

The Christadelphian Lamp

"Thy Word is a lamp unto my feet, and a light unto my path." - Ps. cxix., 105.

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"Dr. Adam Clarke was perplexed with the serpent. He writes: "Who was the serpent? Of what kind? In what way did he seduce the first happy pair?" These are questions which remain yet to be answered. The whole account is either a simple narrative of facts, or it is an allegory. Again, "if it is an allegory, no attempt should be made to explain it." We are surprised at this remark coming from such a learned and independent mind. An allegory is designed to instruct, or it is nothing worth; and we ought to do our best to comprehend it.

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**"A wise man will hear, and increase in learning;
and a man of understanding shall attain unto wise counsels."
Proverbs 1:5**

A TREATISE ON THE TWO SONS OF GOD.

[Written in Jersey, October, 1873. Subsequent thought has favoured the article, and we shall write more in detail hereafter.]

(Continued from November page 6)

CHAPTER X.

Who, or what, was the Serpent that tempted Eve? - Temptation of Christ reconsidered.

To present a fair digest of what has been written on this question would require the transcription of many folios. By common readers, that is, by the great mass of professing Christians, the account in Genesis is passed over almost without inquiry; only a few pause to give their doubts and difficulties fair play. In the majority of cases, where the narrative of the temptation is taken in a literal sense, the strangeness of a speaking brute, an acutely reasoning beast, an ably argumentative reptile, is got over by the conclusion that nothing is too hard for the Almighty. But we ought not to solve, or rather evade, a dark problem of moral science by considering, or simply looking at it from the point of view of what God can do. It is safe to say that the exercise of divine power never conflicts in the smallest degree with divine wisdom. While it is always easy enough to fall back upon infinite power, it is by no means easy to recognise infinite wisdom in the manner of its use. To rest with the mere assent that the All-powerful is alike the All-wise, is to avoid the exercise of our senses, and not to learn to discern between good and evil. It is the wisdom rather than the strength of God's doings in the moral and physical world that we should ever seek. The blind may stand in awe of power, but understanding is requisite to love as well as to fear God.

Our views on this subject have undergone a change. Like many others, we had never called in question the propriety of a strictly literal reading of the account of the serpent conversing with Eve and beguiling her. That had been taken for granted, and the consequences only had been more particularly dwelt upon. It is the recent consideration of these consequences that has given rise to new suggestions, and presented serious obstacles against the literal view of the case. No class of believers in revealed religion has sought more than the class represented in these pages that the only Tempter is the lust of the flesh. The personality of the Devil has been more than ridiculed; it has been proved to be a blot on Divine goodness, wisdom, and power. Attention has been specially directed to the words of James – “When a man is tempted he is drawn away of his own lust and enticed.” This great fact has lately come back with fresh force, demanding a wider application than before. Its previous use, however, was all but universal. We do not recollect more than two cases to which it has not been applied as the sole cause of temptation, namely, the temptation of our first parents in Eden, and the temptation of Christ in the wilderness. And in both these scenes it has been partially acknowledged. This inner tempter now claims full sway. In our present judgment he needs neither rival nor helper. The question which presses is this. If the lusts of the flesh, ever since the earliest transgression, have been sufficient to entice, to draw away, and to destroy, why not in the first instance also? But if the lusts were not then strong enough without an external intelligence, why are they now strong enough, seeing that such intelligence, whether beast or angel, has no visible or known intercourse with man? In advocating the complete application of the principle, though room is only left in our belief for its more extended use in the trials of the first and second Adams, it is not improbable that we shall be accused of sapping the foundation of Wisdom's House, and of cutting another mooring from the rock of Faith. The word change is peculiarly detestable to some minds, and frequently not more so to any than to those who pride themselves on innovations the most radical. Such manifestations are indicative of a deeply rooted selfishness. The voice seems to cry, “Change by me, or no change.” But the student of truth, whether natural or revealed, whether written in the rocks and flowers of the ocean or inscribed by the finger of God on tables of stone, will utterly forget himself acknowledge his past errors, and still press onward, rejoicing with humility in the discovery of the footprints of Divine wisdom.

The language of Oriental peoples is sometimes so highly figurative as to baffle any attempt to read it word for word in its adaptation to plain matter of fact. The object of parable and symbol is, we believe, to indicate a great truth rather than to express it in all its varied details; and while leaving many particulars concealed, still to portray the whole with more force than could be achieved by simple unfigurative discourse.

Coming to the subject itself, it will be necessary to establish several things before we can venture to read the account of the transaction of the serpent in Genesis altogether in a metaphorical sense. First, that sin is represented in the Scriptures by a serpent. Second that the ways of a natural serpent and the ways of sin are similar. Third, that a serpent would be recognised by mankind in general as a fit symbol of danger and destruction. In whatever order these propositions are confirmed, there can be no valid objection. We propose to speak of the last first and the first last.

That the serpent has universally signified danger and destruction does not seem difficult to shew. From Bryant, on Serpent Worship, we learn that this reptile was interwoven with nearly all the religious mysteries and ancient forms of worship. In almost every place there is some story of a remarkable serpent, just as in almost all countries there is a tradition of a great deluge. In some instances the creature is pictured with a human head. Chimera is portrayed by Hesiod as a dark-eyed female in the upper, and as a horrid serpent in the lower part. Homer describes it with a lion's head, a goat's body, and a dragon's tail. In both these figures an element of danger is visible. "The myth seems to have belonged to Asia Minor, as gigantic carvings of the chimera (on the rocks) are there found. The rationalistic account of the chimera is, that it represented a mountain in Syria whose top was the resort of lions, its middle of goats, and the marshy ground at the bottom of which abounded with serpents." The same element of danger is apparent in this symbol. The fact of the serpent having been an object of worship does not damage this idea, but rather supports it, for many objects of heathen worship have been objects of fear and conciliation, not of adoration and love. Danger to life from its very beginning seems to be figured in Phoenician Mythology by a serpent encircling an egg. The Greek legend of Medusa having her hair turned to serpents says it was for violating the Temple of Minerva. The serpent strangled by Hercules in his cradle seems to be of similar import to the serpent and the egg. The badge of Esculapius was a staff entwined by a serpent, typical of his power over disease. And Paul in Corinthians appears to allude to a serpent, in saying "the sting of death is sin."

The resemblance between the habits of the serpent and the sensual faculties of man, uncontrolled by God's law, is readily observed. The manner of the serpent is to allure and fascinate its prey by its strong magnetic force before destroying it. This is the best possible symbol of sensual desire, which also, like the serpent, bewilders the eye of the understanding by its mazy coils and sinuosities. It is, therefore, said to be more "subtle" than any beast of the field; and the scripture regarding man's heart as the seat of the affections and lusts, declares it to be deceitful and desperately wicked, and asks, who can know it? The literal reading of the temptation of Eve conveys something like an idea that the reptile was more intellectual than the woman, and so got the advantage of her in argument and persuasion. But no such comparative superiority could be established without a miracle; and, if due regard be paid to the mental constitution of man, there is no need for such miracle, not to speak of the astonishing supposition of God working a miracle for the temptation of man.

Sin is represented in scripture language by a serpent. "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shall bruise his heel." There is no difference of opinion as to who is here intended by the woman's seed. He who was "made of a woman" fulfils the prophecy. It is hardly needful to remark that, whenever Christ performs this act, He does not crush the head of a literal serpent. By His death sin is put away, and the future abolition of death among the children of Adam will be the full accomplishment of this ancient prediction. The denunciation of the Pharisees by John and Jesus is further proof. "Ye serpents, ye generation of vipers." A viper is one of the most venomous kinds. The Pharisees were not literal serpents; but their cunning, their fascinating manners, the deadly poison of their traditions, making of none effect the word of God, were as much to be dreaded in a spiritual as vipers in a natural sense. The head of the mystery of iniquity is symbolized by a serpent. "That old serpent, the Devil and Satan." Now, the Devil and Satan are not, and never were, a literal serpent. Diabolos and Satan are names for sin in various forms and for any person or thing adverse to God or man. The Devil and Satan are states of mind embodied in individuals and in communities. The Hebrew word for serpent closely resembles the Hebrew word for liar, or deceiver, and the Samaritan copy has the word liar instead of the word serpent. This seems to agree with Jesus's saying in John: "He was a liar from the beginning." But to put the word liar in the places in Genesis where serpent occurs, does not make good sense it mixes the literal and the allegorical in such a manner as to mar the account, while if it be received as strictly literal, the insertion of liar would make still worse of it. We prefer to take the verse in John as explanatory of the allegory in Moses.

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We now proceed to a further investigation of "the Fall," having presented what we wrote a year ago. Let it be distinctly understood that the view now exhibited in nowise alters the design; that is to say, whether we regard the account as literal or figurative the lesson taught by it is the same, namely, how sin and death came into the world. Far be it from us to deny that there were two persons named Adam and Eve; that there was a garden in Eden; that, among others, there were two trees called "the tree of life" and "the tree of knowledge of good and evil;" that there were beasts, birds, and fishes; that "the serpent was more subtle than any beast of the field which the Lord God had made: No: the literal truth of none of these things would we call in question; but we contend that several of the objects mentioned may be taken with much more reason as symbols of states of mind, results to be attained, and consequences to follow, than as literally performing and bestowing the things specified.

First of all. What was the tree of life? To this question there is no reply in the scriptures. "Tree of life" is found in Genesis three times (ii. 9, iii. 22, 24) and four times in Proverbs (iii. 18, xi. 30, xiii. 12, xv. 4); but we do not meet the phrase again till we come to Revelation, when it occurs three times (ii. 7, xxii. 2, 14); in all, "tree of life" is mentioned in the Scripture ten times. In seven out of the ten, namely, in Proverbs and Revelation, the phrase is used in a figurative sense, undoubtedly. Is there, then, any proof that in Genesis it is not also used figuratively. For our part we see none. There is no tree in the world known to possess the literal qualities which theologians ascribe to "the tree of life. "Cruden says, "it was so called because it was a natural means of preserving man's life, and freeing him from all infirmities, diseases, and decays during his abode on earth, and also a sacramental pledge of his continuance in that life upon condition of his perfect obedience." Any tree the Almighty chose to select for the purpose of teaching obedience would do, and while obedience lasted the promise of life would be made good; but this does not need the belief that the tree itself possessed the power to confer immunity from decay, and the ultimate bestowment of eternal life; nor, on the other hand, is it requisite to suppose that the tree called "the tree of knowledge of good and evil" contained within itself, as a natural property, the faculty of imparting a knowledge of good and evil. To estimate these two trees thus seems to amount to the bringing in of an unnecessary miracle, and to the setting up of something in nature contrary to nature itself. A miracle will, indeed, bridge over any chasm, however wide, but the Creator never constructs such means of passage when ordinary modes are adequate thereto. We repeat that any fruit-bearing trees would answer the end and with regard to posterity the picture appears to us to be a most striking representation of the manner in which the death of man entered our world. If a conjecture be allowable, we would suggest the vine as the probable "tree of life." The real "Tree of Life" styled himself "The Vine," "I am the Vine." The olive tree is a world-wide emblem of peace; but nobody dreams that, by drinking olive oil, or by eating olives, peace is secured. Two trees would be a more tangible means of impressing upon the undeveloped minds of the first human pair God's lesson than an abstract command. The observance or neglect of duty would be well portrayed, but there would be no occasion to impute miraculous results to the trees so employed. Philo and Josephus, both Jewish historians, state that their nation took the narrative allegorically, but we need not endorse all the fancies of Philo on the subject. Many learned men among the moderns in "the Church," and out of it, have considered the story figurative too. And it does seem to us, after some thought, to be quite rational, and to combine the two advantages of teaching the truth of history, and of avoiding useless miracles and things which jar upon "reason's ear." The apocalyptic "tree of life" is certainly none other than Christ Himself. To eat of the tree is a figurative expression, signifying to be made deathless, like Christ.

The trees of Ezekiel, standing on either bank of the water of life that "flows fast by the oracle of God," yielding their monthly fruit, and shedding their healing leaves, while, probably, setting forth topographical transformations, will hardly be imagined to be literally feeding the wants and curing the

diseases of mankind; but as “trees of righteousness,” or immortal king’s and priests governing the world’s affairs standing in new Mosaic order in their courses, new moons and sabbaths, enforcing wise laws, stimulating obedience, and enlightening the darkness of men, they may be beautifully pictured as trees which do not fade, and whose leaves are ever green. There is, indeed, no book which abounds more in figure than the Bible. Figure was the common medium of instruction adopted by Moses, the Prophets, and Christ. “Hear, O heavens, give ear, O earth, my doctrine shall drop as the rain, my speech shall distil as the dew,” was the manner of Moses’ address to the assembled rulers and people. “Ho, to the noise of many people, which make a noise like the noise of the seas, and to the rushing of nations, that make a rushing like the rushing of mighty waters, but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.” Thus speaks Isaiah. To this the reader may add for himself the parables of Christ and the imagery of John. “The flaming sword which turned every way” is a literality not once spoken of, except in the third chapter of Genesis. Fancy this phenomenon at Eden’s gate. When was it removed? When did Adam and his wife lose their desire to return? Had their descendants also no wish to enter? How can these questions be answered? A “flaming sword” is a most striking emblem of God’s displeasure; just as the vermilion cavalry of Zechariah charging out of the myrtle woods, by night, and “the fiery stream” of Daniel, are thrilling images of God’s judgments, but to learn their design it is not imperative to take the statements literally. God is as unapproachable to-day as He was six thousand years ago to wicked men. To them He is always a “flaming sword.” “Our God,” says the apostle, “is a consuming fire.” He is also now, as then, and will ever be, “The Tree of Life,” from which all access is barred save through Christ, who is the Way. If we take a bird’s-eye view of Eden, its inhabitants, and phenomena, we must be struck with the combination of reality and symbol. Let us assign to each its proper place, observe the particular fitness of their mingled use, and extract a meaning from the whole in concord with each several part without a single jar. Divers speculations have been formed touching the serpent, prior and subsequent to his supposed degradation. Some have conjectured a species not now to be found, - extinct as the Dodo; others have fancied the beast had wings and feet. But all this is mere guess work. In spite of all these imaginary definitions and consequent imperfections, the organisation of the serpent is truly marvellous. “What zoology and anatomy,” says Beard, have unfolded of the nature of serpents, amounts to this: that their parts are as exquisitely adjusted to the form of their whole, and to their habits and sphere of life, as is the organisation of any animal which, in the terms of absolute comparison, we call superior to them. It is true that the serpent has no limbs; yet it can out-climb the monkey, out-swim the fish, out-leap the jerboa, and, suddenly loosing the coils of its crouching spiral, it can spring so high into the air, as to seize a bird upon the wing; thus all those creature fall its prey. The serpent has neither hands nor claws; yet it can out-wrestle the athlete, and crush the tiger in the embraces of its overlapping folds. Far from licking up its food as it glides along, the serpent lifts up its crushed prey, and presents it grasped, as in a death coil, to the gaping mouth. It is truly wonderful to see the work of hands, feet, and fins, performed by a mere modification of its vertebrate column.” Let us hear Professor Owen. “The long segments of the vertebrae of both the head and the trunk, although developed according to common vertebrae type, are modified for express ends and functions in the several vertebrate species, and in a greater degree, for example, in the serpent than in man. The squamous principle of suture, is here carried to an extreme. The cranial segments of the skull are sheathed one within the other, and the bone in each, being of greatest density and thickness, supplies a special provision against the dangers to which it would be subject, from falling bodies and the tread of heavy beasts. The whole organisation of the serpent is replete with such instances of design, in relation to the needs of their apodal (footless) vermiforme character: just as the snake-like eel is compensated by analogous modifications among fishes, and the snake-like centipede among insects.” (Lecture on The Power of God, as manifested in His Animal Creation.) The conclusion to be drawn from this is, not that the serpent is a cursed cripple in the animal kingdom, but that he is highly perfect and marvellously elaborate, in comparison with all the rest of the animals. We have, therefore, no fact agreeing with the notion of cursing and degradation, while we have, as shown above, many facts to prove his organic superiority. Hence, we may infer that the Mosaic account is figurative, not literal. These remarks will probably be sufficient to convey our ideas, and to start afresh some who care for such matters in the consideration of the Mosaic narrative.

THE TEMPTATION OF CHRIST RE-CONSIDERED.

