

The Christadelphian Lamp

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

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“A man whose head is correctly informed concerning this precious promise (of eternal life), and whose ‘heart is right in the sight of God,’ whose words and actions agree with the doctrine and morals of the New Testament, will burn with gratitude and love to God for sending His Son to gain this prize, and also to the Son for offering to give it him. Such a man will feel beforehand somewhat of that seraphic fire that touched the prophet’s lips; his ecstatic ear will be filled with the triple cry “Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory.”

Jesus said:

“But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is Spirit: and they that worship God must worship Him in Spirit and in truth.”

John 4:23 & 24.

A TREATISE ON THE TWO SONS OF GOD,

(Continued from July, page 6)

A PRECIOUS PROMISE.

CHAPTER VI. - CONTENT - A Precious Promise - A Rich Inheritance - A Gracious Offer.

As Jesus stood in the Temple, asserting and proving His divine authority, He said to the Jews assembled concerning His Father's word: "Ye have not His word abiding in you; for whom He hath sent, Him, ye believe not," Jno. v. 38. No reason could be more cogent, for the works which He did were overwhelming proof that He was sent of God; "for no man," said Nicodemus, "can do these miracles that Thou doest, except God be with him."

After this direct charge of having let slip the word, the Lord continued, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me that ye might have life," verses 39, 40.

It would appear from this that the Jews did believe that in their scriptures, that is, what we call the Old Testament, there was to them a promise of eternal life; and in this belief they were perfectly scriptural. David had said, "As for me I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness." Daniel had declared that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt." And the Lord refuted the doctrine of the Sadducees, who, while denying a future life, professed to believe Moses' writings, by shewing that Moses way taught the doctrine of the resurrection of the dead at the burning bush. "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham and the God of Isaac, and the God of Jacob," Luke xx. 37.

Some sects among the Jews in Christ's day had no faith in the doctrine of a life after the present; of these were the Sadducees, who denied resurrection, the existence of angels, and spirits; but the Pharisees, the leading sect, "confessed both." Many of them too had borrowed from the Greeks the notion of intermediate existence, which they managed to hold together with the teaching of the scriptures that eternal life was promised therein. We often find no difficulty in fostering and teaching contradictory doctrines. Jesus requests them to look again; He acknowledges their admission of life in the scriptures; but points out that they were looking in the wrong direction to receive it. It should seem that they either expected life to be given to them, apart from any particular person at an appointed time, or that they thought they had it inhering in their mortal bodies. At all events they were disposed to expect it from any quarter rather than from Him who was speaking to them. This was the ground of Jesus' complaint: "ye will not come to Me, that ye might have life." If the Jews did not see clearly that eternal life was to come to them through Messiah, that ignorance would as effectually hinder them, as would the rejection of Jesus as the Messiah.

Jesus desired them to learn that the precious promise; yea, all the promises were in Him, and that out of Him they could receive nothing. The promise was not to seeds as of many, but as of one. He it was who should first receive life and then be the dispenser of it to all who should come unto Him. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" - verily that eternal "rest which yet remaineth for the people of God."

Modern Christianity on this point is not a whit better than the faith of the old pagan philosophers. Men may feel offended to hear it, but in reality what better is it than the belief in the transmigration of souls? According to that doctrine the soul would ultimately re-inhabit its body, but instead of sending it meantime to heaven, for which there is no scripture warrant, the Pagans occupied the interval by pretending that the departed spirit would pass from beast to beast, from bird to bird, or from fish to fish. We may smile pitifully at this notion; but hundreds of scholars have proved that it would be quite as defensible from the word of God as the idea of the spirit ascending to heaven. Protestants ridicule and abhor the Popish dogma of purgatory for souls; but if the matter be brought calmly to the proof by the Word of God, it will be found no easier to establish the proposition that the soul goes to heaven at death, than that it goes into purgatory. To the fancy the former is pleasing, and the latter painful, but both alike are not to be found in the Bible; from the standpoint of scripture truth, therefore, they are equally unworthy of credit.

The only life man now enjoys is animal life, which is enjoyed in common by all the animal kingdom. In this respect alone "man hath no pre-eminence above a beast, as the one dieth so dieth the other, yea, they have all one breath, and all go to one place, all are of the dust, and all turn to dust again. "Such is the plain unflattering language of the Holy Word.

