the Spirit of God is there. Brother D. Handley is at present staying at Nottingham.

MUMBLES, June 4th, 1874. - Dear Bro. Turney: I rejoice that I have again the pleasing duty of informing you that the Truth is making some little headway here. We have increased proof of the truthfulness of the promises of God that they that go forth weeping, bearing precious seed, shall doubtless return with Joy, bringing other sheaves with them; for they that sow in tears shall reap in singing. About twelve months ago, Catherine and Susan Collett came to this place to reside, and took a house of me. At the first interview the truth was very cautiously introduced, and since then I have had two or three opportunities of talking over the same glorious things. On the last Sunday in April they ventured into our Synagogue, and again on the next Sunday. I saw them the Sunday before I left for Leicester, when they promised to give Bro Handley a candid and impartial hearing, that they would read the Scriptures, and, like the noble Bereans, see whether the things are true. The result was, that on Friday, May 29th, they were immersed by him into the unspotted Christ of the Scriptures, after undergoing such an examination as I have never witnessed before. Their father is a member of the Church of England; their mother is a member of the Church of Rome. They had spent most of their time in France previous to their coming here. Their ages are, Catherine 28 years, Susan 25 years. Also at the same time Katherine Fanny Heard, aged 22 years, daughter of Bro. Heard of Neath. She has these last twelve months or more been looking into things of the kingdom and the name of Jesus Christ. She was led to put on the Christ of the Scriptures by Bro. Handley, visiting that town and bringing the subject privately before her. Also of William James Gregory, aged 25 years, who, after examination by Bro. Handley, which I had the pleasure of listening to, and was much delighted with his knowledge of the truth, as taught in the Scriptures. He has been acquainted with the truth for twelve months or more. Bro. Handley's visit to this place will never be forgotten by the true family of the Deity. Will you kindly forward, for increased light on the teachings of the Word of God, the Christadelphian Lamp with its back numbers to Mr. William James Gregory. 66, Rodney Street Swansea; also Miss Catherine Collett 13, Castleton, Mumbles, charging me with the same. Yours, in the blessed hope on behalf of the ecclesia. W. CLEMENT. -

[This is an encouraging piece of news; it shews what can be done and we trust will stimulate the brethren everywhere to "work while it is called to-day." EDITOR.]

NEATH. - What has been done here in the way of immersions, may be seen from the Mumbles intelligence. Bro. Handley addressed the public once, and had a good attendance, and an attentive hearing. It appears that certain of the Baptist sect here are stirred up, as in other places, to look into the truth. The branch at present which engages their attention is the state of the dead, and rewards and punishments. Quite a revolution of thought is going on in this matter both in the provinces and London, and we, as a body, ought to feel rejoiced at it, for it is surely better that men should be partly scriptural in their preaching than not Scriptural at all.

NOTTINGHAM. - The truth goes on steadily here and prospers. The Wednesday-night meetings are very well attended, and the brethren profit by the exposition of the word, coupled with wise counsel from Dr. Hayes and Bro. Ellis. Bro. Mycroft, Secretary, hands in the following items of intelligence: - 1st. Immersions during the month as follows: Frederick William Towndrow, aged 23 years, formerly among the Independents, and for many years a zealous Sunday school teacher; Georgina Douglas, aged 17 years, the adopted daughter of Bro. and Sister Ellis; although young in years, yet has a very clear knowledge of the things of the kingdom and the name of Jesus Christ. 2nd. Lecturing appointments, May 17th, Bro. Turney - subject: "For the transgression of my people was He stricken." May 24th, Bro. William Clements, of Mumbles - subject: "The Bankruptcy of the Merchant of the earth, when will it take place, and whom will it concern?" May 31st, Bro. Turney - subject, "But now we see not yet all things put under Him." June 6th, Bro. Ellis - subject: "The child born and the son given; or, God's unspeakable gift." Whit Monday, being a general holiday here, about seventy of the brethren and sisters met together to partake of tea. Being exclusively for brethren and sisters, the opportunity was taken of discussing the question of whether it was desirable to let the Synagogue on the week evenings for lecturing purposes; but after considerable discussion, the matter was indefinitely adjourned. The meeting concluded by a few words of exhortation from Bro. W. Clements, of Mumbles.

SWINDON. - While on his last journey Bro. D. Handley paid a visit to Swindon. He found Bro. Geo. Haines and his wife steadfast in the faith. They, along with another brother and sister, break bread every first day, and "give attendance to reading." Strangers are invited, and several persons have, at different times, dropped in and appeared more or less inclined to examine for themselves; but nothing definite has

as yet come of it. Let them persevere; - “instant both in season and out of season,” and the Lord reward them according to their works.

KAUKAKEE. - Under date 27th May, Brother Frank Chester addresses to us an interesting letter, which, however, our space this month will not admit. We intend to publish the letter next month, and add such comment, being requested to do so, as may appear needful. We may just observe that the belief of the absolute spotlessness of Christ is everywhere in America making its way.

RIVERSIDE, WASHINGTON COUNTY, under dates May 7th and 12th. – We have long and valuable communications from Bro. E. C. Bingley. He has some remarks on chronology, which we expect to lay before our readers in a future issue.

ROCHESTER, N.Y. - We hear from this place that it is considered that the Lamp contains enough oil to make it worth having. Also that nearly the whole of the meeting there have, after due examination decided that the views concerning the Christ presented in its pages are correct according to the Scriptures; and an earnest hope is expressed that the Lamp will continue to uphold the truth and avoid all bitterness of manner.

SPRINGFIELD, May 21st. - A correspondent writing from this place, under date, states that the ecclesia there are in perfect harmony with us on the Christ question, with the exception of a brother and his wife, who, however, do not believe in a condemned Christ, holding some peculiar views of their own. Complaint is also made about the teaching of the Christadelphian - its advice to “the daughters of Sarah.” If they were counselled to avoid gossip, to stay at home, guide the house, love their husbands and their children, some good might follow. Best wishes for the prosperity of the Lamp.

[We quite coincide with this counsel to the female portion of our community; and fear there is too much room to complain of want of cleanliness, order, and a becoming silence. Ed.]