THE process of learning and unlearning seems almost necessarily concurrent to the end of life. While we are collecting truths with one hand, we are throwing away errors with the other. It is well when men have courage enough to discard what they once thought to be true, as soon as they discover it to be false. The danger is that we may be too conservative, and, from fear of change and pride of

comprehensive fore-sight, hold on to useless notions, which always clog the wheels of progress. On the other side mere love of novelty is very hazardous. There are undoubtedly certain landmarks and boundaries eternally fixed, these should be our guides. In all branches of truth they are few and simple when we find them.

This article is headed "the temptation of Christ re-considered," because it is well-known what view we ourselves have set forth heretofore of this remarkable transaction; and because the sequel will not agree therewith in some respects. Many of our readers are acquainted also with the explanations given of the temptation of Christ in Elpis Israel, and in the Twelve Lectures. Elpis Israel states that an angel was the person who urged Jesus to work miracles in His own favour. The Twelve Lectures have affirmed, what always appeared to us fanciful enough, if not contrary to sound inference, namely, the probability that a Roman emperor was "the tempter." Both these authorities, like ourselves, are as far as possible from the supposition that "the tempter" was the Devil of popular theology. This Devil is called the Accuser; but it will be seen that Christ's "tempter" did not accuse any one. He, or it, only tried to cause Christ to fall, or to cross over the right line. This is the meaning of diabolos, or devil. This devil is also termed Satan, which simply signifies adversary. Though that which tempted Jesus was not an accuser, still it was unquestionably an adversary to him.

We are now inclined to dismiss the idea that Christ's tempter was outside Himself. We see no necessity to believe that there was either an angel, a Roman emperor, or any other person present, prompting the Son of God to sin against His Father; but let us by no means be thought to do away with the necessity for the temptation. We maintain that Christ was tempted in all points like unto us, that this was needful, in order to shew that man can obey God, as well as to gain the victory over sin and ultimately destroy it; but what we have to speak of is the way in which this was accomplished. A true conclusion is not always reached by the same path of search. Vessels steer from various points of the compass into the same harbour, and calculators arrive at identical results by different reckonings. A ship may sail round about without occasion, and an arithmetician may employ more figures than are requisite to work out a problem, but the end is uniform. So it seems with regard to the temptation of Jesus, we have traversed unnecessary waters, and made useless calculations to obtain a result which we might have arrived at by a shorter road, avoiding at the same time many obstacles, the explanation or removal of which is demanded of us, a demand not easy to satisfy.

The first record of the temptation is given by Matthew in chapter iv., verses 1 to 11. Mark has only two verses on the subject, 12 and 13 of chapter Luke in chapter iv. speaks of the temptation from the first to the thirteenth verse. John makes no mention of the affair. The amount of testimony, therefore, is very small; nevertheless it is not without variation. A thing is mentioned by Luke, not noticed by Mark and Matthew, and so forth. The best mode, we think, is to present the three narratives in their respective order, and carefully consider every word of each; by this plan we are sure to detect an obstacle, however small it may be, if such exist. This is similar to pounding a substance in a mortar; it must be cast out as unfit for use if the whole will not pulverize, as this furnishes proof that some foreign ingredient is present, or that we are vainly endeavouring to reduce to one consistence that which cannot be so treated.

The account of the Temptation given by Matthew, in chapter iv., is as follows:

1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.
2. And when He had fasted forty days and forty nights, He was afterwards an hungred.
3. And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread.
4. But, He answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5. Then the devil taketh him up into the holy city, and setteth him up on a pinnacle of the temple,
6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
7. Jesus said unto Him, It is written again Thou shalt not tempt the Lord thy God.
8. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;
9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shall thou serve.
11. Then the devil leaveth Him, and behold, angels came and ministered unto Him.

The Holy Spirit (Luke iv. 1) was the influence which led, or drove, Jesus away into the wilderness. "Led up," is the expression used by Matthew; that is, led up from the river Jordan, in which He had just

been immersed by John. Jesus had, therefore, not far to go to reach the wilderness; He was in it, in fact, already; but was now to be carried farther up, away from the dwellings of men, to sojourn in those parts occupied by "wild beasts." Mark i. 13. It was the wilderness of Judea, where the Son of God was put to the proof. The country extends along the Jordan, and the Dead Sea to the east of Jerusalem. The meaning of our word wilderness is not exactly that of the original, which denotes a mountainous, rough, and thinly settled country, but not altogether destitute of inhabitants; emphatically, "a desert place apart;" no food, only the stones of the wilderness. Jesus was here forty days and forty nights, like Moses in the Mount. In both instances a miracle was performed by God, for the human body could not survive a fifth part of that time without sustenance. The Father, it should seem, kept His Son alive, enduring all the time the cravings of hunger. In the Divine judgment it "was needful to protract the trial. Now, let it be remembered that Jesus was full of the Holy Spirit that is, able to perform anything He might choose. The question now arises: Who, or what, was the tempter, or trier of His fidelity? "Orthodoxy" answers, the devil, the prince of the fallen angels. To discuss this reply is not our present intention;* suffice it to say, that the very existence of such a monster appears to be an insufferable blot on Omnipotence.

[* Those who are curious to see a full examination of the subject may read "Diabolism."]

Human nature, which was the nature of Jesus, has two sides. Man is a dual being, composed of sentiments and propensities; but none of these are bad; although there is not one that may not lead to sin. They may be compared to so many lines, diverging from a centre to a circumference. Whenever any one of those lines crosses the outer circle, transgression has taken place.

The sentiment of devotion exercising itself within the prescribed radius is true worship; if it overstep the line, it becomes idolatry. Love, the strongest passion of the heart, is pure and honourable within the given circle; beyond, it is fornication and adultery. If, then, that which has the greatest power to cause the commission of crime in its most abhorrent shape, is clean, holy, and good, within given limits, it is not needful to apply the argument in detail to all the less powerful passions. We will content ourselves at present by saying, that whoever preaches the doctrine that the desires of man's nature are inherently bad makes the Creator the author of all sin.

But to return to Jesus famishing in the wilderness. Why should we bring in a second person, called the devil, whether man or angel? Diabolos, as we have said, means that causing to cross over, from dia, through, or over, and ballo to throw, or cause to pass. Now, suppose Jesus had made the stones into bread, what would have been the true reason of that action? Would it not be the hunger gnawing at his vitals? Unquestionably so. Would this cause have been sufficient of itself to induce the miracle? Quite sufficient; for without intense hunger there had been no thought of providing Himself with food. It has been well said by Newton, that when one sufficient cause has been found to account for an effect, no other should be sought for. Who, in the trial of Christ, will contend that hunger, biting for forty days and forty nights, was not cause enough to tempt Him who had the power to change stones into bread and eat thereof? And if this is an all-sufficient cause, why should we seek for another?

But it will be asked, could hunger be called diabolos? We answer in the affirmative, for the reason before given, viz., that it was hunger that might have thrown, or caused Jesus to pass over the line. Was hunger wicked? If so, then God created wickedness. Is that wicked which may lead to wickedness? Then it were wicked to be hungry. The apostle Paul sometimes uses the word sin when he speaks of natural desires; this is convenient, because those desires do lead to sin when they are not restrained. This is the only sense in which sin can be said to dwell in us. It is what is called metonymy, or the putting of one thing for another, as "this bread is my body;" that is, stands for, or represents my body. "This cup is the new testament in my blood; "that is, the wine in this cup represents my blood. No mode of expression is more common in any language. The most homely illustration, perhaps, is found in the saying, "the kettle boils;" the water is understood. As the bread stands for the body, the wine for the blood, and the kettle for the water, so sin stands for the desires; but it no more follows that the desires are really sin than that the bread is really the body, the wine really the blood, or the kettle really the water.

No matter what is the cause of our passing over, or transgressing, a command of God that is diabolos or devil; and "the devil" which tried Christ was hunger. Now, let the account of this great trial be read in this light, and we do not think it will sound at all strange. We shall certainly avoid some difficulties, for to construe it in a rigid literal sense, the Holy Spirit seems to be co-operating with the Prince of Darkness to the eternal peril of His well-beloved Son; nor is this more than modified, if we suppose some less powerful personage to be the tempter. As for a "Roman Emperor," we should find it hard to admit the idea that one contemporary with Christ was so intelligent in the Jewish Scriptures as the questioner of Jesus; besides, there are other strong objections. The trial would take this natural shape in the Lord's mind. In the lonely, foodless wilderness, hunger visits Him and urges thus: "If thou be the Son of God,

command that these stones be made bread.” The starving man reflects, looks wistfully, and at length, He speaks: I am God’s Son, and I have power to make the stones into bread; but, why did my Father bring me into this desert place, where there is no meat? Was it not to try me? If I yield to hunger shall I not commit sin? Yes. It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Though hungry as the grave my Father can sustain me; He has given me great powers, and I can use them; but no, obey and perish rather than disobey and live, is my resolve. At this point the trial is removed, but only to recur in another form, for men are weaker at some points than others. But before we proceed to notice the next attempt, let us observe the beautiful lesson taught by this trial - implicit reliance on God; full confidence, like that of a little child in its father’s word. - “My father said it, and He will do it.” Here is the very essence of Godliness - to love and trust our Heavenly Father. Ah, this is simple, indeed, but grander far than any creed or philosophy!

A fresh scene opens. We have a view of “the holy city,” Jerusalem. We look towards the Temple, and, raising our eyes, behold Jesus standing on the top of the highest porch, which is called Solomon’s. “The Temple was surrounded with porches fifty-five feet broad and seventy-five high. The porch on the south side was sixty-seven feet broad and one hundred and fifty high. From the top of this to the bottom of the valley below was more than seven hundred feet, and Josephus remarked that one could scarcely look down without dizziness.” Matthew says, “the devil taketh Him up into the holy city and setteth Him on a pinnacle of the Temple.” Popular notions would fancy the Son of God carried through the air, and perched bird-like on some giddy point, the Devil, invisible to men, standing at his side suggesting self-destruction, in pious phrase. But Reason has no need of such help to interpret the account; she prefers to be left to the record and herself to find in accordance with human experience a solution of the matter. Having therefore dismissed the obtrusive “Gentleman in black,” and all others of whatever rank, or hue, she stands to meditate upon the scene. The term “taketh Him up” signifies to accompany, not to compel. Yonder walks the Son of God, buried in intense thought, incited by wild ambition; He paces and turns, turns and paces; looks over the parapet into the terrible abyss, so deep that the light fades into chilling shadow. Ambition now whispers, “Cast thyself down; for it is written He shall give His angels charge over thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” To perform this feat of leaping from the pinnacle or porch, and swooping like an eagle across the deep valley, in the sight of all the city, was exactly the kind of imagination that would spring from the possession of power, to do it unhurt. “But wherefore,” to Himself said Jesus, “should I do this thing?” The passage indeed is written of me; but to leap hence were to tempt my Father to uselessly provoke Him to shield me from harm, to feed the pride of display, and to work no good thing. My answer therefore is from the same scripture, “It is written again, Thou shalt not tempt the Lord thy God.” Thus Jesus again overcomes His natural inclination, and is strengthened thereby. The diabolos or devil, in this instance, was love of grand display, which, if followed, would have occasioned Him to fall in a literal as well as in a spiritual sense.

The next scene is enacted on “an exceeding high mountain;” but we do not know what mountain this was. There is no difficulty, however, in supposing Jesus to be in such a situation. He loved seclusion and solitude: with a vast poetic mind, he oft retired to weep and pray for men, more particularly for the loved city of which he was born King. It might well be that while thus apart, he stood on some lofty mountain top, which commanded a spacious view. Like Moses of old, on the summit of Nebo, scanning with eager eye “the land of far distances.” Such a position, too, would give wings to the mind; more fleet than the lightning, his fancy would encircle the world of which he was also born Sovereign. Could He not truly say, “I am monarch of all I survey.” A small extension of that wonderful and mysterious force which He possessed, would have banished the Jewish Sanhedrin, and kept even the legions of Caesar at bay. Would not these reflections evoke a keen desire for immediate universal empire? And to succumb to this wish, may aptly enough be described as doing homage. Temporal glory was the diabolos or devil in this new scene. To gratify this was indeed to be master of the situation,” but what would follow? That whichever follows pride, namely, abasement. Jesus perceiving this desire to be adverse to His Father’s will, exclaimed at once, “Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Thus nobly with the sword of the Spirit, which is the word of God, He vanquished the lust of power. To this passion, it has been said of some that they were slaves. Alexander wept, so we are told, because there was not another world to conquer. Some fall down and idolize gold, believing that it can give them all they covet. In the present picture, Power is the diabolos or tempter, and in the case of Jesus it must have been very strong.

This then brings us to the end of Matthew’s account of the temptation of Christ, and it is for the reader to judge for himself of the reasonableness of the interpretation given. He will at all events observe how well it agrees with the language of the apostle James. “Let no man (and Jesus was a man,) let no man

say when he is tempted - I am tempted of God . . . every man (does not this include Jesus?) every man is tempted when he is drawn away of his own lust," or desire. We think this one statement will, on reflection, be found sufficiently inclusive and exclusive: it includes every real cause of wrong-doing and excludes the need of any personal devil, whether man or angel. Having done with Matthew's account, we will turn to those of Mark and Luke, but they will not detain us long. Mark writes as follows: "And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days tempted of Satan and was with the wild beasts, and the angels ministered unto Him." xii. 13.

Matthew notices the angels, but says nothing about the wild beasts. Those angels, or messengers ministered unto Jesus, that is, supplied His wants; but who they were we know not.

Luke speaks of the devil shewing Jesus all the kingdoms of the world "in a moment of time." Literality is not intended here. What but thought, which outstrips the lightning's flash, could bring this picture to the eye? But thought could present it, for whether to Sirius, or the farthest star, distance to thought is annihilated, it flies to and fro baffling all measurement of its speed; and such thought would spring up in the contemplative situation assigned to Christ, "an exceeding high mountain."

The last thing calling for remark in Luke's narrative, is the ending of the temptation and the departure of the devil for a season. How shall we harmonize the departure of the devil with our present interpretation? James will, we think, effect this. "Resist the devil, and he will flee from you." iv. 7. Is a person alluded to here? By no means. James had said before that lust, or desire, is the tempter. Resist lust, or desire, therefore, and it will flee from you, though not altogether; only for "season." So it was with "the man Christ Jesus," for after these special trials He must have felt others also. Desire then, or that causing to fall, may very fitly be styled the diabolos, which, being resisted departs only to return with every fresh circumstance to arouse it.

Here we leave the subject, having advanced enough to be understood; but let it not be supposed that we have anathemas in store for those who look at the matter in another aspect. The object unquestionably is the same, namely, trial in order to perfection of faith, and for an example to us who strive to become sons of God harmless or sincere, blameless or holy, and therefore without rebuke.

EDITOR.

THOUGHTS ON THE LAW AND THE PASSOVER.

IN the religious systems of our day, little or nothing is observable which shews any connection between them and the religion taught by the great Jewish legislator, and but for the fact that we sometimes hear his name mentioned, though only as a mighty leader of an antiquated school, there would be no indication that what is termed the Christianity of the nineteenth century had the slightest relationship to the Mosaic law. Indeed, it may be said of the moderns that, in their eyes Moses and his law belong to that past no part of which is ever to be re-produced

We do them no injustice in asserting that their respect for Moses is scarcely more than for any other grand historical character, and that their esteem for his writings is not strong enough to stimulate them to their serious perusal. We may, without hesitation, venture still farther, and say that now-a-days it is thought undesirable to encourage the study of the Pentateuch, as if understood no benefit could ensue, inasmuch as Christianity has so far superseded even the best, with its teachings as to render acquaintance with them of no practical value. Such, I think, is an impartial representation of the position now held by "the wise in their own eyes, and the prudent in their own sight." As a contrast to this state of things, it is highly gratifying to perceive that the earth still retains some to whom those wonderful records are of more value than "the bread which perisheth," and who look upon them as the mystical conservators of "the form of the knowledge and of the truth" which shall yet govern the nations of the world, and teach them wisdom without the fashionable aids and accomplishments of lead and steel.

With regard to the law, as a whole, it is worthy of remark that no other code ever wrought such lasting and astonishing effects upon any people or nation, nor could it ever be affirmed of any other law that it did not fail to guide its recipients satisfactorily in every situation and circumstance which time led them to experience, while they remained obedient to its enactments. But the testimony of Israel is, "There failed not ought of any good thing which the Lord had spoken to the house of Israel; all came to pass." Joshua xxi. 45.