But to man God has been pleased to give a great and precious promise. "And this is the promise that He hath promised us, even ETERNAL LIFE." The gospel is the "high calling," and the prize of it is "in Christ Jesus." The prize is not already in the possession of all men by nature; it is at the end of the race - "the race for life." Christ has run the race and received the prize. He now holds it in His own right, ready to bestow it upon all who "run so as to obtain." He will not give it until the race is run by all who are to enter the lists, so that those who win "may be glorified together." This is the custom among men. After the contest is finished the successful competitors are called together, and the judge distributes the prizes according to merit. "They do it for a corruptible crown, but we for an incorruptible." The day of award is a time of great rejoicing for all the victors, and of shame and disappointment for the rest. So Christ has declared that He "will come again and then will He reward every man according to his works;" the victorious will "sing aloud," yea, "shout for joy," while the rest, clothed with shame and distracted with anguish, will cry out for the rocks and hill to fall upon them and hide them for ever from the face of Him that sitteth upon the throne.

A man whose head is correctly informed concerning this precious promise, and whose "heart is right in the sight of God," whose words and actions agree with the doctrine and morals of the New Testament, will burn with gratitude and love to God for sending His Son to gain this prize, and also to the Son for offering to give it him. Such a man will feel beforehand somewhat of that seraphic fire that touched the prophet's lips; his ecstatic ear will be filled with the triple cry "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory."

A RICH INHERITANCE.

While the Bible clearly proclaims to man an offer of immortality, it is equally explicit in its promise of a rich inheritance. Those who scorn the idea of this world becoming the domain of the resurrected and immortalized believers in Christ, as though it were at once a material and grovelling desire, ought to reflect whether it is not sanctified by the word of Him who created the earth, and formed it to be inhabited. They ought first to consider how far the word of its Creator and Upholder justifies them in despising one of the great works of His hand, and whether they have the authority of His word for building their hopes for the possession of any other world instead.

When God formed man from the dust He did not raise his thoughts higher than that sphere on which He placed him. He did not inculcate the idea that man's place of sojourn was too mean and inferior for his permanent abode, that it was merely a place of probation, a vale of tears, a thorny dismal path leading up to a sunny, flowery clime. On the contrary, what we know of the earth by experience, together with the description of that portion of it in the book of the Creation where our first parents were located, - the garden, the rivers, the gold lying in the earth - all commend it to its new inhabitant as a rich and desirable abiding place.

Besides, the Creator has not described to man the other orbs that move in boundless space; except to call them the sun, moon, and stars. They are only spoken of as subservient to our world, for heat and light by day and night. Whether they are inhabited or not He has not told us; neither has He informed us of their structure, size, distance, or composition. All that is known of them in these respects has been gathered from the scientific labours of men, reaching from the present, backward to the remote ages, when the rudiments of astronomy were budding on the plains of the Eastern World.

Nearly every Bible allusion to the land of promise is such as to inspire all who have not seen it with a strong desire to behold it for themselves. It takes precedence of all others; it is a land of hills and valleys; the most luscious fruits of the earth and the gayest flowers are there, honey drops from its rocks, wine and milk abound o'er its vales and cedars of a thousand years crown its heights. But, leaving that land, are we at any loss for wealth and beauty in the earth besides? The natural parks of Australia, the broad plains and rivers of Africa, the grandeurs of the far West of the New World, the indescribable beauties of Europe, the sublime scenes of Asia, and the laughing isles of ocean - are not these enough to fill man's highest, farthest hopes?

The earliest promises to the founders of the Israelitish nation imply the permanent inheritance of the earth by man, and specify the unchanging possession of that part of it on which this ancient kingdom stood.

Jacob gathered his sons around his dying bed and told them what should befall them in the last days, and it is manifest from several points in the prophecy, either that His prediction is false, or that the nation

who sprang from that patriarch still awaits its complete fulfilment. The sceptre has long departed from Israel, but there has been no gathering of the people under Shiloh's rule. The position assigned to Zebulon does not accord with the history of the past. Joseph's bow does not now abide in strength, and both he and his anti-type are still separate from their brethren.

The reiterations of the promises in Deuteronomy, or the second law, confirm their first announcement; nor is it reasonably possible, though Moses died and was buried, to exclude him from a share of the inheritance. The circumstances under which he died are purely those of hope. His foot was not allowed to cross the Jordan, his eye beheld the beauties of his future home when the prophet like unto himself should be king in Jeshurun. For 4,000 years the curtain of death has hid the glorious spectacle from his view.