Notwithstanding its admirable construction and adaptation to the requirements of its subjects, there is a sense in which it was imperfect, that it could not bestow immortality. [Paul refers to this in his epistle to

the Hebrews, where he also intimates that it will be resuscitated with certain modifications: chapters vii. and viii. Some erroneously suppose that the Law of Moses was only suitable to Jews. But it may be asked, in what were Jews different from Gentiles? The distinctions and peculiarities found among them, it may readily be conceded, are traceable to the strange separative power of the law. It would, therefore, appear that the same law might have produced results equally remarkable and beneficial, had it been promulgated to any, or all the people of the earth. This inference seems to be supported by fact, and it harmonizes with the predicted reproduction of the law for the government of all nations.

The exodus was not limited to those of the circumcision. The great company at its departure from the land of bondage, included no small number who had not been subjected to this singular and significant rite. And these were ruled by the same law. I do not aver that they entered fully into the ceremonies of Israel, being uncircumcised, but it will not be alleged that there was anything in the act of circumcision which rendered the whole code beneficial to its subjects. For circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Circumcision was the initiative ceremony, without it no man could be properly under the law.

It seems to me, that in the beginning of Israel's formation as the "chosen" nation, there was any earnest given of the "good things to come" upon all the families of the earth, for the import of the following passage is found in other words iterated and reiterated in the ninth and fifteenth chapters of the book of Numbers. "One law shall be to him that is home born, and to the stranger that sojourneth among you." Exodus xii. 49. From these testimonies, it may be safely concluded that Moses' law is eminently suitable for the government of mankind at large, a few points perhaps excepted. To go fully into what is termed the philosophy of the law, would be beyond the original design of this article. It may, however, be permissible to make a general observation upon that phase of the subject.

The wisdom of the law was beautifully manifested in its power for the restraining and subjugation of the dominant passion in the heart of man, viz., selfishness or covetousness. This is manifest from its salutary and original demand, with respect to property, to service, and to land. One or two texts will suffice; the reader will find the general topic a profitable and interesting study. The law said, "Ye shall not therefore oppress one another; but thou shalt fear thy God, for I am the Lord thy God." No indiscretion relative to service, property, or estate, could entail on the thoughtless or ignorant an interminable loss. At the farthest, the evil which might have resulted would be abolished in the fiftieth year, if not previously obviated. Touching servants it was enacted that "if he be not redeemed in these years, then he shall go out in the year of jubilee, both he and his children with him." Lev. xxv. 54. As regards estate, we find the following regulation: "But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that bought it, until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession." Lev. xxv. 28.

Were these acts universally applied we may imagine what an astonishing and a happy change would speedily be effected in the desires and propensities of all the inhabitants of the earth. Covetousness, that insatiable worm which now preys upon the vitals of society, would soon perish of hunger, and society, instead of presenting, morally speaking, a gaunt and haggard aspect, would stand in its integrity erect like the fir tree, and would flourish like the willow of the brook. Upon the general question the interested reader may consult the following texts. Lev. xxv. 8, 17, 25, 54. - xxvii. 14, 24. Num. xxxvi. 4. Isaiah. Ixi. 1, 2. Ezkl. xlvi. 17. Lam. iv. 17, 19. We have the authority of the prophet Ezekiel for saying that this arrangement, so obviously wise, will again come into force. Pointing, as I conceive to the time when Jesus Christ, that great prophet like unto Moses, shall rule among men, Ezekiel testifies, "but if he (the prince) give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince." Ezkl. xlvi. 17. Leaving these general remarks, let us endeavour to arrive at the teaching of particular institutions, and first let us consider what is written upon the subject of

THE PASSOVER,

Even at this distance of time, a distance of several thousand years, there is a fact in connection with flits ordinance which almost chills our blood to contemplate. There is no parallel to it, either in profane or sacred history. No such event has marked the beginning of any other epoch, or the establishment of any other nation. After the event, however, and in view of the surprising past, and yet more surprising future of the people on whose account it transpired, it seems only fitting that some marvellous occurrence should inaugurate what has been, and what will be again, the most powerful, wise, dreaded, and glorious commonwealth since the day on which Jehovah said, "Let us make man in our image."

The Israel of the present day, though life-destroying ignorance of the spiritual significance and bearing of that awful event, well remember the terror with which Jehovah's angel "passed through to the habitations of the Egyptians, and the mercy with which he "passed over" theirs. The important truth that

the God of Israel is a God of judgment, as well as a God of mercy, was there most sternly and impressively inculcated. And if we may regard the spiritual condition of Egypt as a type of the degradation of "this present evil world," we must tremble at the expectation of the coming lessons, by which alone the universal mind can be taught the righteousness of God, Isaiah xxvi. 9.

The exemption from physical blemish which Jehovah prescribed in the consecrated lamb, might have indicated to the thoughtful Israelite, that omnipotence is the associate of absolute perfection; and this reflection might have led him to measure his own weakness and strength, by his neglect of, and his obedience to, the divine will. Such, at least, appears to have been the instruction inscribed on the pages of that symbolic book, the Mosaic ritual. But it would be unreasonable to expect that an ancient son of Abraham should have discerned several things to which the light of the New Testament gives a beautiful prominence and perspicuity.

In the yearly offering of the paschal lamb, there can be no doubt that every intelligent son of Israel enjoyed the retrospect of the deliverance of his ancestors, but it is scarcely credible that the spotless victim afforded him even a glimpse of future and complete deliverance through the faultlessness of his promised king. Yet by us, who have beheld the subsequent light of facts apostolically treated, not the shadow of a doubt can be entertained that such is the true interpretation of the enigmatical ceremony. To his brethren of the house of Israel after the spirit, and not after the letter, Paul wrote, "Christ our Passover is sacrificed for us." And was not this to obtain redemption for us? Was not this to bring us out of the "iron furnace"? Yes. By His lamb-like death He dealt a mortal blow on our strong enemy (represented by the first born of Egypt), and henceforth, from sin we are "free indeed." Let us not then abuse our great "liberty," but "let us keep the feast, not with the old leaven (of the traditions of men, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Co. v. 7, 8.

Having "made a covenant" with Jehovah "by sacrifice," even the sacrifice of His own spotless Lamb, we are called upon to look diligently to our "house," which is now "an habitation for the spirit" that it be not defiled with the old leaven, for whoso defileth the temple of God, him will God destroy" 1 Cor.iii.16. Nor should we forget the duration of the feast; - Seven days ye shall eat unleavened bread." Does not this number denote "the (whole) time of our sojourning?" Is it not intended to convey that we must "hold fast the confidence, and the rejoicing of the hope, firm unto the end?" Heb. iii. 6. Such continuance in well doing we are assured is indispensable to the attainment of "the rest which remaineth for the people of God."

Paul's exhortations in moral philosophy may be looked upon as expositions of the startling dramas of Mosaic days. Were it not for the epistles, much must have been left to conjecture. But, how interesting, and sometimes dreadful do they become when joined to the concise and clear allusions and comments of the great apostle. The obvious lesson to be gathered from this is, the immense importance of due attention to "whatsoever things were written aforetime." We should become as it were Jews of the ancient type as respects reverence for their own Scriptures. The fashions of this world pass away. The people delight to tell and hear some new thing; so long as it wears the aspect of novelty, its absurdity passes unchallenged. But you cannot gain the friendship of the world by reverting to the old ways. "They are gone out of date, they are become obsolete," cries the world of religious fashion, "they are not suitable to the requirements of the present day."

The appalling judgments written in the old institutions of the Bible are, now as ever, unheeded. Self-complacent professors refer them to anybody but themselves; their language is, "they may be for Jews or heathen," "but to us they have no relation." "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecl. viii. 11. But to His brethren, said Jesus, "Ye are not of the world." These things, therefore, must not be disregarded or slighted by us, they are designed to be as lamps to our feet, and as lights to our path, to preserve us from the way of evil, and to help us to walk in the way of truth. The world neglects them, and is therefore stumbling in darkness and in danger of the pit-falls of eternal death. As the truths and injunctions of the sacred oracles are present to our minds, so shall we fear and acknowledge God. To forget them is to treat the Deity as if He had fallen asleep. But He sleepeth not, neither can He forget.

While we were in that state "which is spiritually called Sodom and Egypt," "Christ our passover was slain for us." We then girded ourselves for the long and arduous march. The great and terrible wilderness was before us, and beyond it the land, which is "the glory of all lands." In our march we find that our enemies are not all without. Many are actually in the camp. Our onward course involves "a great fight of afflictions;" it is a "continued warfare." How shall we be upheld? By remembering the name. That is the subject of our hope. It is a great and powerful name; it is also a fearful name. This name is not an abstraction. It is a body. It is a reality. Can we discern it? It is "the name of the Lord." It is His body. It has been broken. Have we understood the import of those words? That body tasted death for every man.

Are we of it? Have we been put to death? Is the old man crucified? Not if its works are visible. Let us "Keep in memory" the Passover, and the feast of unleavened bread. —

EDITOR.

CLEANLINESS.

UNDER this head we do not attempt to say anything new, nor expect to offend any sensible person to whom our remarks may seem to apply. Whoever may be in need of counsel on the subject of cleanliness, and who may change their habits by reason of such counsel, will not feel aggrieved, but benefited. They have no need to tell the world how the change was brought about; but can quietly enjoy their improved condition and the reflection that they have done something to make society better than they found it. We wish to speak chiefly upon scripture topics in these pages, and are not away from them in our present paper. The Orientals are proverbially filthy, but in this respect the Hebrews were divinely commanded to be a separate people. Notice how many times the words clean and unclean recur in the Books of Moses, as they are commonly called. The frequent washings of the body and the clothes, are not to be considered merely as religious performances; they 'were something more, namely, important sanitary regulations. Nor were the Jews commanded to practise cleanliness of the person only, to pay no attention to their tents, houses, or food: in everything their laws required them to be very clean. Some talk, and what is worse, act as though all this ablution, and scouring in the Jewish economy was only intended to foreshadow the moral purity of the Christian system; as if strict moral purity were at all in harmony with habitual physical dirtiness. Now we should like to see a more general attention to the person and the house, as well as to the understanding. A dirty room is no recommendation to a diligent Bible-reading man or woman. Indolence may find it easier to lounge in any condition to peruse the Word and talk, than to first eradicate a certain incrustation of stuffy odour and swarthy touch; but decency and cleanliness would derive more satisfaction from one chapter read in a clean habitation, whose floors are suggestive of the scraper and door-mat, than from five coned in a human pigsty, emitting divers ancient perfumes, which provoke occasional sniffing and coughing. For our part, we have no sympathy and little patience with perpetual stuffiness and grime. The apostles never delivered a single exhortation that we can discover, against soap and water, or in favour of accumulated dust and dirt. Those who make religion a reason or an excuse for dirty habits have not yet learned the meaning of the word; and those who, professing religion, are notoriously and habitually dirty, have as completely failed to apprehend its spirit. Being no stranger to humble life, we would not be exacting and fastidious; but in any circumstance would be CLEAN. One cause why experience so much embarrassment at finding themselves in tidy apartments is, because their own are slovenly, just as a man or woman feels strange and out of place in the company of the well-spoken, because they themselves are vulgar and uncouth. Let everyone try to improve, all will not succeed alike; but assuredly there is no barrier against the attempt. Do we not expect to be rulers in the kingdom of God? Picture the palaces of the saints in the state of some of their present houses. Fancy their conversation as prince of the nations to be what some of it is now. Imagine their children to be kept as now. This kind of thing will not do; it is high time to speak out; to give the necessary exhortation, and if need be, to shame our people into cleanliness. Still we intend to do this good-naturedly and without personality. We do not mean any to be able to prove that our pen is pointed at them; yet we hope to make them feel the fitness of our remarks to their own particular case. Should we all be satisfied, or comfortable to entertain Christ or Paul in average condition of our dwellings?

In the event of their approach we can easily imagine a singular scuffle and hurry; a desire to set all straight at a rush, and a sudden and violent thrusting of sundry matters into corner-cupboards, and crannies favoured with little day-light. But why all this fluster if we are doing our daily duty? It looks very like shame and confusion; like attempting to appear in their presence, what we are not in their absence. Well, then, we are determined to reform. As soon as this article is read, let us fetch a bucket of water, where it is needed, and commence in good earnest, and when the place is cleaned right well, then cleanse our-selves. This accomplished, we shall be quite charmed with our altered aspect, and probably begin to think how dingy they are next door! Only let us not be weary in well-doing; once really clean, it is not much trouble to keep so. We should not choose to be thought "as dirty as a beast;" but pause and look; we shall find but few beasts as dirty as men. The hog will keep himself clean if you give him clean litter and good food. See the birds how clean they are, and the domestic animals too. Why, even nature herself teaches us to be clean in all our ways. But what shall we say of tawdry dress, cheap and vulgar artificial flowers, glaring

and gaudy colours, with dirty clothes, dirty home, dirty children, and perhaps dirty self! Can this behaviour become the saints? We trow not. Then there should not be an individual saint in any town or village whom these lines will fit, and we should be very glad to know that everyone felt that we had never been further off the mark, than in writing this article. Be it remembered, that cleanliness cannot be excluded from good works; that it is by our habits, as well as by our doctrine, we ought to shine as lights in the world, and that nothing will give more brightness to us and our surroundings than perfect cleanliness. "As clean as a new pin" is a common, but a very pleasant phrase; and we have known, and do know, poor mothers with large families, whose homes are the very pink of cleanliness. Would there were more of them. They are the true ornaments and examples of society. A woman with means can hire assistance, so that to be clean is easy enough, yet even some thus favoured are not clean: those poor working-men's wives must needs do everything themselves, they are therefore worthy of double honour. – Editor.

THE MILLENNIUM.

THE ancient and popular doctrine of the millenium was intimately connected with the second coming Christ. As the works of creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labour and contention, which now almost elapsed, would be succeeded by a joyful sabbath of a thousand years, and that Christ, with the triumphant band of the saints, and the elect who escaped death, or who had been miraculously revived, would reign upon the earth till the time appointed for last and general resurrection. The assurance of such a millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irænaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers. And it seems so well adapted to the desires and apprehensions of mankind that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed, the temporary support was laid aside. The doctrine of Christ's reign upon the earth was, at the first, treated as a profound allegory, was considered by decrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy, and fanaticism.* A mysterious prophecy, which still forms a part of the sacred canon, but which was thought to favour the exploded sentiment, has very narrowly escaped the proscription of the church. – GIBBON.

* The Apocalypse.

RULES TO GUARD AGAINST. ANGER. – It is said concerning Julius Caesar, that, upon any provocation, he would repeat the Roman alphabet before he suffered himself to speak, that he might be more just and calm in his resentments. The delay of a few moments has set many seeming affronts in a juster and kinder light; it has often lessened, if not annihilated, the supposed injury, and prevented violence and revenge. – Watt's Doctrine of the Passions.

HOW RUSSIA IS CONQUERING IN THE EAST.

(From a correspondent of the "Daily News")

ASTRAKHAN, August 26. - Astrakhan, situated on a number of little hills or, an oasis formed by an arm of the Volga, about 25 miles from its mouth, with the minarets of a dozen mosques interspersed among the cupolas of its innumerable churches, with its spacious fruit gardens, its celebrated vines, and more famous water-melons, presents, on first striking a stranger's eye, a most fascinating appearance. This illusion, like that engendered by the first sight of so many Russian and Oriental towns, vanishes on nearer inspection. Its dirty and irregular streets, badly paved, or not paved at all, its wide, dusty, and interminable suburbs lined with mean-looking, unsubstantial wooden houses, and "an ancient and fish-like smell" pervading the whole atmosphere, all leave the impress which is not altogether unjustified by the fact, that Astrakhan is a huge gilded fish market. Nevertheless, an important place. Its fishing alone gives employment to thousands of people, and is worth millions of roubles. It is the great depot for the manufacture of caviar. There is an Admiralty House, built by Peter the Great, for it is the head-quarters of the Caspian fleet, founded by the enterprising monarch for the protection of the fisheries, but still more for

the furtherance of his ambitious views on the side of Persia, the Caucasus, and Independent Tartary. He pointed himself the road to Russian conquest in these parts by the acquisition of Derbent, and his successors have so followed in his footsteps that the whole of the Caucasus is now Russian, a Russian force occupies the mouth of the Attrek, and to-day the Russian flag floats over Khiva.

But it is not with Astrakhan, its Admiralty, its fleet, or its water-melons that a stranger will probably be chiefly concerned. If he has a weakness for antiquities, or loves to unravel the pedigree of a great nation, he will here be treading on sacred ground. For 85 versts (say 60 miles) along the Aktuba branch of the Volga, the whole district is covered with ruins, with ruins of ancient cities, the capitals of empires mighty in their day, which have passed away, and scarcely left a trace behind them, the very sites of whose capitals have to be sought by the curious on the desert steppes of roving Kirghes.

Here stood Okah, the capital of the ancient Khazar Empire, the very name of which now sounds strange and unfamiliar to our ears, although it was once (in the 7th, 8th, and 9th centuries of our era) the great name in the East. It succeeds in history the name of the Huns and Avars, themselves the successors of the Scythians or Skoloti of Herodotus, and it is succeeded by that of the Petshineg's, the Uzi, and the Cumani of mediaeval history. The flourishing time of the Khazar Empire was the 8th century. Irene, mother of the Emperor Leo IV., was the daughter of the Khan of the Khazars. Scythians, Alani, Huns, Avars, Khazarg, Petshinegs, Uzi, and Cumani, all probably allied tribes of the same great Turk or Scythian stock, recruited probably from time to time by their kinsmen from the East, formed one mighty confederation which inhabited and ruled over the rich country between the Don, Volga, and the Caucasian range, each probably giving its specific or tribal name to the whole country, according as it rose in its turn to pre-eminence, and assumed, so to speak, the hegemony of the confederation. This lasted till the 9th or 10th century of our era. Then set in the great tide of Slavonic invasion from the West; and the Eastern tide was rolled back for a time. From Kiev, on the Dnieper and Novgorod on the Ilmen, the Slavonic wave swept over the whole area of European Russia. Okah, then, is the representative ruin of the pre-Slavonic epoch in Russia. There was in all probability an Ugrian (Fin) occupation of these countries anterior to this; but this is inferential - there are no Ugrian ruins in these parts; we must wait for such till we get to Kasan. Close to the ruins of Okak are those of another great city, Serai, the capital of the Mongol Empire of the West, the seat of the Khan of the Golden Horde, the head-quarters of the great "Kiptshak."

The "Kiptshak" is the name of the Mongol Empire of the west, founded by Zenghis Khan and his successors in the first quarter of the 13th century. Originally the khan of a small and single tribe specifically called "Mongol," on the west of the Chinese Wall, Zenghis became the chief of a mighty confederation, and one of the greatest conquerors the world ever saw. His son, Tushi, invaded Russia, and a great battle on the banks of the Khalka, 1223 A.D., decided the fate of the country. United, it could not have withstood the Mongol onset; divided as it was among a number of petty princes of the house of Rune, many of whom betrayed the national cause, each jealous of the other, she fell an easy prey to the Mongol hosts, and was forced for nearly two centuries to endure the Mongol domination. Batou, the grandson of Zenghis, completed the conquest which Tushi had begun; he overran the cities of Astrakhan and Kasan, reduced the towns of Kiev and Moscow to ashes, and subdued whole country from Livonia to the Black Sea. The great Mongol Empire of the "Kiptshak," of which Serai was the capital, was now founded, and it lasted from A.D. 1223 to the end the 14th century. Another change now took place. The Temuginian Empire gave way to the Timurian, the Mongol to the Tartar or Turk. Timur, or Tamerlane, who was a Turk and not a Mongol, had risen to power in the parts beyond the Oxus. The counter shock of this revolution was felt in Russia, in the Kiptshak. Civil war, and such help as Timur afforded, broke the family of Batou, and the Kiptshak, and with it Serai, disappear from history, to be succeeded by a number of different Turkish khanates of Kasan. Astrakhan, and the Crimea.

I hope these dry historical details will not be considered superfluous. Without them it is impossible to distinguish correctly between two names which are too often confounded together, i.e., Turk and Calmuck or Mongol, the confusion between the two being sadly increased by the common application of the word Tartar to both. Both races belong to the same great Turanian family of mankind, they have many physical characteristics in common, the one may be even said in this respect to graduate into the other; both have equally been scourges of the world, both have been in a great measure mixed up in the armies both of Zenghis and Tamerlane, the conquering Mongol drawing along in his train the neighbouring Turk tribes who felt his strong hand, and the victorious Turk, in his turn, easily enticing the wild and predatory Kalmuc with samebait, that of the plunder of a world. The same confusion of names has taken place in India. There we talk of the Great Mogol, which, name for name, means the Great Mongul. And yet he was not a Mongol at all, but a Turk. It is absolutely necessary to distinguish between the two. Though belonging to the same Turanian Family, they belong to different divisions of it; the Mongol physiognomy

is only that of the ruder Turks; the Osmanli, if taken as a type of the Turk, is entirely different; their histories have been different; the Mongol sword has cut towards China, the Turkish sword towards Europe. Much has followed from this difference. It is from China (Thibet) whence the Mongol has derived his civilization and its religion; the Turk owes his to Arabia, he is a follower of the prophet.

The centre of interest now shifts from Astrakhan or rather Serai to Kasan, from the Kiptshak to the Turkish Khanates, of which that of Kasan was the principal. Before, however, proceeding hither on our road to Nijni-Novgorod, let us pay a visit to specimens of these two races which we have been talking of, and between whom we have been endeavouring clearly to distinguish. It so happens, that on each bank of the Volga, east and west of Astrakhan, we shall find located a Turkish and a Kalmuc tribe respectively; on the left bank a nomad tribe of Kirghes, and on the right a nomad tribe of Kalmucs. They have many characteristics in common, like all nomad tribes indeed; they have also many points of difference. They illustrate well the difference which I have been endeavouring to insist upon, between the founders of the Kiptshak and the founders of the Khanates. Between the rivers Ural and Volga, and the Governments of Astrakhan and Ouralsk, stretching north and south from the southern portion of the Government of Samara to the Caspian Sea, on the borders, therefore, of Asia and Europe, there is a large oblong tract of steppe land, inhabited by a race of men who in physiognomy resemble the Mongols (they are the most Mongol looking of the Turk family), in speech the Turk, and in habits and customs the wild nomad tribes of Independent Tartary. In manners, customs, speech, religion and occupation, they are identical with their brethren the Kirghes, who are found along the whole northern boundary of Turkestan, from the Caspian to the frontier of Khokend. They are not, like the Bashkirs and others, a half, but a wholly nomad people, living on horseback, tending herds, carrying their tents, wives, and furniture on the backs of camels, and pitching their tents in wild steppes furthest away from the habitations of civilised men; they are identical in race with those wild tribes of horsemen who have roamed from time immemorial along the immense steppes between the Altai and the river Ural (Yaik), engaged in the rearing of horses and of cattle, unless occupied in the more serious and congenial pursuits of plundering caravans, levying black mail, or following some great marauding captain Tartar or Mongol, as the case might be, in order to plunder and devastate the world. Of these wild tribes there are three great divisions known as Great Horde, the Little Horde, and the Middle Horde. The roaming ground of the Great Horde, which is by the way, the smallest of the three lies to the east, on the frontiers of Khokend; the Little Horde are found between the Caspian and the Aral; the Middle Horde, which is the most numerous, are between the two. Originally they were all independent, marshalled under their respective Khans, Sheiks, and Bahadurs (Begs). At the beginning of the last century, when the Dzungarian Mongols became subject to China, the movement disturbance was felt all along the line of the Kirghes. The Little Horde and part of the Middle Horde called in protection of Russia. In order to repress the turbulent and marauding dispositions of these new and troublesome subjects, who plundered more than ever the caravans to Bokhara, and in order, with this view, to break up their organization, the Russian Government devised the ingenious plan of taking away the power of the Khan, and dividing it among the elders or nobles. This policy was successful; the Little Horde was completely broken up; some joined the Middle Horde; some joined the Turcomans on the south; others went over to the Uzbek Khanate of Khiva; whilst a large division of some 10,000 families made its way into the Government of Astrakhan, settling under a Khan of their own, in the tract of steppe country between the Ural and the Volga. Russia's action in the matter did not stop here. Unwilling to tolerate even this small imperium in imperio, she compelled the Khan to exchange his position as Khan of a nomad tribe for that of a Russian Prince. He was given an allotment of 100,000 dessitina (the dessitina is about two and three-quarters English acres) of land, and some half-million of roubles, by way of compensation for the cession of all jurisdiction over his former quasi-subjects. He was, moreover induced to send his son (who has since succeeded him) to the College of Cadets at St. Petersburg, whence he entered the Russian Army, and now lives on his paternal estates at Savinka, as any other Russian nobleman and retired officer of the Army. He has got rid of many Kirghes prejudices, but he has hitherto been unable to get rid of a very pronounced so called Kalmuc, but more properly speaking Tartar, physiognomy. His residence at Savinka is to the north of the Kirghes encampment, the nearest of which - they are divided into five tribes - is not more than fifteen versts (ten miles) from his house. The jurisdiction over the Kirghes which was formerly exercised by him, has been transferred to a Russian Starosta, who lives at Khanskaia Stavka, about the centre of the encampments, and exercises administrative judicial and financial functions very similar to those of a collector in our Indian provinces. Formerly, the Kirghes were sorely harassed and plundered in the name of the law and the Exchequer, by these Starostas; but latterly, since the general reform of the Russian Administration, educated gentlemen have been appointed to this post, and the plundering has ceased. Whereas, however, formerly the Kirghis roamed pretty well at their discretion over the whole country between the Volga and the Yaik (Ural), the

Government has now marked off the oblong tract which I have described as the limits of their territory. They pay taxes according to the size of their herds and flocks, and are now, like all the inhabitants of this vast Empire, subject to military service.

SINCERITY.

THE word which forms the subject of this essay springs from two Latin words - sine; without; cera, wax. The literal meaning is, therefore, without wax. From Roman history we learn that the words sine cera were inserted in making contracts for statues, and signified that the figures were to be free from flaws and perfect. This was done on account of the trickery of certain sculptors, who invented a sort of wax, or cement, which they used to fill in the defective places of their work, so as to hide the cracks or holes, and give it the appearance of faultlessness. In time, however, the wax or cement, not being able to resist the action of the air and other influences, dropped out, and the fraud was exposed.

We do not employ the word sincerity in this literal way; still it is understood to mean honesty of intention, and the absence of all flattery and deceit. Nothing renders a person more estimable than sincerity, and nothing more disliked than insincerity, whatever other excellent qualities he or she may possess. But time and the effect of adverse circumstances are requisite to make a thorough test. To speak according to the figure mentioned above, the wax looks so much like the stone; is so hard, and lasts so long, that it is unsafe to be hasty in forming our conclusions. Selfishness and duplicity may appear in another dress; may be attired in the garb of benevolence, and as we cannot at first discern the real motive of what in itself is a good word or a good act, we trust until we find we are betrayed. But once thoroughly undeceived it is difficult to be again snared by the same person.

In trade how easy and pleasant our business is where we are sure of sincerity. Much time is saved, much energy and precaution, otherwise needful to shield ourselves in treating with men who lack honour, and whose last thought is to do unto others as they would be done unto; who, in every bargain, are striving for more than a just profit; who serve their friends like sheep, fleece them at every opportunity. The faces insincerity assumes are legion; we cannot attempt to present even a bare catalogue of them here. A look may be a lie; anything or any manner, in fact, which is resorted to with the intention to deceive is equivalent to a falsehood. Hence how numerous are the crimes of which the law cannot possibly take hold. But a sincere man is above law. He would spurn the thought of misrepresentation, however slight, of undue advantage however small, just as much as he would spurn the deed of a pickpocket. The things are in reality the same. Viewed in this light how many akin to pickpockets are there not in every city? Many, too, who sit to judge others, who affect judicial titles, and who would be ready to institute a charge of libel on the smallest aspersion upon their "honour" as merchants or trader. But though these though successful for a while, though they may even rise to financial eminence, be accounted great by their fellow citizens, and in divers ways flourish like the green bay tree, still there is an Eye that sees, an Ear that hears, and a Voice that pronounces sentence; their ways, sooner or later will be known, and being known, will as surely be execrated; while the memory of the just, however humble, will be revered and blessed; an eternal signal to guide posterity in the way of sincerity and truth.

But it is not alone of the sincerity of the world that we have to speak; it is on "godly sincerity" we desire to enlarge. When a man, "well reported of without," embraces the gospel, he is, as it were, doubly worthy. He was a worthy man while outside; he does not leave his worthiness at the door of the sanctuary, but enters invested with it all. Being within the holy place he is attired with another robe; the righteousness of his Lord and Master. From moral impurity such a man needs not to be cleansed, like Cornelius of old, he is already respected of God. How few, alas! of this class are to be found in the holy place. The gospel commandments can cleanse the filthy, it is true, if they are duly applied; but where there is pretence or hypocrisy the "old man" stalks freely within, draped in the thin half-transparent sacerdotal robe; passes for a king and priest God; deplors and excuses his short comings, charging them heavily to the account of "the old man," whom he ought to have "put off with all his deeds." Sincerity would, indeed, have first put him off, but how frequently do we see him merely covered over with a semblance of the new garment; the counterfeit, however, always fits most awkwardly as "a cloak." The ugly plaits and seams of the old clothing stick out; the soft covering of the sheep betrays rather than hides the ridges and hard angles of the bony wolf. Violence and greediness are the more remarkable when seen protruding from beneath an exterior so peaceful, smooth, and warm.

Sincerity, like all other things, can be cultivated. We should tend it carefully in conversation. It is a sin to bestow praise in order to receive the same again; and extravagant praise is perhaps, more frequently the sign of insincerity than of bad judgment. It may be an indication of envy too. Paul, for himself and certain co-labourers, ventured a very high standard of comparison in this matter; in his second epistle to the believers at Corinth, he writes: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity . . . we have had our conversation in the world, and more abundantly to you ward" (i. 12). God-like sincerity is what the apostle declares they had practised. God deceives no one, tempts no one. He is not "crafty," but ever commends Himself to us, by the openness of His dealings. Men would sometimes rob God; but He hates robbery and deception. Paul, as a Jew, had deceived no one; he states that he walked in the righteousness of the law blameless. As a Christian, he could say he behaved holily and justly. There was no pandering to rich men; no purchase of esteem at the expense of the good, nor of the evil; no self-exaltation by unjust and malicious comparisons; no aiming at power on the ruin of righteous reputations; but industry, simplicity, frankness; ready and equal co-operation; a disposition to honour others, coupled with gentleness and quietness of behaviour. All this we gather from the apostle's letters. Paul was not an excitable impetuous Christian; but there was a "burning fire" in his heart which kept him all a-glow, and warmed all who remained long near him. It was a steady heat; not the fitful blazing of chaff and thorns, sometimes mounting high and crackling loud, then smouldering and black with smoke.

As Christians, our daily food should be unleavened bread of sincerity and truth. This is that which came down from heaven, whereof if men eat they shall not die. That is, if they continue to eat, they shall never be accounted dead by God; though in dust, they live to Him. Nothing dies that is not corrupt, and sincerity is one of the beautiful evergreens of the moral world; a choice plant in the paradise of God.

Of all kinds of insincerity the worst is the insincerity of love. This sounds like contradiction; but it means feigned love; it means, wearing the aspect of love without the reality, yea, often fostering hatred in its place. This is detestable. The Divine admonition is, "Let love be without dissimulation." The French are proverbially insincere; guilty of the strongest professions on the slightest foundation, and they are, in consequence, generally distrusted; not that other nations are free from this falsity. More or less, the vice exists wherever men exist; but what shall we say of those who profess before God and man to have laid aside all this; those, too, who claim to be considered patterns for the imitation of others - this is hypocrisy of the deepest dye. Take a lesson from little children; seldom it is that they deceive. If they dislike you, they do not pretend to love you; but quickly give some sign that your room is preferable to your company. We feel this happy influence; grown up people, who cheat and trick each other, never, or very rarely, dissemble with children. It is their frankness that makes the society of children so charming, even when they say they do not like you. "Brethren, be not children in understanding; howbeit in malice be ye children." Be what you seem, and seem what you are; never profess love, friendship, praise, and so forth, to gain an end, when you feel aversion; perhaps, disgust. Let us not forget that sincerity has nothing in it contrary to courtesy, so that there is no need to be offensive in our manners because we are true to our feeling's and judgment. - EDITOR.

THE GLORIFICATION OF THE CHRIST.

(concluded from October page 18)

THE abstract questions of time and place involve fundamental truth to this extent, that they are the golden threads of union between the shadows and the substance, and, without their correct solution, we cannot rejoice in the harmonies of Divine revelation. We have already reasoned that the Lord's glorification on the third day does not deny future accountability at the judgment-seat of the Christ, but, on the contrary affirms it, and that time, in relation to Deity, has no weight in the account nevertheless, we may speak more at large on these points to make surety doubly sure.