The sweet odes of David rest in great part on the inheritance to come. He deplored beforehand the trampling of his crown in the dust, but rejoiced also in the prospect of its after and final settlement on the head of his Son and Lord. In his inimitable songs he likens this great Son to all the resuscitating powers of nature; the sun, moon, and stars image forth his life-imparting and illuminating strength, while the nourishing dew and gentle rain pre-figure His fertilising force of mind, His purifying and gladdening of the world's great heart.

The poetry of Isaiah soars to its loftiest heights on the theme of the second Eden; he beholds the veil of night lifting before the rising sun; a rich feast of fat things and wines on the lees, well refined, spread before all nations; the wilderness is scented with the rose; the pine, the myrtle, and the box hide the parched face of the desert; while all the animal creation are united in a covenant of peace to one another and to their ruler - man.

The tears of Jeremiah are dried away, as his vision peers through the many scenes which have wrung rivers of blood from the heart of his nation to that time of great deliverance, purity, and political power. He forgets the sword of the enemy, the ruined and blackened cities, the parched grass, the dried-up brook, the silence of the beasts, and the departure of the birds, when he contemplates the living tide of Israel rolling back again upon its native shores; hears the loud hum of rising cities; the eager voice of new purchasers; witnesses the buying of fields and the subscription of evidences; the re-establishment of religious rites and ceremonies; the reinstatement of the priests; and the mild benign government of the second David.

Ezekiel stands at the mouth of the valley of death. Myriads of bones lie bleaching in the clear hot sun; when, lo, a spirit passes through the vale; the bones move; flesh creeps o'er their length and breadth; a fine skin falls upon these new forms; next they rise and stand erect, emerge from the silent valley, and fill the wondering eye of the world. The prophet turns and spies them as a peaceful flock of sheep resting on their ancient plains, safe under that great Shepherd of the sheep. Their fraternal discord, once stronger than the bars of a castle, is lost in the magic blending of two sticks in the prophet's hand.

Daniel sees, and seems to be himself, in the rising of the dead, to witness the beginning of the golden age. He beholds the great idols of earthly power shattered by the unexpected fall of the mysterious stone; the stone grows into apolitical mountain and fills the whole earth, which he then observes is subject to the saints and the ancient of days.

Zephaniah perceives all the peoples of the world serving the Lord with one consent; and Malachi, the last of the watchmen, discerns from his tower a smoke of pure incense ascending steadily up to heaven from the rising to the setting of the sun.

A GRACIOUS OFFER.

Of these things, namely, life everlasting and the inheritance of the world, the Almighty has made to man a gracious offer. It is a serious fault, and indicates no right acquaintance with the Bible to allege, as some do, that realistic ideas of man's future are not sustained in the writings of the New Testament, but arise from a too material view of the promises of the Old. Whether we take the plain and simple narratives of the Evangelists, the practical accounts of the Acts of the Apostles, the dense and sometimes intricate arguments of the Epistles, or the peculiar symbolism of the Apocalypse, there is sufficient plainness of speech to justify the people of God in their hopes of real and solid gifts in the heavenly kingdom.

If it be proper for Christians to cherish an ethereal prospect, the Jews were certainly false interpreters of those promises under whose influence they departed from Egypt and entered the Holy Land. The rule by which they read the words of Moses is the only rule applicable to the terms of God's gracious offer through Jesus; if the spiritualising of this be justifiable, it could as easily be maintained that the Jews, under the guidance of Moses and Joshua, worked out for themselves a historical result contrary to the intention of Jehovah.

The last message from heaven invites all who thirst to drink of the water of life freely. A blessing is pronounced on them that do God's commandments, that they may have a right to the tree of life, and may enter through the gates into the city. This city; then a city set upon a hill which cannot be hid; the Holy City, consisting of the holy people, is declared to be the light of the surrounding nations; and the kings of the earth bring their glory and honour into it.

God's tabernacle is with men, and the last revolt against heavenly rule necessarily occurs on earth; a circumstance not without example in the rebellion of Israel against the angel of Jehovah's presence in their midst. The redeemed of all nations, kindreds, and tongues, exult in the bliss of unending life, their victory over the Harlot City, and their reign over the nations of the earth. The Lamb who ascended, has now descended. He stands on His own Mount Zion, attended by the heavenly hosts, encircled by His blood-washed myriads, whose voice is as the voice of many waters, and as the voice of a great thunder. The music bursts in heavy peals, rolls now loud, now soft, among distant hills, swells like a river through the vales, and, mingled with its echoes, rises up to heaven and dies away upon the trembling air.