Now, Scripture admits of no cavil as to the instantaneous transformation of the approved at the judgment-seat, and gives no countenance to a period measured by days or years. The only inference that can be fairly deduced from Paul's statement in Cor. Xv. is this - that the awakening out of sleep, and the transformation, are consecutive events; "we shall not all sleep, but we shall all be changed;" - therefore the quick and the dead are placed by ingathering and resurrection at the judgment-seat, wherever that may be and the change or exaltation to the Divine Nature is the immediate result of the fire which shall try every man's work of what sort it is, manifesting those who shall stand in the judgment and in the

congregation of the righteous. Psalm i. Here the psalmist's "stand in the judgment" is equivalent to the apostle Paul's "withstand in the evil day, and having done all, stand." Eph. vi. 13; and the apostle John's, that we may have confidence, and not be ashamed before Him at His coming, 1 Jno. ii. 28. Or, in His presence, "who is in readiness to judge the quick and the dead." 2 Tim. iv. Thus to stand when He shall appear necessitates a change to spirit-nature, for saith the last apostle, "we shall be like Him (the Christ): for we shall see Him as He is." 1 Jno. iii. 2. Which is a corroborative argument that Jesus Himself must have been like the Deity in nature and substance, at the time of His assumption to be enabled to see Him as He is. The angels, at the of our Lord's assumption, said to the disciples, "ye men of Galilee, why stand ye gazing up into the firmament: this same Jesus, which is taken up from you into the firmament, shall so come in like manner as ye have seem Him go into the firmament?" Acts. i. 11. And what saith Jesus Himself of the manner of His return, "and they shall see the Son of the man (David) coming upon or among clouds of the heaven, with power and great glory." Matt. xxiv. 30. And Paul affirms "and unto them that look for Him, shall He appear the second time, without blood (or a sin-offering) unto salvation." Heb. ix. 28. To verify these sayings of Scripture it is manifest that His departure was without blood, or in spirit; and that He was then "the Lord the Spirit;" and this is further testified in the hidden wisdom of His own words to the eleven disciples "who went away unto a mountain, where Jesus had appointed them." "All power is given to me in Heaven and in earth." Matt. xxviii. 18. If this utterance by the Lord Himself does not declare His existence in spirit-life, language fails to convey to us intelligible ideas. The ascension to the Father, cannot be the ascension from the Mount of Olives, inasmuch as He meets His disciples afterwards, and makes known to them that ALL POWER is given to Him; which phrase, if it means anything at all, means that He was then invested, not only with the life, but the attributes of the Divine Nature, to qualify Him to stand in the presence of God, as the Mediator and Intercessor of Jehovah's people. And this is the reason why He is spoken of prophetically by Isaiah as "the Wonderful One," "the Counsellor," &c., and the details of the acts of the Lord Jesus, during His forty days' sojourn on earth after His resurrection, abundantly reveal to us His claim to these titles, and that, without adding to the word, which may not be done without mortal sin. Prov. xxx. 6. The principle of exegesis, by which we determine, the date of the glorification of Christ, is contained in the saying, "Destroy this Temple and I will raise it up in three days" (Jno. ii. 19), because the Father was Himself speaking through the Son what the Son was then to be. The Temple spoken of is the Christ, THE ANOINTED MAN, JESUS, and consequently to fulfil this prophecy, on the THIRD DAY, He must stand in the fulness of Deity after His resurrection, as THE CHRIST OF GOD. Now the Christing was the possession of spirit in measureless effusion, for until He received holy spirit in this sense He could not claim the covenanted title. Simply as a man, Jesus had no divine authority or power to speak unto edification, consolation, or instruction in righteousness, but as the Christ of God, He possessed all gifts and all graces, and all power in heaven and in earth for the work of the ministry committed to Him; therefore the truth of God embodied in the utterance of our Lord, required both His acceptance and glorification of the Father, to elucidate the mystery of the saying, and to be, in fact, its personification, on the third day. Had our Lord been only in mortal flesh during His sojourn on earth after His resurrection, He would have been far below the exaltation implied in the words "Temple," and "raise up." When Jesus spoke these words He was the Temple in which the Holy Spirit was enshrined, and when it ceased to abide there at His death, the judgment pertaining to His official work must pass before the Holy Spirit could raise Him up from the dust of an Adamic existence to be again its Living Temple, from whence the power of the Deity should manifest itself for a sign and for a wonder in Israel, and set its seal for the identities of its own revelation concerning Him who was to be Ruler in Israel, and the Altar of spiritual sacrifices within the veil.

Another text, "I have glorified thee (O Father) on the earth; I have finished the work thou hast given me to do" (Jno. xvii. 4), is worthy of further notice. What work is here alluded to? The work the Father had given to do, to complete His scheme of redemption, the "all things" written in law of Moses, the Psalms, prophets concerning Him, through suffering to glory. The very words suggest an appointed end, a process of perfection. "He that is dead is free from sin;" that is, His term of probation is over, and He can no longer add to the account with God; so that if he be resurrected, it must be in judicial ward, and for the determination of the reward of His works in the flesh. The Lord Jesus, when brought from the grave, stood in this position, awaiting the fiat of His Judge, the Father: and the exaltation to the Divine nature, following His appearance at the judgment-seat, enabled Him to exercise the powers of His mind and body, spiritually energised for an enduring vitality, and inherent to that nature, for such purposes as the Spirit in Him willed for the glory of the name. The work that was to be done, in the anointing of the Spirit and the suffering of the flesh, was not only of reconciliation and sacrifice, but of doctrine also; as witness these words of the spirit in Him, "Now ye are clean through the word which I have spoken unto you" (Jno. xv. 3); "I have given unto them the words which thou gavest me" (Jno. xvii. 8); and this concludes the matter,

as regards the state of the disciples, and leaves the pouring out of His soul, on the cross, as a personal affair between Himself and His Father, and specially related to the phrase, - "It is finished," there spoken, for the sealing of the promises, and to legalise the will, or testament, or covenant, of good things to come on the Father's behalf. When He had accomplished His work of suffering, in dying, a "Just One for unjust ones, to bring sinners to God," He made a full end of suffering work, and thenceforth knew no man after the flesh, in the intimacy of fleshly association.

Another text, "Go ye, and tell that fox, behold I cast out devils and do cures to-day and to-morrow, and the third day I shall be perfected" (Luke xiii. 32); and the Lord's own construction of its meaning is an additional testimony to His glorification on the third day. He wrought the work of God for the three years of His ministry and at the close of the third year He was made perfect. Daniel's prophecy discloses (chapter ix.) that "seventy years are determined " (xx.) "to make reconciliation for iniquity;" the succeeding event to making reconciliation for iniquity is, the bringing in a righteousness for the age, the sealing up the vision and prophecy, and the anointing the Most Holy; and this period of time terminates at His crucifixion, and must include His resurrection, judgment, and perfection, or glorification, to fulfil the word of the Deity, and the spirit of the prophecy. As long as the Mosaic Dispensation remained in its integrity the Most Holy place of the Temple, at Jerusalem was the only judgment and mercy-seat God had on the earth, and we may confidently assume that nowhere else, as a Jew set apart for spirit work, could the Lord Jesus, in the obedience of the Law, stand for judgment, acceptance, and blessing, and be anointed the Most Holy ; and the necessity of the case required that this completion to His suffering work should follow immediately on His waking from His death sleep. The blood of the Lamb was borne by the High Priest, as soon as the life was poured out, into the Holy of Holies, and with it He sprinkled the mercy seat; and therefore the LIVING SACRIFICE presented Himself there in a like continuity, that all things concerning Him might have an end. The Holy of Holies must typify the secret place of the tabernacle of the Most High - the heaven itself, the Divine nature. So that, instead of the Lord's entrance into the Temple for judgment and glorification being contrary to the law of types, it perfects that law ; inasmuch as the antitypical offering in the holy place, that is, the DIVINE NATURE, could not have, been, except in, or through, the typical holy place. There and then He was constituted the High Priest after the order of Melchisedec, became qualified to offer for His house, "whose house," says the Apostle "are we, if we hold fast the confidence and rejoicing of the hope firm unto the end" (Heb. Hi. 6). Being thus officially constituted, the typical place of offering ceased its efficacy as a legal institution, and the Divine presence from thenceforth became the appointed way of approach to the Excellent Glory, and now the Lord Jesus exercises in that presence His official functions on behalf of His own house. The moment He passed into the Divine nature and assumed the antitypical priesthood, the Mosaic priesthood passed into desuetude, and waxed old, and was ready to vanish away; and there was no place on earth designated in substitution where the Lord Jesus could inaugurate His priestly office; and hence he was taken up into heaven to fulfil the work of His righteousness. He could not do it in the holy place at Jerusalem, because the Mosaic holy place was connected with a progressive faith, and its priesthood could only be the expression of its imperfection, but when the perfect thing had come, the holiness of the Temple was transferred to the Lord, and wherever it pleased the Father to give Him a local habitation and a name there sacrifices and offerings would be rendered in accordance with the law of the house; and this being in heaven, he need of a precise locale on earth where sacrifices and offerings could alone be accepted was done away with, and with it the material sacrifices and offerings themselves, as tokens of better things, and they who worship the Father could thenceforth do so in spirit and in truth, in every place where the word of salvation had free course and was glorified by the obedience of believers.

The slaying of the lamb outside the camp, would typify the death of the Saviour outside the Holy City, but the blood borne by the High Priest into the Holy Place, as the blood of sprinkling for righteousness and sanctification, would equally pre-figure, and typify, the Living Sacrifice Himself, awaiting there the acknowledgment of His righteousness and sanctification. There can be no incongruity in the antitypical High Priest who was to be taking His own blood into the Holy Place, as the chosen of God for the Priesthood, and receiving there the Divine sanction and sanctification for His assumption of the office, since the typical Holy Place has its antitypical relations to the Divine Nature, and would be the witnessing place of the consummation of the legal, and of the inauguration of the Abrahamic priesthood after the power of an endless life. The rending of the veil indicated the end of typical sacrifices as acceptable to God, and opened a way for the antitypical Living Sacrifice and chosen priest to present Himself before God; and Paul's reasoning in Heb. ix and xiii. stands good in regard to this offering of Jesus, for this cause: that he is enforcing a demonstration of the inability of the Lord Jesus to offer the legal sacrifices pertaining to another priesthood, while at the same time pointing out that He offered Himself once, and then sat down at the right-hand of God; the spirit-meaning of His argument being, that

He stood at the judgment seat of the Deity and passed from thence into “the right places of power,” or into “the rest that remaineth for the people of God.” Heb. iv. 9. The sitting down at the right hand of God, is merely a figure to intimate our Lord’s participation of the Divine Nature as an accepted and beloved Son, the first-born of the Adamic race; of the spirit of the life; the begotten from the dead. The beginning of the creation of God, referred to in Rom. viii. through the adoption: to wit, the redemption of the body from that which is natural, to that which is spiritual; and the Prince and Saviour of the kings of the earth, who shall be the law of a Sun’s risings: that shall sparkle in His radiance, and be exhaled unto His glory. - DAVID BROWN.

REFERENCE TABLET, No. 7, BY W. LIFE AND DEATH.

1. JESUS, the Son of God, was a man and as God does nothing without a purpose, there must be some special reason for the Son of the Incorruptible God being made like unto corruptible man. 1 Tim. ii. 5.
2. That reason we find to be that He might be capable of suffering death. Heb. ii. 9.
3. The suffering of death on the part of Jesus was for the purpose of giving life. 2 Tim. i. 1.
4. All men suffer death because condemned thereto in Adam; but such a death is not capable of bringing Life. Gen. ii. 17., 1 Cor. xv. 22.
5. No man except Jesus ever suffered death for the purpose of bringing life, even to himself.
6. For Adam’s posterity to suffer death (unless connected with Jesus by faith) is to suffer death and not to see life. John iii. 36.
7. To be condemned to die is a very different thing to being commanded to die.
8. Jesus was a man who was commanded to die; and His will being one with His Father’s, He of course willingly became obedient unto death. John x. 18, Luke xxii. 42.
9. Adam and his posterity are men, who are condemned to die, and their carnal minds being contrary to God’s mind, they don’t willingly submit to death. Rom. viii. 7.
10. The commandment to die, contained in it a joy, which caused Jesus to endure death, and to despise the shame connected therewith. Heb. xii. 2.
11. The condemnation to die carries no joy with it, so as to cause those under condemnation to quietly submit to it.
12. Jesus, by birth of a woman, was called Son of Man, not Son of a Man; for by begettal He was Son of God. John iii. 16.
13. God’s reason for sending His own Son as a man, must be for the purpose of being able to die. For when we contemplate Jesus side by side with other men, we see many exceptions or points of difference.
14. Man generally is capable of, and does many things which this man (Jesus) did not do, and was utterly incapable of doing.
15. Jesus was made a Man for the purpose of doing one thing all other men were utterly incapable of. Psalm xlix. 7.
16. John preached in his day to men generally the Baptism of repentance for the Remission of sins (for all sinners), Jesus, one of his hearers, had nothing to repent of, and no sins to be remitted. Mark i. 4.
17. John told men generally to believe in Him who was coming after: there was no need to exhort Jesus in this respect. Matt. iii. 11.
18. John addressed his hearers as a generation of vipers; the term viper had no application to one of his hearers, viz., Jesus. Matt. iii. 7.
19. John warned his hearers to flee from the wrath to come, John did not warn Jesus in this respect, for He will flee to the wrath to come, in order to execute the judgment written. Matt. iii. 7.
20. Men generally go speaking lies as soon as they can talk: there was no deceit in Jesus, and He spoke as never man did. Psalm Iviii. 3.
21. Amongst men generally there are none that doeth good, not even one: Jesus went about doing good. Rom. iii. 12.
22. Men generally are unrighteous and drink iniquity like water: Jesus loved righteousness and hated iniquity. Job xv. 15, 16; Heb. i. 9.
23. Men generally, Jew as well as Gentile, are all under sin: Jesus was without sin, although put to the test like other men are. Rom. iii. 9 ; Heb. iv. 15.

24. Men generally have wandered out of the way (God's way) : Jesus always did those things that pleased His Father. Rom. iii. 12; John viii. 29.

25. The hearts of men generally are deceitful above all things and desperately wicked: the heart of Jesus trusted in God, and with His heart He sought God's face. Psalm xxviii. 7, and Psalm xxvii. 8.

26. Men generally lie down and will not rise up again till the Heavens be no more: Jesus both lay down and rose again under one and the same political Heaven. Isaiah xxvi. 14; Job. xiv. 12.

27. Men generally are appointed to die once, and after death, the judgment when some will be appointed to die a second time: Jesus was appointed to die once, as a sacrifice; but He was not appointed to appear at His own judgment seat, to give an account of Himself, and having died once in obedience to His Father's will, He now liveth to die no more.

THE VITALITY OF JUDAISM.

WHEN we hear men educated to a certain extent, and ordinarily intelligent, deny or doubt the truth of scripturally recorded miracles, let it henceforth be sufficient answer to them to urge the testimony of facts patent, public, positive, prominent before them. Let it henceforth be sufficient reply - without bandying the multiplication table with flippant and vapouring Colensoites; or discussing unfounded theories of geology or cosmogony, with the pert and hollow tyroes of literary institutions - to turn to the fact, the glaring proof before the eyes of humanity. The vitality of Judaism is evidenced by the Bible. The vitality of the Jewish people is the evidence of the truth of their faith.

Two thousand years have passed since in a remote corner of Asia, a people, feeble in number, were expelled by the conquering Roman from a narrow strip of sea-coast bordering the Orient Mediterranean. The eagles which triumphed over the known world, from the northern Pict to the southern Libyan, from the western Lusitanian to the eastern Bactrian; swooped in their imperious flight over the minute territory of Judea; the purple flood of conquest which swept over the world, from its source on the banks of the Tiber to the Scythian forests and the Mauritanian deserts - from Cimbrian snows to Indian sands - poured (though for the honour of our people, Heaven be praised, not resistlessly) over the plains and vineyards of the land of the Hebrew. This weak people were driven from their father's land, they were dispersed over many countries; they spread far and wide - north, south, and east. They were oppressed; they were beaten down; their faith was exposed to contumely; their hopes were subjected to derision. To the pride of Roman triumph many a nation succumbed. Where now is the warlike Gaul? Where the haughty Teuton? Where the valiant Carthaginian? Where the savage Sarmatian? Blended with the conqueror, as the crushed flint is blended with its neighbours, never to be recognised. But the Jew remains!

Rome fell. The Barbarian hordes poured from their northern haunts over the throbbing world. The Goth, the Hun, the Longobard, reigned where the Proconsul had commanded and the Senate prevailed. And still the Jew was crushed, oppressed, reviled. And where now are the Goth, the Vandal, and the Hun? Who can trace their remnant from the nations which they overran? Their traces have been dissipated as the mist wreaths which faint in the pure air. They have gone. But the Jew remains!

The long drama of history has been played for a thousand years, since the first effort at the settlement of nations on which the modern scheme and polity are founded. A thousand years have passed since Charlemagne girded his proud temples with the iron crown; since Egbert welded seven motley kingdoms into the spring-birth of England. Scene has succeeded scene. Change has trodden upon change. Kings have risen and fallen. Kingdoms have been born, have flourished, withered, and perished. Nations have been evolved from nations, have waxed and waned. Dynasties have lived, died, and been buried, and the traces of their very grave have been effaced by the constant tread of time. Where now is the stubborn Saxon, the insolent Norman, the majestic Burgundian, the intrepid Frank? Where is the Plantagenet, the Piast, the Paleologus? Unrecognised in the ever onward pressing crowd of the world's thickly thronging players; unrecognised in the mass, the mist, the millions of history! But the Jew remains!

Remains amid trial and trouble! Amid torture and torments! Amid taunts and terrors! Remains amid the crush and crumble of a hundred nations, a hundred revolutions, a hundred histories! Remains while palaces, up-reared on the corner stone of ages, fall in ruins - like a single stalwart scatheless column left standing - amid the wreck of a thousand monuments. A column bruised, but not broken; beaten, but not bent by the tempest; grey with age and stained by storm; but yet erect in the sight of the world, beneath the sky whence so many thunders have pealed on its crest, beneath the sky whence the sun-light - hidden, but not wholly, behind the clouds - still shines on its capital!

The superficial readers of history, the more superficial chorus that shouts incoherently the burden of the idle chaunt of the world's blusterers, will attribute the steadfast permanence of Judaism to the very fact of its oppression. A miserable logic; a logic utterly untrue. Oppression exterminates, enfeebles, brutalizes, perverts, disintegrates, dilutes, and dissolves; but it never strengthens. The Celtic Briton and the Aztec became exterminated, the Negro brutalized, the Saracen lost, the Anglo-Saxon element disintegrated, by oppression. The Jews remained!

As well might those who crossed the Red Sea - parted for a purpose of immortal value to the world - as well might those who crossed the Red Sea and saw its waves rise on either side to save the favoured host, and fall to drown the foe - as well might those deny the fact of that miracle; as men who live in these days deny the miracle of Judaism - men who live in these days and see the seething waves of revolution, change, and destruction, which flood the world, rise like a wall - rise to let the Jew pass harmless through; while his toe-man, from the Syro-Greek to the Spanish Bourbon, is whelmed in the wave!

For, not a month ago, among nations whose changes of faith, race, dynasty, tradition, habit, government, and scheme have been so varied that the tracing and recording of each would fill many a volume, the scattered thousands of our exiled people met - met, not at the bidding of an earthly pontiff, prince, or potentate; not for a worldly purpose, an ambitious aim, to worldly object or adventure; no to weld itself into a strong community, frame new laws, ask new favours, redress old grievances. Not so. But to celebrate in solemn fashion a form of worship given to their fathers three thousand years ago! - to fulfil a duty laid on them for observance three thousand years ago; to testify before the world, and to their children, who represent the future, and to their own hearts, and to high Heaven, their belief in the truth of a Revelation which flashed on the world three thousand years ago!

Gracious Heaven! is not the annual observance of the Day of Atonement in all our synagogues throughout the world a miracle in itself? Is not this celebration, carried through the flood of Revolution and History, like an Ark floating in the deluge - a mighty miracle? Exile, dispersion, oppression disunion, and ambition, and hope, which, "long- deferred, maketh the heart sick," have beaten the scattered feeble remnant of the house of Jacob; but yet in the lands of myriad changes in this dull age - an age as far removed from the era of Sinai as the darkness that is rolled away before light itself - the children of Israel still celebrate, obedient to the Law of the unparalleled chieftain of the Mount, the great Fast of Reconciliation ordained in the mighty days of yore!

And thus, though we have been driven away from the hold-fasts which keep a nation together; though every worldly link of the chain of union has been broken; though every earthly element of dissolution has been poured into our chalice; though times have changed and years have passed, and a hundred shocks and storms have upheaved the ground we tread; yet if scarce a month ago the promise of Zephaniah had been fulfilled, if the trumpet of Restoration had sounded on the crest of Zion - the children of Israel would have been found assembled in their synagogues round the Law of whose truth their assemblage is a testimony; uttering the sound of the language in whose majestic and melodious accents the Law was given; listening to the sound of the Shophar which proclaims to the world the miracle of an endurance which has withstood every human effort and every natural exertion of the influence of disruption. - Jewish Chronicle.

CUTTING THE LAST ROMAN CABLE.

(From the Rock.)

THIS article is singularly to our taste, and we feel sure will be to that of most, if not all, of our readers. But there is one statement which appears to us somewhat careless in so expert a writer, we mean this: - "What the part which our beloved country may take in these conflicts no oracle can tell." - We think, on the contrary; that the divine oracle has, with much clearness - with as much clearness as this able writer sees the part played by the Papacy - assigned to Britain her work in the coming storm. Ezekiel saw the young lions of Tarshish, and heard their roar against the great Northern Power at the invasion of Palestine by the latter. Isaiah beheld the Tarshish fleet bringing Israel's sons from far, while the ear of Daniel caught the tidings from the east and north - from India and Britain - which trouble "the king of the north." - EDITOR.

"It was an unspeakable relief to us to learn, through a leading article in the Times of the 23rd inst., that England is no longer to maintain even the semblance of a diplomatic representative at the Vatican; and that an "institution which can do no good, and might possibly do harm, has been quietly got rid of."

The extreme significance of the fact announced in the half dozen simple words which we have put in italics, will only be appreciated by those who are sufficiently conversant with Holy Scripture and British history to understand the guilt and the danger to which, in an opposite eventuality, this country would have been exposed. As a generation has sprung up whose Protestantism is of the flimsiest, it may be useful to make this matter clear. We assume that even the flimsy Protestant of whom we speak would fully admit the antagonism which must needs subsist between Christ and Antichrist, and that he would hardly refuse to associate the latter with the famous 'City of the Seven Hills' which the world - unconscious of her approaching doom - is pleased to denominate 'eternal.' Here was the spot where the apocalyptic "Beast" was to set up the 'seat' (θρονος, Rev. xiii. 3) of his mysterious power and here he was to receive the homage of the vassal kings of Western Christendom during the 1,260 years prophetically allotted to his impious reign - 'for GOD had put into their heart's to agree and give their king hearts unto the beast until the words of God have been fulfilled' (Rev. xvii. 17). But after the expiry of these 1,260 years - all the best commentators long ago dated from Phocas's decree, A.D. 606 - a revulsion of feeling on the part of the Popedom - favouring powers is announced, and they who had previously wooed the Roman sorceress, and been held captive by the multitude of her enchantments, were to begin and 'hate the whore, and make her desolate and naked' (v. 16.) Now, this is precisely what is at this very moment fulfilling before our eyes! No sooner had the 1,260 years run their appointed course, than a succession of tremendous changes commenced in the relation of the European powers to the Papacy. Spain, the most Catholic, and France, the most Christian, of the Papal kingdoms, teased upon a sea of troubles, lapsed into Republics, and as such severed their connexion with the Roman Pontiff. Austria tore into shreds her 'Concordat' with the Vatican. Bavaria and other minor 'Catholic' states cast in their lot with Germany, and thus added to the strength of the mighty Protestant power which was to smite the Papists as with a rod of iron. Switzerland, after a protracted struggle, has at length altered her constitution in a Protestant direction. Italy, with its many principalities now united under one head, has stripped the Pope of his temporal power; while Victor Emmanuel, despite a shower of anathemas and excommunications, has established the seat of his government at Rome, where Pio Nono - if his own words and his own organs are to be credited - remains a wretched prisoner within the melancholy walls of his quondam palace. All this is the LORD'S doing, and it is marvellous in our eyes!

"Nor are the Papists themselves insensible to the change which - so soon after all their proud boastings - has suddenly overtaken that monstrous structure of blasphemy and idolatry under whose hateful shadow Europe has lain so long. Even at the moment of summoning the Vatican Council, it was officially declared - as a reason for omitting the customary invitation to crowned heads - 'that there were no Catholic princes left,' and since then 'the dethronement of the Pope' has become a common expression in Catholic lips. To soothe his fallen dignity there had indeed yet remained the semblance, if not the substance, of recognition on the part of France, which kept a small frigate, the Orenoque, moored at Civita Vecchia in case his holiness should attempt, for the second time, to seek safety in flight but even this act of petty homage has been withdrawn; while England finds the moment, opportune for snapping the last shred of connexion which existed between herself and Rome. 'What then is now left,' add Bishop Dupanloup, the other day, of all that formerly belonged to the Pope?' Then, answering his own question, he exclaims 'Nothing!' The cry of anguish may indeed, well be raised; for, as the Tablet expresses it, 'ever since the sad day of the seizure of his kingdom Pio Nono has suffered a series of poignant afflictions. The expulsion and plunder of the religions; the seizure of Church property by the Government which dethroned him; the imprisonment of bishops and priests; the harassing persecutions to which the faithful are exposed; . . . the seizure of the 'Propaganda' property, etc., etc., all which are to be reckoned as bitter proofs that the former power of Papacy has been broken, and as solemn warnings that it has entered on the final and fearful stage under which the judgment will sit, and its dominion - alike temporal and spiritual - be for ever taken away.

"But before this great catastrophe can come to pass we must expect - if we read our Bible aright - to witness tremendous conflicts, which shall not only shake Europe to its centre, but spread themselves with unexampled fury in the direction of those Eastern countries which were of old, and are again destined to become, the battle-ground of nations. What the part which our beloved country may take in these conflicts no oracle can tell. But as those nations which range themselves on Antichrist's side must inevitably perish, we rejoice at any - even the smallest - indication that points to the maintenance of our national Protestantism and the consequent avoidance of all complicity with the 'Beast' and his allies. In this spirit we hail the abandonment of the illicit mission or legation (or whatever it was) that we had clandestinely maintained at Rome.

"This subject had often exercised the minds of Protestants during the struggles of the last half-century, feeling as they did that if the Pope were Antichrist the mere entering into diplomatic relations

with his court would amount to an acknowledgment of his unhallowed claims, and involve a direct affront to the Majesty on High. Many a time the enemy strove hard to effect a repeal of the law that forbade such intercourse, but year after year the attempts were happily foiled. At length, however, this Protestant rampart was - like others - treacherously abandoned, and our statesmen left free to parley with the Pope in his own city, or receive his representative at St. James's. But a higher Power now interposed, and before the hateful programme could be carried out the temporal power of the Papacy was overthrown; and thus mercifully was England spared the guilt and humiliation that she must necessarily have incurred, if in the person of an ambassador, she had bowed the knee before Antichrist's throne. All this seems to say that notwithstanding our many shortcomings, a Father's hand is stretched out over us still."

THE JEWS.

THE Jews have survived the Pharaohs, as Mr. Disraeli has told us; and the Assyrian, and the Flavinius, and the Barbarians; and will survive, we daresay, the Papacy, of which they are fast becoming the most dangerous foes.

In Germany, in spite of a peasant prejudice, they swarm in Legislatures, and enter Cabinets; in France the last relic of hostile opinion seems dying away, and they are socially, as well as legally the equals of all Frenchmen.

It has not been free a hundred years and already every land in Western Europe is proud of individual Jews.

Everywhere the Jews are crowding to the front of political life; in Germany in such numbers, that they excite alarm in courts; in France, in England, in America, on both sides of the strife which now divides the great Republic. - Spectator.

THE JEWISH YEAR. BY GRACE AGUILAR.

He spake; th' Almighty spake, and earth and heaven
Started from chaos ne'er again to sleep;
Earth yet was void - no beauteous form was given,
And darkness lay upon the mighty deep.

He spake: Let there be light! and there was light;
E'en as He spake, the rushing torrent came,
And darkness fled before th' effulgence bright;
The sun and moon were not - 'twas Heaven's own flame.

Again He spake; and then a wide expanse
Stretched forth between the waters; azure sky,
Soft, lovely, meet to bless th' admiring glance
That was to gaze, though yet it was not nigh.

And yet again that Voice, and yet again;
Six times it spake; and earth in richness clad,
Teem'd with new life; that knew not death nor pain,
But in the presence of its God was glad.

And fruits, and herbs, and flowers and grass had sprung
In perfect beauty from the swelling sod;
And sun, and moon, and stars in glory hung,
Resplendent, voiceless, eloquent of God.

And earth, air, water, filled with joyous life;
Each element well fitted to sustain

Its given burden, which no darling strife
Might dash with sin, or with dull sorrow's chain.

And man, majestic, glorious man, was there;
The Voice creating raised him from the sod,
And breathed into his frame the vital air,
Which marked him dearest, most beloved of God.

And at His nod this was! Let it! 'twas done;
Creation started from unbroken sleep;
And chaos past, and darkness, gloom was gone,
And earth was severed from the soundless deep.

And still that God is ours; still, oh! still His power,
Mighty to do, and mightier yet to save,
Is ever hovering o'er life's darkest hour,
To shield, revive, sustain the souls He gave.

Oh! pause not, faint not, ye who seek Him not,
Him deeming all too mighty to look down;
That the small woes and joys which mark our lot
Are all too trifling for His smile or frown.

Hear ye His voice, appealing from His word,
Unto the faint, the weary, and the worn;
"In righteousness I call thee," saith the Lord,
"And I will, pitying, bless the souls that mourn;

And darkness shall be turned for them to light,
And straight the crooked things my love shall make
Increasing strength to them that have no might,
The lone heart cheering for my great name's sake."

And shall we doubt that word, mistrust His power?
E'en though our paths seem dark, and chaos wild
Enwrap the soul in misery's lonely hoar,
Where never light hath shone, nor flow'ret smiled?

He who brought forth this glorious world from space,
Will, at one word, bid sorrow's waves be still;
Bid glistening flowers the shapeless depths efface,
And rushing light chaotic darkness fill.

And as He placed His image on the earth,
To adorn, and bless, and sweetly speak of Him,
So in each heart His image will have birth,
And breathe of joys that never may grow dim.

Father ! oh lift to Thee each sorrowing heart,
Strengthen the faint and weary to adore;
Thy blissful balm in Thy deep love impart,
And to fond hope the spiritless restore.

Oh! Let the effulgence of Thy awful might
Be lost in the still whisper of Thy love;
Let Mercy veil thy too resplendent light,
And Pity lift each yearning soul above.

“THE COMING KING.”