God, in His great mercy, offers this world to man, along with endless life to enjoy it. The anxious enquiry of the Lord's immediate disciples and the answer He gave them, is a plain proof. Desirous to know what they, who had forsaken all, should receive, Jesus replied without a parable: Ye who have followed one, in the regeneration, when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And any one that hath forsaken houses, or brethren, or sisters, or father, or mother or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall inherit everlasting life.

The last forty days of Christ's sojourn amongst men, after He had tasted and triumphed over the bitterness of death, He discoursed upon the things concerning the kingdom next to be established, and while the cloud hid their ascending Lord from view, the testimony of angels fell on the disciples, assuring them of His return to fulfil His Father's promise. And all their lives this glorious hope burned brightly, fed and attested by the wondrous powers which everywhere confirmed their word.

Peter spent the earlier part of his apostleship in presenting this gracious offer to his own nation, but while lodging at the house of Simon the tanner, by the sea-side at Joppa, he was directed to carry the same invitation to the Gentiles. The beloved physician, Luke, in his last treatise, tells the story of the visit to the centurion's house in simple and interesting style. For the encouragement of the strangers, Peter assured them that God was no respecter of persons; he reminded them of the good news that had been preached in Jesus' name throughout all Judea; of the fact that he himself was one of the witnesses who did eat and drink with Him after He rose from the dead; that it is He who was ordained of God to be the judge of quick and dead; and that to Him give all the prophets witness. When Peter had fully explained the matter, and his new friends had believed it, the whole work was confirmed by the sudden gift of tongues, followed by individual obedience in the waters of baptism uniting them to Him who had commanded the Apostle to go and make to them the gracious offer.

Luke also tells us how Paul travelled through the lesser Asia, Greece, Italy, a large portion of the Mediterranean sea-board, and several of the islands, bearing the glad message of the gift of life and the world in His name who smote him to the ground while journeying to Damascus. Whether we follow him into the synagogue, to the forum, to the sea-side, or to his own hired house, the great work on which he was engaged, instant both in season and out of season, was the exposition of the things concerning the kingdom of God, and the name of Jesus Christ, urging collaterally the indispensable obligation of a holy life to make disciples meet for the inheritance.

After this great tour, when he sent letters to the churches he had formed, the most powerful incentive to reformation of life, to increase in scripture knowledge, was the mercy of God and the love of Christ, the one in giving Him, the other in shedding His own blood to confirm the covenant of the promised possession.

He endeavoured to rouse the disciples at Rome to greater diligence, by reminding them of the confirmation of the covenant in the blood of Jesus, and that their acceptance of God's gracious offer, through Christ, had constituted them joint heirs with Him of life and inheritance. For this he himself had suffered the loss of all things; was bound with a chain like a common slave at Rome; yet counted he nothing dear to himself if he might only win the prize.

As he stood before Agrippa he was careful to show that the charge against him had relation to the promise made of God to the Hebrew fathers. In addressing the Galatians, he sought to restore them from their foolishness and bewitchment by arguing that nothing, not even the law of Moses, could disannul the original declaration of God establishing the covenant in the hand of the Seed. But it is not needful to allude to all the particular instances in all the epistles; they all, more or less, speak with great clearness, showing that life everlasting and this world are in store for the obedient believers of the gospel.

"Therefore, let no man glory in men; for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours," 1 Co. iii. 8.

BRO. WILLIAM ELLIS AND THE EDITOR IN SCOTLAND.

Friday, 19th June. After some nine hours whirling and whizzing through fields well tilled and richly clad with young corn, grass, and root crops, towns of murky hue, and the deafening roar and clatter of iron works; peaceful villages, dales, dizzy viaducts, wooded slopes, and heights, we crossed the historic Tweed, and quickly came in sight of "the grey metropolis of the North." The sun had just sunk behind the ridges of Fife separated from us by the blue-grey waters of the Forth, purpling the haze that draped the Pentland hills, which formed the opposite horizon. Another hour, and we were transferred to the welcome and hospitable abode of Sister Steele, in the Haymarket.