Antipas, F. D, Editor of the Old Sun Dial, lectured to a small audience in the Freemasons' Hall, Dalkeith, on Sunday evening last, on the above subject. The key to the lecture was taken from the 2nd chap. of Matthew in which it was declared that Jesus was born King of the Jews, and Herod, who occupied the position of king at the time of his birth, regarded the event as one which, in an especial manner, affected him and his position and being moved with envy, he sought the young child's life. The decree to destroy all the children in Bethlehem and its coasts, from two years old under, would have been effective in removing this successor to Herod out of the way; but God decreed otherwise and caused Joseph and Mary to take Jesus down to Egypt, and thus the monster was foiled, and the fact illustrated that “man proposes, but God disposes.” Pilate, the Roman governor, after carefully examining the facts pertaining to Jesus of Nazareth, not only said he found no fault in Him but believed He was the King of Israel, and caused this conviction of his to be written in three different languages over His cross: “This is the King of the Jews.” All His immediate followers believed Him to be the Messiah, and that He would therefore, at some time or other “restore the kingdom to Israel.” This was their belief before He died, and this was their belief after His death and resurrection: they acquired it from His own lips, and from the writings of the Jewish prophets who wrote of Him. Their lives were spent in contending for their faith, and they died under the firm conviction that Jesus, their master, would come back from heaven and raise them from the dead; and if this is not to be the case, then it is evident that the disciples of Jesus were mistaken and deluded men. But this view could not for one moment be allowed; they knew, and none knew better, that Jesus was the Messiah, “of whom Moses and the prophets did write,” and that, therefore, He must be a ruler on the throne of David; hence His second coming became the theme of their writings and their only hope. A king to rule in righteousness is what is badly wanted, and God who is the ruler of heaven and earth, has appointed a period of time, or a millennium, in which the world will be so ruled and that by His own ordained King, “whereof He hath given assurance in that He hath raised Him from the dead.” Before He comes we may look for some terrible strife among the nations of the earth, and a great lack of adherence to the true faith. His own words being, “when the Son of Man cometh shall He find the faith on the earth.” No great results are to be expected from any social or religious efforts in this dispensation; a universal blessing will flow to every quarter of the globe when the law goeth forth from Zion, at which time ONE King, and not many, will rule, who shall have dominion from sea to sea, and from the rivers to the ends of the earth, and all other kings will bow down before Him, and all nations shall serve Him. He comes to fulfil the prophetic scriptures, and to restore the Jews to their land. He comes to take the kingdoms of this world into His own hands, and to effectually put an end to war. He comes to raise the dead, and clothe them with immortality, or make them like Himself, and to give them a position in the future government of the world, so that the will of God might “be done on earth as it is in heaven.” The lecturer quoted from the ecclesiastical history of the 17th century to show that 20,000 persons at that time sent a confession of faith to Charles II, in which it was clear they believed with the Apostles on the subject of Christ's second coming as a King to rule the world.

The lecture was listened to with great attention, although the speaker occupied about an hour and a half in its delivery. It was brought to a close by quoting lines from the pen of Dr Bonar of Glasgow:—

He is coming, and the mountains of Judah rang again;
Jerusalem awakens, and shouts her glad amen.
He is coming; wastes of Horeb, awaken and rejoice;
Hills of Moab, cliffs of Edom, lift thy long silent voice.
He is coming; son of Sodom, to heal thy leprous brine,
To give back palm and myrtle, the olive and the vine.
He is coming, blighted Carmel, to restore thy olive bowers;
He is coming, faded Sharon, to give thee back thy flowers.
Sons of Gentiles, trodden Judah, awake! Behold He comes!
Landless and Kingless exiles, re seek your long lost home!
Back to your ancient valleys which your fathers lov'd so well.
In their own now crumbled cities let their children's children dwell.

WINTER WEATHER IN JERUSALEM.

A Correspondent writes, under date, Jerusalem, April 9, 1874 :- "While England has been favoured with an unusually mild winter, and our Indian possessions suffering from famine owing to the absence of rain, the countries east of the Mediterranean, from Constantinople to Cairo, have experienced a season of most unprecedented severity.

More snow has fallen in Constantinople than has been known for more than half a century, while between Beyrout and Damascus there has been a general fall of 18 inches, and in some places the drift has been to the depth of two or three metres, so that all communications between the two has been stopped, while labourers have been constantly employed in digging out a road.

In Palestine the average rainfall is about 24 inches. The early rainy season is in February and March, and the latter in the end of April. This year it set in during Christmas week and from that time to the present a considerable stream has continuously flowed down the bed of the Kidron, which usually is without water during the whole year, and seldom runs for more than three or four days. The rainfall this year exceeds 40 inches. A heavy snowstorm prevailed throughout the country on the 19th of March, and on the same day a very severe hailstorm visited Port Said, where the cold was as intense as is ever found in England during the winter. Even a week later on our arrival at Jerusalem, we found mounds of snow still remaining in the streets. A party who had gone to Bethlehem (One hour and a half from Jerusalem), with the intention of proceeding to Hebron, found it impossible to do so, and were detained at Bethlehem for five days before the weather sufficiently moderated to permit their return to the Holy City. Parties of tourists found the whole country saturated with water, the rivers swollen, bridges washed away, so that bedding, carried from one camping ground to another on the backs of mules (which often refused to face the driving hail and rain), was unfit for use, and, if there was no alternative, the servants were kept up all night, mallet in hand, to drive down the ever starting tent pegs, for which there was little hold in the wet mud. Then came a sudden squall, the pegs started faster than all available hands could replace them, the wind got under the canvas, away it went, snapping the pole in half, to the imminent peril of the sleepers, and the certain soaking of clothes and beds. Two parties encamped outside the Jaffa gate of Jerusalem, were driven into the city to be huddled into the overflowing convents, two small inns, and such private houses as would take pity upon them. One of these, after two ineffectual attempts to force their way northwards found themselves obliged to return to Jerusalem with their bedding saturated, their tents spoilt, and their clothes wet through. There they passed three weeks, mostly indoors, or up to ankles in mud, in trudging through these filthy dismal streets, and started back on their homeward trip a week ago, after an absence from home of six weeks, during which they had seen nothing but the Egyptian pyramids the inside of Jerusalem, with hurried trip to the Jordan and Dead Sea. Another had more wisely split itself up into smaller companies, but one of these, pushing northward, finding the plain of Esdraelon under water and impassable was constrained to turn westward to Kaifa, and endeavour to reach Damascus by coasting to Beyrout. So little is a continuance of bad weather contemplated here that scarcely any provision is made for it, the houses being fortified, not against cold and rain, but heat; so that when settled rain pours down with the violence of a waterspout (and I never saw it rain with the determined will it does in Syria, save in Norway only) there is not a window, a door, or a roof that has any chance against it, and you lie awake all night in the expectation that each gust of wind will at least carry away the windows and roof, and you arc under some apprehension that the whole house will collapse like pasteboard. You hear the rain pouring down the staircase through the door on the flat roof, you hear it pattering on the floor by your side, then upon your bed, and you philosophically bear it till it comes at last upon your face; then, jumping up in despair, you find your shoes full of water and your trousers floating, I can assure you that this is but a very faint picture of the experience of many during the past month. I never felt the cold more than at Cairo and Port Said at the end of March, and never saw worse storms of thunder and hail than at both those places. At the latter especially, for several days not a single native was to be seen about the streets, their slender costume ill befitting the temperature. The Europeans sat down daily to the table d'hote at the hotel in caps and great coats, the ladies in thick cloaks, and not a single steamer ventured out of the harbour for four days. Here, too, the suffering of the poor must have been very great. It was a pitiable sight to see them, with bare legs and but a single garment (of cotton or of goat's hair), shivering about the streets or huddling together under some temporary shelter, and to learn that wood (their only fuel) was a halfpenny a pound, and that every camel's burden had to submit to black-mail at the gates to supply the fires of the customs' officers. For the last few days brighter weather has set in; a warm wind and a scorching sun suddenly succeeded the frost and cold; the ground saturated with moisture, will doubtless

soon teem with luxuriance, but there is reason to fear it will also exhale miasma in this un-sewered city, whose streets are ever reeking with filth, strewn with offal and mouldering carcasses, and that fever will consummate what cold and privation have already commenced.” – Jersey Independent, May 9, 1874.

INTELLIGENCE.

BELFAST. – Dear Bro. Turney: Grace, mercy, and peace unto you, from God our Father and the Lord Jesus Christ. I beg to tender to Bro. Farmer and yourself my best thanks for your kindness in sending me a copy of the Lamp for the past five months. Being unable personally to become a subscriber, I brought it under the notice of the Ecclesia, and we came to the conclusion to subscribe collectively for a copy which is lent in turn to each. Our secretary (Bro. Wylie) had instructions to inform you to that effect, and to remit for those received, as well as a copy for the present year. Yours, in the blessed hope of Israel, Jno. McCann.

BIRMINGHAM. - Dear Bro. Turney: It is my duty to inform you of removal of our Sister Mary Ann Hatfield from this town to Auckland, New Zealand, where I hope she will find someone in the faith who will unite with her in fellowship. Also, of the immersion of Mr. Alfred Beck, who was assisted by Brother D. Handley in putting on the sin-covering name, which alone delivers us from the law of sin and death, and makes us heirs of God and joint-heirs with the Christ. We are encouraged in our labours with the pleasing fact, that several persons are earnestly searching for the pearl of great price, and we think from present appearances, they will find it, and sell their Adamic birthright by faith and obedience to God's requirements, and rejoice with us, that we are, in the Father's mercy and favour, allowed to be put in trust with glad tidings. The annual election of officers for the management of the business of the Ecclesia, took place October 18th, at three o'clock; and we are now determined to be up and doing, warring a good warfare, while it is called to-day. I am glad to inform you that we have taken a hall, capable of holding 250 persons, in a very good thoroughfare, (Assembly Rooms, 103, Constitution Hill,) and commence in the new field on Sunday, December 6th, where we hope, with the Father's blessing, to sow the good seed of the kingdom, and be rewarded by a full harvest, which shall redound to the glory of God. We are refreshed by the valuable addition to our Ecclesia of Brother and Sister Ellis (with Sister Douglas), who have taken up their abode with us. The Lectures for the last month have been, Oct. 11th, by Brother Wootton (of Stourbridge); 18th, Brother D. Handley; 25th, Dr S. G. Hayes; Nov. 1st, Brother W. Ellis. On Tuesday, Nov. 3rd, being a holiday (on account of the Prince of Wales' visit) we held an open Tea Meeting, to welcome Brother Ellis amongst us; about fifty partook of tea, after which others joined the company, which included Brethren Handley, Weale, several from Stourbridge, and interested friends. A pleasant and edifying evening was spent, with addresses from various brethren. - CHARLES JENNINGS.

Dear Brother Turney: In the Christadelphian for November, the following statement occurs on page 530. "The brethren have been gladdened by the return of Brother William Shelton, "who was drawn aside by the Renunciationist schism for a time; but has at last had his eyes cleared of the dimness caused by the leaders of that mischief." That Brother Shelton has returned to Brother Roberts' party is quite true; but that he ever was drawn aside by the Renunciationist schism, or ever had his eyes dimmed by the leaders of that mischief is wholly false, as Brother Shelton himself will testify, if he chooses to say now what he has repeatedly said to me and many other brethren. To me he has over and over again declared, that he never at any time believed or held anything else as the truth concerning Jesus Christ than what is taught by the leaders of the so-called schism. He states now that he never before saw the truth concerning Christ, and that the Christ he now believes in is altogether another from the one he formerly believed in. While with us, he contended that there was no reason why he should be immersed, seeing he had never believed anything else than we believed. He goes back to R.R., a convert from a damnable heresy, which he always believed until now, and is received with open arms, without any question of immersion. What are we to make of this? A man is gladly received by R.R., who openly declares he never saw the truth that saves till now, and who has not since he believed the truth put on the Saviour's name. I am truly sorry, for Brother Shelton's sake, that he has turned aside from Him who is Way, the Truth, and the Life, to company with those who in doctrine and practice are so utterly inconsistent with themselves, as well as with apostolic example. Well might the truth exclaim, "Save me from my friends." - WILLIAM WILLIAMS.

DALKEITH. - Since our last report we have had much pleasure in a visit from brethren and sisters from a distance. On the 18th of October we had with us Brother and Sister Martin, from Birmingham; and Brother and Sister Beddoes, from Ludlow; again on the 25th, Brother and Sister Martin were with us. Brother Martin addressed the brethren and strangers on both occasions. He also delivered a public lecture in the Freemasons' Hall, on the evening of the 25th, Subject - "The Coming King," there we're about fifty present; at the close of the lecture some expressed their satisfaction with what they heard. We embraced the opportunity of distributing various publications of the truth to the strangers after the lecture, such as, "Who are the Christadelphians?" "The Sect everywhere spoken against;" "It is written;" "The Shield;" and Bro Turney's lectures. We hope that seed sown, will bring forth abundantly. The brethren and sisters meet together regularly, and we have harmony and peace among ourselves. We also advertise our meeting in the local paper. - G. FAIRGRIEVE.

Here I found the Brethren rejoicing together in the "One Hope" of the one Gospel, and it appeared to me as though the "joy" was the result of knowing their "Ransom," Jesus the Christ. They received us heartily, and soon set us to work. We commemorated our Master's death together twice, and testified to the public out of the Scriptures, that Jesus was the Christ. - The report of the lecture as it appeared in the Portobello Advertiser of Oct. 30th, will be found on page 86. - J. MARTIN.

EDINBURGH. - Dear Bro. Turney: No second meeting has been held here. If it had not been for making my last letter too long, I should have informed your readers that Mr. F. R. Shuttleworth, of Birmingham, has been during the past month among the visitors to the "metropolis of the north." It is generally known that he belongs to the Roberts and Smith company, and accordingly he occupied the rostrum in the Temperance Hall while here. His subject was "The life that now is, and that which is to come." Little or no objection could be taken to what he advanced. At the close, I requested that we should spend some time together in talking over the question of Christ's freedom from "the law of sin and death," with the object of arriving at a better understanding of each other's views, or rather of what the scriptures taught. But important as the subject was, it must be avoided, because he was due in Birmingham at a certain date, and the whole of his time in Scotland was divided into so many parts among the brethren, and he had none to spare for the object named. The merits of Bro. Jardine's pamphlet were discussed, and it was very freely stated that Bro. Roberts' review thereof was premature, and ought not to have appeared in print. Bro. Jardine has many friends here. And I think that, on the whole, his book will do good. Even Bro. Smith told me he fully endorsed the first seventeen pages. Bro. D. Bairstow, of Halifax, has also been here; he spoke very well on the subject of "The hope of the Gospel." The lecture over, and having formed his acquaintance some five years before, I went and spoke to him as an old friend. All went smoothly until I stated my wish to have a little quiet conversation with him, when he replied that he should be at Bro. Smith's on the following day, and if I needed any instruction, I was welcome. But if my object was to instruct him, I had missed my mark. He was the wrong man. It was too late in the day for such clap-trap to weigh with him; he had not so learned the truth. These utterances, which were pitched in a very high key, I regarded as rather unfriendly, and highly presumptuous. I tried to edge in a few sentences and began by saying, "Why are you so boisterous; I have never spoke to you on the subject in my life." "No," said he, "but I have your writings, you send me your Old Sun-dial, with the finger always pointing to the north. This expression was made within the hearing of a number of the brethren who seemed quite tickled, and indulged in a good laugh at my expense, and with this we descended the stairs and went to our own homes. Now, it seems needful to remind Brother Bairstow that age is not wisdom, and, as a disciple of Parallax, he ought to have known better than to have caused a laugh by such a silly observation. It should have been known to him that a sun-dial has no fingers, and that the reflector must of necessity point from north to south. What a lamentable thing it is that people will talk about things about which they know nothing. However, his statement about sun-dial will enable your readers to rightly estimate his assertion; that to teach that the Christ of God was born free from, and was never in, bondage to the law of sin and death is "clap trap." The child-like spirit was conspicuous by its absence in the conduct of Bro. Bairstow. A brother here, who glories in knowing the whole truth before the writer of this letter, or the Editor of the "Christadelphian Lamp" were born, told me that I might as well talk to the stones (and it only took me a little time to believe his assertion) as to him as he is determined that all the Turney's in the world shall never turn him from what he has believed for years. I could understand a "Baptist," or a "Methodist," or a "Calvinist" talking such a position, but I am at a loss to know how people who say, "if they found themselves agreeing or acting in any one point with the apostacy, they would at once change their ground! I wish they would carry this out; there is plenty of room for change, for they are as much like "orthodoxy" in this controversy, as two eggs are alike. Lest "Alexander," of Stow, should do you "much harm," I might mention, that Brother Gorden told me that he could reverse Brother Alexander's statement and say, - for he was present at all your meetings - in

Edinburgh, - that if your report in your Scottish tour of other towns was as faithful as that of Edinburgh, it was a faithful re-production of what actually transpired.” I went to the week night meeting in the Temperance Hall last Thursday, and as it is public, and devoted to the answering of any question bearing upon the scriptures, I thought well to put one, but as soon as I rose to do so, I was curtly told by Brother Smith that “he could not answer any questions of mine.” I judged from his manner that he was a little displeased at seeing himself in print, but he ought rather to be pleased, for if his sentiments are true, the more publicity they get the better. During my stay in Scotland I have visited many “bonnie” places, a description of which, however, does not come within the range of this letter. When you receive this I shall have left Edinburgh for the south, breaking my journey at Newcastle-on-Tyne, where the brethren have arranged for the delivery of several lectures to the public. - JAMES MARTIN.