For the first time we now saw the wife of our late brother, James Steele, to whom is really due the honour of introducing to the brethren about seven years ago, the view of the Christ contended for in these pages. Bro. Steele taught that Jesus was God's Son, and absolutely sinless. Would that he were now living to see how the doctrine he so firmly espoused and temperately set forth is making headway on this and the other side of the Tweed, and also over the vast Continent of America. At Sister Steele's we were introduced to Bro. and Sister Milne. Though the night was far spent, a couple of hours were passed in pleasant converse upon the truth; and it was said that many of all parties desired to see and hear us for themselves. We retired to rest with an agreeable impression.

Saturday, 20th. The first person visited this morning was Sister Somerville, whom we found very snugly installed as a guard or keeper of a large cattle market. Our attention was attracted by a pet lamb in the house, of considerable beauty. The animal, we understand, is kept by her for a distinguished sculptor in the city. It was facetiously remarked that the lamb did not recognise "the wolf in us; but some may charitably reply that the reason was our being "in sheep's clothing." Sister Somerville received us very warmly, but did not give us much room to hope for a very cordial reception in certain quarters.

We were next introduced to Sister Armstrong, who keeps a draper's shop. Here a Christian spirit was manifested, and in the brief conversation which ensued it was clear to our mind that much that had been said and done was regarded as quite out of agreement with the spirit of Christ. There seemed to be a wish to weigh and consider, and no sympathy whatever with manifestation of heat and anger, of which so much has appeared.

In calling at the house of Bro. Chas. Smith, we found ourselves face to face with a lady who seemed very anxious to interrogate, and we interposed no objection, but answered the questions put. Sister Smith seemed much surprised to hear us assert that the Editor of the Christadelphian and some of his coadjutors had affirmed Jesus to be a sinner; she herself did not believe any such doctrine, nevertheless, she thought there was sin fixed in the flesh of our common nature. Being requested to speak, we briefly explained that inasmuch as Adamic fatherhood placed us under Adamic penalty, another fatherhood released us from that penalty, so that while by nature Jesus stood related to all mankind, and to the royal house of Israel in particular, He was legally free from the condemnation resting on all, by reason of the literal fulfilment of that prophecy which said, "I will be to Him for a Father, and He shall be to Me for a Son." If the first fatherhood had one result, it was clear that the other fatherhood must have the opposite result. This was felt and acknowledged to be a difficulty.

Bro Smith entered, and the conversation took another turn. The interview was quite pleasant, and we were not hopeless of good following. It was patent to us that there is not much real unity on the question between these people and the Editor of the Christadelphian, and perhaps but for some secondary motives the proverb would soon be realized, that "a house divided against itself cannot stand."

A Sister Mitchell was next called upon, but nothing passed beyond an exchange of friendly greeting. A very agreeable two hours were spent at the house of Bro. Wood, of Joppa. Here there was a hearty welcome and generous hospitality. It soon appeared that Bro. Wood was nearer to our views than many, and that he could not approve of the Birmingham procedure. He had not read the Lamp, nor did he read the Christadelphian, but expressed a desire to see the former. After some explanations and exchange of thought, we took the tram and returned to the great city.

We omitted to say that, while at Bro. Smith's, we placed ourselves at the service of all parties, if desired to deliver a public lecture on the now somewhat popular subject of the non-eternity of torment,

also to meet any of the brethren here who hold opposite views of the Christ, to reason quietly over the matters in question; but "there was no voice, nor any that answered." We shall see soon what is to be done.

Sunday Morning. We were not aware on arriving at Edinburgh that there were half-a-dozen persons really in sympathy with us, so that it was an unexpected pleasure to find that the whole of the meeting in Calton Rooms was on our side, and that there was an opportunity for fellowship. The presiding brother, Mr. James Milne, after a few remarks preparatory to the breaking of bread, invited us to address the meeting, kindly intimating that, as there would be a larger meeting in the afternoon, he did not require us to say more than we felt could be done with ease. The portion read, after a few preliminary words of greeting, was the first eleven verses of the first chapter of Peter's second epistle. We then handled the important matters in each verse consecutively. There were two branches of knowledge mentioned – a knowledge of God, and a knowledge of Jesus our Lord. Through these there was a promise of favor and peace to be multiplied. We, by adoption into Christ, had escaped the corruption which is in the world through lust. This passage had perhaps a greater breadth of meaning than might be thought. Corruption through lust, or desire, entered the world in the days of Adam in Eden, but from that we were delivered by Christ. The items enumerated by Peter, beginning with faith, and ending with charity, were touched upon, and it was especially urged that we could not only develop those graces, but could cause them to abound, and that this, the Apostle taught, was necessary if we would be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. It was painful to hear some, while evidently priding themselves on their spiritual walk, teaching the uselessness of our trying to do anything pleasing to God. We could walk either "in the flesh" or "in the spirit," and seeing that we professed to have been delivered from the flesh and to be "in the spirit," it was incumbent upon us to "walk in the spirit." This address occupied little more than half an hour. After lunch we were taken by Bro. Ellis to the top of Calton Hill. The view from here is very fine, embracing sea and land in such arrangement as is not surpassed in many parts of Great Britain.

Afternoon. The meeting alluded to in the morning was commenced at half-past two, and continued up to nearly five o'clock. The object of it was to afford an opportunity to us to give an outline of our present views of the Christ, and then to answer any questions which might arise out of this sketch.

As this matter has appeared so often, in a variety of shapes, we shall not re-produce it here. The company consisted of some from all parties, Union Hall, Temperance Hall, and Leith. Our remarks were attentively listened to. There was at first a little hesitancy in speaking. The first question was asked by a Bro. Gordon, from Temperance Hall: What did Paul mean by dying unto sin once? The answer was: Dying for sin or as a sin offering. The "once" was in contrast to the frequent dying of sin offerings under Moses' law. This "unto sin" was similar to "made sin" in another place, which really meant made a sin offering, the word for sin being used hundreds of times in that sense.

What was intended by, "Death hath now no more dominion over Him?" Did not this imply that death once had dominion over Jesus; and when was it? Well, death had dominion over Him for three days. This appeared unexpected, the idea seeming to be that it had dominion over Him while He lived.

The same gentleman then asked whether death did not free a man from sin? We answered that it did, and from everything else also. But death alone did not throw away sin, and enable him to rise free from it. A wicked man would rise as wicked as he died. The death of a sin offering freed the sinner, hence those who are dead with Christ are free - free from condemnation, if they walk not after the flesh, but after the spirit.

Another gentleman enquired what Paul meant by serving sin with the flesh and God with the inner man? If Paul was considering himself as an unregenerate person, he contended that he had no inner man. We replied that the inner man signified a knowledge of what was right; the flesh meant an inclination to do what was wrong. From this conflict the Apostle then describes himself as being delivered. That is, through the gospel as a motive power, he resolves to keep under his body, and to walk in the commandments of Christ, so that while the outer man perished the inward was renewed day by day. To this answer Mr. Dew made no objection.

Thus far our answers appeared to be considered satisfactory. Mr. Laing then asked several questions, but inasmuch as they were not thought to be within the scope of the object of the meeting, they were withdrawn, to be put at a more convenient time. Mr. James Cameron then rose and made a few very sensible remarks. He hoped this controversy would help many to think for themselves. Too much had been taken for granted. He held that, as regards sinful flesh, there was no such thing: it was impossible and absurd. He thought Mr. Tumey's explanation of that point was "quite good." It was then proposed to form a committee, who should procure a Hall, and that we should deliver a public lecture on "The Destiny of the Wicked," for the spread of the truth, and without reference to any party or to any existing differences.

After the dissolution of the meeting we had a little private talk with several, and found that the effort was not in vain. A number of Lamps were sold, including the back copies. Late at night we were told that the Temperance Hall people had resolved a fortnight ago to have no more to do with this question; but resolutions are perishable thing's, and cannot stop the progress of truth. It was very like an abolition of the resolution to see so many of the Temperance Hall friends at the meeting.

Monday, 22nd. Bro. A. Tait resides at East Linton, about 23 miles from Edinburgh, in the direction of Berwick. On coming into the city on Friday last, we had addressed a copy of the July Lamp: "A. Tait, Esq. With the Editor's best regards," - and thrown it out of the carriage window on to the platform as the express flew past. When the train stopped at East Linton station this morning, Bro. Tait was on the platform, glad to see us, but sorry he could not spend the day with us, as he and his wife were just called to a marriage. As they were about to proceed in the line of our return, we were invited to join them. Mrs. Tait received us very kindly, and spread her table with good things. Our short conversation was pleasant, reviving many things which had been forgotten through, the changes of fourteen years since our first visit. Bro. Tait expressed a strong desire to have a day with us, and gave us a general invitation. We bade the Taits good-bye at Longniddry station, where there is a branch line for Haddington. Bro. Ellis, acting as guide, took us to the Post Office there, kept by Bro. R. Armstrong. Disappointment met us here again. Bro. Armstrong was gone away to a funeral at the place we had just left, and would not return until an hour at night too late for us. We retraced our steps oppressed with dust and heat, and took the next train for Preston-pans the stopping station for Tranent, about a mile off over the hill.