KINGTON. - Dear Brother Turney: Many thanks for kindly forwarding the Lamp; I appreciate it very much, and being a solitary wayfarer, it is a most welcome visitor. Reading is the only source from which I can derive any knowledge of the progress of the truth and its friends. To hear the truth proclaimed I should have to travel nearly one hundred miles. I have the pleasure of seeing Bro. Turner, of Birmingham, four times in the year; being on business, his time is limited to a few minutes’ conversation. I now enclose a P.O.O. amount 6/-, Lamp one year. I am glad to see the enlargement, wishing it extensive circulation and that its light may shine on the pages of scripture until darkness and error in their varied forms shall disappear. - JOHN HUGHES.

LEICESTER. - Dear Editor and Bro. The lectures here continue to be well tended, and we think, appreciated if we may judge by the audiences. Bro. D. Handley lectured here on Wednesday evening, the 28th October; his subject, “The Millennium,” brought together a very good audience; and on the next Sunday evening, he followed up the arguments of Wednesday previous, lecturing on the subject; - “Heirs of God and joint heirs with Christ,” and showing’ what and where is the inheritance; the attendance was equally good, and lectures were listened to with marked attention. On the 8th instant, the Editor lectured to a large and apparently appreciative audience – the subject of the lecture “Life in Christ” - in which he showed that the pagan doctrine of the soul was contrary to the Bible, and pointed out the conditions on which the Eternal Life of the Scriptures may be obtained. Much regret was expressed that the lecture was brought to a termination so soon, although the lecturer spoke for an hour and-a-quarter, many would have been glad to have sat another hour to hear the doctrine of the Scripture on so absorbing a topic, so lucidly set forth, and in a light to which many were quite strangers. We have great hopes that more frequent visits from the Editor and other able Brethren as occasion may favour, would be instrumental in bringing considerable augmentation to our number, and consequently, joy to the labourers. We think the Editor will fully coincide with our opinion that Leicester is to all appearance, a very fair field for sowing the “Good seed of Kingdom,” and that no opportunity should be missed of bringing to front such glorious hopes as are held out in the Scriptures, to a needy race. The Bible discussion class, which I intimated last month we were about to commence, has met four evenings - the attendance has been as good as we expected, and increases; we purpose giving it a patient trial, and hope some good may result. - CHAS. WEALE.

LIVERPOOL. - Dear Brother Turney: We all here appreciate the Lamp much, and hope that you will be encouraged by an increased circulation of it, and an enlightenment of others concerning the glorious teaching that the Christ was free from the sentence of death passed upon all men in Eden. Hoping that you continue in health, - W. L. ATKINSON.

LONDON. - Dear Bro. Turney: As a soldier of Jesus Christ, you will be pleased to hear what our division of the army is doing. We have opponents in the “Young Men’s Christian Association,” who post their bills on both gates leading to the Priory, nevertheless we hold our own. Our evening attendance is improving, and we have three enquirers. I need scarcely say that in regard to the Christ question, we are united to a man, feeling “strong in the Lord, and in the power of His might.” The brethren everywhere will be glad to hear of our welfare. The Lectures for November are as follows: Nov. 1. – “The doctrine of demons,” Bro. Watts. Nov. 8. – “Our work of faith; labour of love, and patience of hope,” Bro. Nichols. Nov. 15. – “Sacerdotalism, true and false,” Bro. Watts. Nov. 22. – “The Reformation, not the Restoration of the Ancient Faith,” Bro. Nichols. Nov. 29. – “The new heavens and earth,” Bro. Watts, - THOS. C. NICHOLS. - Please announce in the Lamp that we have Brother and Sister Boulder, from Canada, meeting with us. Two more from Upper Street are now dissatisfied with the Adamic theory. - T. C. N. - I must congratulate you upon the marked improvement in the first number of Vol. II., and hope the Editor will pursue the even tenor of his way, not heeding the Birmingham bark, which is worse than the bite, but both are harmless, although very vexatious. Your Reading Room and Library scheme is an admirable suggestion, and I hope will be well encouraged and prove very useful. - C. J. WATTS.

NEW PITSLIGO. - Dear Bro. Turney: I enclose P.O.O. for 12/3 in payment of the two copies of the Lamp for next year, which I ordered a week ago, and a copy of your Birmingham "Lecture," which I wish you to send. I experienced a feeling akin to disappointment, when made aware that Bro. Ellis and you could not pay us a visit when you were in Scotland, as Bro. Kay partly led us to expect. On the whole I am pleased with the Lamp. I have often thought of writing to you at some length on this controversy about the sacrifice etc., and perhaps may yet do so. Meanwhile accept of kind regards from Sister Reid and yours in the hope of life, C.R. We shall be glad to hear from Bro Reid.

[It was impossible for us to get down to Pitsligo, or we should like very well to have done so. - EDITOR.]

NOTTINGHAM. - The following lectures have been delivered in the Synagogue during the month. Oct. 18th "The One Baptism," - Bro. Hayes. Oct. 25th, "Life only in Christ." - Bro. Turney. Nov. 1st, "That old Serpent called the Devil and Satan" - Bro. Turney. Nov. 8th, "Cyrus a Type of Christ," - Bro. Hayes. The first of a winter course of lectures will be delivered by the Editor, on Sunday evening next. The following announcement was published in all the local papers on Oct. 19th, but elicited no replies whatever from the party addressed: - "Alexandra Park, Nottingham. J. C. Milbourne Esq., and the Christadelphians, to the Editor of the Express, - Sir, My attention having been called to certain placards, from which I gather that Mr. Milbourne has thrown down a challenge to discuss the doctrines believed by us, I hereby beg to inform that gentleman and the public of Nottingham that I am prepared to discuss with him for three nights in the Christadelphian Synagogue. I will undertake to prove that the doctrine of the immortality of the soul, and the departing of the soul to heaven at death, are contrary to the Bible. I propose to pay half the expenses of printing, if Mr Milbourne will pay the other. Yours Truly, Edward Turney. P.S. - Admission free." All the necessary arrangements having been made, respecting the Sunday School and Reading-room, alluded to in last month's intelligence, both were opened accordingly, and are now in operation. The Sunday School is a decided success. The names of forty-two children are already registered, and there is every prospect of increase. The teachers report very favourably of their respective classes, which are held both before and after Morning Service. There are also some few adults receiving instruction in the Scriptures at the same time. Thus far, the Reading-room has not been largely patronised, partly owing, no doubt, to the fact that many of the Brethren reside at considerable distances from the Synagogue, and that there are other reading-rooms in the town more easily accessible, to which they have been in the habit of resorting hitherto. The Brethren have the pleasure to report that Bro. Haines, of Swindon, together with his wife and family, have taken up their residence in this town. At the same time they regret the loss of Bro. Ellis, who has removed to Birmingham, where he is likely to be of much service in strengthening the hands of the Brethren. On the occasion of his departure, a tea meeting was held in the School-room, which was attended by a large majority of the members of the Ecclesia. Bro. Turney in the chair. Several short valedictory addresses were delivered, to which Bro. Ellis replied in a few appropriate remarks. A pleasant evening was spent and much cordiality of feeling was manifested by all present, the prevailing sentiment being that of earnestness in the work of propagating the Truth. The sum collected at the tea, which was considerably above the average, after deducting the cost of providing, was handed to Bro. Ellis to defray the expanses of removal. At the weekly Bible class, the Brethren have been opposed by a friend of one of the members, on the subject of the pre-existence of Christ, with the result of causing increased attention to this important point, to the edification of the Brethren, and considerably increasing the number of attendants. The arguments brought forward by our opponent against the doctrine held by Christadelphians, were of the usual character, and were replied to by Dr Hayes, the chairman of the meeting. As it is probable there will be some further discussion on the subject, we may have something more to report in our next issue. Thus far the Brethren seem pretty well satisfied that the Truth has been vindicated from the attack made upon it. There are some interested enquirers whose cases are under consideration, and who, it is hoped, will shortly be in a position to render "the obedience of faith," with a competent knowledge of the doctrines taught in the Scriptures, aware of the serious responsibility involved. Sunday School Report: - Dear Bro. Turney, - I beg to hand you my report, respecting the new Sunday School, which was opened on the 25th of Oct, with an attendance of thirty-three. The following Sundays, including to-day, the numbers were respectively, thirty-nine, forty-four, and fifty-three, which gives us great encouragement. The present result must, I think, be very gratifying to all who wish us well. We have at the present time plenty of teachers. I would recommend all Christadelphian parents and other friends of the Truth, to show their love for it in a practical manner, by sending their little ones to be instructed "in the way that they should go." - W. LEWIN.

POLTON HALL. - "I do most heartily endorse the view concerning the sacrifice of Christ, set forth in your published Lecture. " - JOHN CUNNINGHAM. [An interesting letter held over for want of space.]

SWANSEA. - It gives me great pleasure to find there is an organ wherein brethren who have moral courage to think for themselves can express their sentiments. The Lamp may be very useful to such as

desire to see their way in this priest-ridden age. I hope your life may be spared to keep light burning, and help many who are seeking for immortality, to find it in the Kingdom of the anointed One. I shall be happy to see brethren passing this way.

STOURBRIDGE. - This month I am again able to report an addition to our number in the person of Enoch Cope, younger brother of Brother John Cope. He was immersed on 31st October, after some conversation with Brother Handley during his last visit. The lectures during the month have been as follows: - October 18th. "Trinitarianism and Unitarianism versus the Bible," Brother F. N. Turney. October 25th. - "Seek ye first the Kingdom of God, and His righteousness," Brother D. Handley. November 1st. "The popular doctrine of the devil and hell shown to be unscriptural," Brother H. Turney. November 8th. - "God's promise to David," Brother P. N. Turney. During Brother Handley's stay in the town he visited several persons somewhat interested, and I have no doubt that much good will result. The audiences have been very good, there are a many very much interested, and I hope by next month to be able to report more immersions. - F. N. TURNEY.

TEWKESBURY. - Our town is agitated by revival meetings of Plymouth Brethren, and we intend to endeavour to present the truth again by public lectures, as the people seem to have more religious fervour than formerly. We hope that good may result. - J. HORTON. [We shall be glad to hear the results. - EDITOR.]

FOREIGN INTELLIGENCE.

ASHFIELD, NEAR SYDNEY, New South Wales. - Dear Brother Turney: I am a regular subscriber to the Christadelphian and have been for years. I see from that publication that you have discovered some new light on the sacrifice of Christ. I have written to Brother Roberts to send me all that you have written upon the subject; but all I can get is some pamphlets and tracts professing to be answers to something you have written and said, which, leaves me, as well as the brethren here, in the dark. So you see we have only one side of the story to judge from, as to who is right and who is wrong. A brother living in the country has acted more wisely than I. He has written to you and succeeded in getting something on the matter in dispute, and it has created no little stir among brethren here. Some who have read your writings are quite decided in your favour. Now, dear brother, I have a request to make, that you will send me by return mail a copy of all you have written upon the subject, including two copies of the lecture you delivered in the Temperance Hall, Birmingham, the 28th August, 1873, on The Sacrifice of Christ. I understand you are bringing out a monthly periodical. I will become a subscriber. Please send it me from the first. I will remit you by return mail. Believe me, dear Brother yours in the one faith, GEORGE LEES.

[This letter will be of interest to many, discovering as it does, the narrow, paltry tricks which have been resorted to to keep people in the dark. We trust that our brother Lees and his friends know how to estimate such miserable, popish tactics, and will have the moral courage to look after their own great interests. Truth unobstructed, flows placidly along but only try to bar her progress, and she soon becomes a powerful flood, carrying before her every obstacle - EDITOR.]

BUFFALO, NEW YORK. - For the brethren as well as for myself, I will say we are much pleased with Lamp; especially as others are permitted to burn their oil in it though not exactly of the Editorial grade. Wishing it success as a means of advancing the truth in Christ Jesus - For the Brethren, - P. D. ELLITHORPE.

CLARK COUNTY, SPRINGFIELD. - Dear Bro. Farmer: Yours received. In reply I would say that I hope the circulation of the Lamp will be large. I hope and trust that the blessing of the Deity may be with you to assist you in the good work you are engaged in and, as I believe in what is styled Providence (that is, in this way, the Deity opened Lydia's heart to receive the truth, so does He open men's pockets to spread the truth.) I desire to be of that class spoken of by John, who are "fellow helpers" in the truth. As you have hoisted sail on the ship of truth, with Jesus the Christ the only begotten Son of God as Captain, I have no fear for that ship scraping bottom. Some in a certain quarter say there is, and it is very likely to be dashed to pieces on the rocks. It may be, if so, I hope that some if not all may reach the shore; but there are so many in this day, as in the days of Moses, that would not look up to the serpent on the pole and be healed, neither would they in our day take a board to bring them to shore, even if you would push it under them. Is there a prospect of Brother Turney visiting this country? With love to all, I remain yours in the Christ, DAVID SHANKS.

ELIZABETH, NEW JERSEY. - Brother E. Turney: The August number of the Lamp has never come to hand, will you please send it; all the rest have come, and this one will complete the volume. You will continue sending the coming year, and you will please find enclosed two dollars. I also send you a small

package of miscellaneous tracts which you will look over at your leisure; perhaps you may have seen some of them before. My experience proves to me that there are a variety of minds among us as a body, no two alike, (we find this principle carried out in all nature). Among the twelve disciples, we find but one John (the beloved), one Peter (the bold), and even a Judas among them. Knowing that we are not all constituted alike, we may differ in many things which are non-essential, but at the same time we can love one another, "we can forbear one another in love" "for we are members one of another." Sometimes we forget that the one body hath many members, and all the members (like the human body) have not the same office, but they are all necessary to constitute a grand whole. And when we become the manifested Sons of Deity, He will give each positions suited to our capacity. God will make no mistake in this matter. "He will give to every man according as his Work shall be." Every man shall receive his own reward according to his labour." In view of this we ought each to endeavour to ascertain our own particular sphere of action and if we have even but one talent improve the same, that more may be given. "Let us endeavour to keep the unity of the spirit in the bond of peace." "Strive for the things which make for peace." "Let us consider one another, to provoke unto love and to good works," and not sit in judgment upon one another; we are fallible creatures, liable to err, hence the necessity of leniency toward our brethren. In due time God will judge righteously in this matter. "He will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have due praise of God." In view of this, we can well afford to suspend our judgment and abide God's time. God preserve us from attaining to that amount of knowledge which will prevent us from seeing our own ignorance. In meditating upon the deep things of God, I feel like using the language of Paul in his letter to the Romans, "O the depth of riches both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out. For who hath known the mind of the Lord, or who hath been His counsellor, or who hath first given to Him, and it shall be recompensed to him again, because out of Him, and through Him, and for Him, are all things. To Him lie the glory for the ages. Amen." - Yours in the love of the truth, JOHN O. WOODRUFF.

[We are much obliged for the pamphlet – EDITOR].

MILWAUKEE. - Brother Robt. Harper, under date Oct. 11, writes "I hope you may have much encouragement in the publication of the Lamp, and that it may be the channel of dispelling darkness of error, and of causing light of divine truth to shine, so that the word of the Lord may have free course, and be glorified even as it was among the Thessalonians. And while I say this, I do not wish to be understood as endorsing all that has appears in its pages. But I am glad the Lamp has been started, and hope it may prove a success, and so present the truth, and appeal to the word of God for final proof. I perceive you do not act the part of a pope, to exclude from your pages everything you cannot fully endorse, but are willing to hear both sides. Prove all things by the word of God, and thus be enabled to hold fast that which is good."

SYDNEY, ASHFIELD. - My dear Bro. Please send me the Lamp from the beginning, for two more subscribers. Also five Hymn Books at 1/6. And please send likeness of yourself, Bro. Turney, Bro. Hayes, and Bro. Handley. You could put them in the books. On the 15th August, Bro. Marsh and myself were immersed into the uncondemned Christ. And on the 25th, Bro. and Sister Inglethorpe were also immersed. I will not say anything at present what the others think, till there is something more decided from them. It is not good to be hasty. We are sometimes sorry for it. Send me the account of what I have had, and I will forward you the money; and what I am to charge for the Lamp in Sydney. You know there is extra postage required. Give my love to the Church, and accept the same from faithfully yours, PETER GRAHAM. –

[Here is another striking example of the effect of impartial enquiry. It will be remembered, that for nearly nine months after this controversy broke out, nothing from our pen reached Australia. But everything on the other side of the question was sent. The severe exclusion of our views was noticed with strong disapprobation. At length our publications arrived. What they have done, this and Bro. Graham's last letter shew, so that we have no need to say anything. We return the kind wishes of our brethren with interest added, and hope they will "go on unto perfection," in the name of the Lord. - EDITOR.]