Tranent could once boast of a large meeting, the principal pillar and support of which was Mr. Robert Strathearn. Adverse changes have somewhat diminished the body, and Bro. Strathearn is just about to take his departure for California, there to end his days with his son. He was away at Glasgow, making arrangements for his passage, which deprived us of the pleasure of seeing him that day. Miss Strathearn, his sister, well known to our guide, was highly pleased to see us and very sorry her brother was not at home, for "he was so very anxious to see Bro. Turney." It was now about five o'clock, and there was no tram for Edinburgh till eight. Bro. Cornwall came in to tea, and we were soon drawn into serious conversation, particularly upon the Christ. Bro. Cornwall expressed himself clearly on the subject, and as far as we were able to see, is in perfect harmony with us. He remarked that our arguments had not been met, and he believed could not be. Miss Strathearn was of the same mind, and both deeply regretted the bitter animus displayed in the Birmingham pamphlets and in the Christadelphian. This interview left a pretty distinct impression on the mind of Bro. Ellis and myself that there was in the Tranent ecclesia a generally strong feeling in favor of our position. Bro. Cornwall ordered a supply of Lamps from the first. It was arranged that we should go again on Sunday, and deliver a lecture to the brethren and the public on the subject: "The Redemption which is in Christ Jesus."

Being about half-past seven, we set out for the station, accompanied by Bro. Cornwall. He reminded us that we were crossing the battlefield of Preston-pans, fought in the year 1745. On the right stands the house of Colonel Gardiner, who fell dead, from a ball through his neck, a little way off, at a spot marked by a thorn then standing. Bro. Cornwall described the route round the back side of the hill taken by the rebel forces; showed us the white chimney of a farm house in the distance where they entered the field, part of which was then a morass, and took the royal troops by surprise. That was a bloody day: a day of cleaving and hacking of heads and limbs. Now all is peace. The green corn clothes the once reddened ground; but a lively imagination brings the furious warriors to the surface again, and hears the harsh clang of their heavy arms.

When we stepped on to the platform at Waverley Street, Mr. James Cameron and Mr. William Laing were waiting to see us. Mr. Cameron had sketched a placard for our public lecture in the Odd Fellows' Hall, on the following Wednesday night. They accompanied us to our lodgings, and said, "Good night." It was now drawing towards ten o'clock. The guide and his less robust and wiry charge refreshed themselves with a meal, and were about to retire, when in came Mr. Philip Brown, as messenger from the brethren at Leith, and informed us that it had been arranged that to-morrow night we were to go there and address the brethren on the Christ question. This was their unanimous wish. Before Bro. Brown brought this word, our guide read a letter from Glasgow, stating that the Victoria Hall had been taken for next Sunday afternoon and evening, one lecture by himself the other by us. This was premature, and could not be complied with in consequence of arrangements already made. Bro. Ellis wrote to Glasgow to that effect, postponing the lectures to the 5th July. Another day was done. Bro. Ellis thanked our heavenly Father for all His mercies, asked His "blessing upon us and all our relatives, and upon our present efforts to give a clearer knowledge of God and Jesus our Lord.

Tuesday, 23rd. Tired with the previous day's work, we remained indoors trying to create nervous energy for the Leith meeting in the evening. A shower in the middle of the day laid the dust and made all

things fresh. About seven o'clock we mounted a tramway car, and were soon after in a comfortable upper room in Mr. Russell's house. Towards eight o'clock the brethren and sisters began to drop in, and the room was filled all round. The disposition to hear was excellent. Being permitted to address the brethren sitting, we drew to the table, read the twenty-third and fourth verses of Romans iii. and began to expound the matter in order. The address, together with some remarks beforehand, occupied two hours. It is, of course, out of the question to think of re-producing it here. We may remark, however, that several Psalms were considered which appear to accuse Messiah of innumerable evils and sins. Terms were defined. Iniquity is the commission of wrong or the omission of right: could either of these be said of Christ? By no means; therefore Christ had no connection with iniquity on that score. Iniquity was not a physical property; it was not something existing in flesh; it was crime. Turn to David. Was the language here descriptive of his character? Could we say that his crimes or sins were more than the hairs of his head? If we did say so, how were we to understand the other statement about him, declaring him, with one or two exceptions, to be a man after God's own heart? It seemed impossible to refer this statement either to David or Christ in the sense now presented. That being the case, how ought it to be taken? Well, we believed it to point to Messiah, but in a very different manner; still in a manner which to our mind perfectly agreed with all the scriptures concerning Him.

When the Almighty laid iniquity on the head of a victim, the iniquity became the victim's, and was no longer the people's for whom the victim was offered. So it was with Christ; on Him His Father laid the iniquities of us all. He carried these to the tree; He bore in His body the chastisement due to us; and by His stripes we are healed. This ought to move the most obdurate heart: there is no love so vast and deep as this.

Then there was another thing to be noticed, namely, the usage of the Hebrew language. My rebellion often meant the rebellion raised against me; my wrong, the wrong done to me, and not the rebellion I had raised, nor the wrong I had done.

The Psalms, therefore, to which attention had been directed would if viewed in this light, offer no difficulty, but would agree perfectly well with the words of the prophets and the apostles, who tell us that the sins of the whole world were laid on Jesus Christ.

Bro. Ellis made some pointed remarks, which had the effect of clinching what was said.

A number of questions were asked, evidently for the sake of better understanding. The conduct of the meeting was most exemplary. Everything was answered and explained; and it was plain to be seen that our wish to make the brethren fully understand us was highly appreciated. It was now growing very late, and we had to return to Haymarket. The meeting was closed with prayer. We were very cordially shaken by the hand and thanked for our exposition. It is hoped that those present understood and believed what was advanced.

Wednesday 24th. The following advertisement appeared for two days in The Scotsman and another paper: "DESTINY OF THE WICKED - Scripture opposed alike to eternal pain and universal restoration." Lecture by Mr. Edward Turney of Nottingham, Oddfellows Hall, Forest Road, Wednesday Evening, at eight. Collection to defray expenses." The committee were Messrs W. Ellis, J. Cameron, P. Brown, Gordon, W. Laing. Bro. Ellis filled the chair. There had been small placards as well as newspaper advertisements. The Oddfellows' Hall is a new and elegant building; the lecture room seats 270. The number present was said to be something over 240, all parties in connection with the truth being well represented, and a very respectable gathering besides. Bro. Ellis invited those of the audience who could to unite with him in asking the Divine blessing on what was about to be done. He then made a few suitable remarks, and called upon us to proceed. We read the 49th Psalm, and began to reason upon different statements therein. This led naturally all over the Book. We were informed that a number of Restorationists of Mr Mitchel's party were present, and it was said they received what would not be very tasteful. The attention throughout was perfect, and approval was marked by applause at the close. The lecture occupied about an hour and a half. The collection amounted to £1 2s Id., which was a trifle above the charge for the Hall; printing had to be paid for besides. After the lecture many of the audience stood in groups about the Hall; several of the more interested spoke to us, wishing us to lecture again. Thursday 25th. At 10.15 this morning we took the express train for Galashiels. The first part of the name. Gala, is the name of a small river which rises about 16 miles out of Edinburgh gradually widening and strengthening as it ripples over its stoney bed until it reaches the town, near to which it falls into the Tweed. The last part name, shiels, signifies shepherds-huts, or places of protection. Many of these were once seen in the district, affording a shield or shelter to the guards of their flocks as they fed among the surrounding hills. The route is grand, nothing can surpass this scenery for richness of cultivation. The fields are tilled to the perfection of well-kept garden and the plough has gone over the highest summits. The largeness of the trees at once strikes the tourist. With the exception of a few high hills, at present

distinguished by "the line of confusion and the stones of emptiness," the whole land hereabout is "the perfection of beauty."

The line of railway is remarkable for its numerous and sharp curves, but speed is not slackened on this account, so that at times there is a considerable oscillation. A lady in our carriage appeared to be in quite a fright the whole journey. We understand that complaints have often been made of seemingly reckless running. The river Gala is more tortuous than the railway. Our guide pointed out that, in his journey of only some 34 miles, the line crosses the river seventeen times. The very bright weather at ten o'clock soon gave place to heavy thunder showers, and when we left the carriage at Galashiels the rain came down in torrents. Bro. Adam Melrose was waiting to meet us. We had no umbrella, and he insisted on walking through the heavy rain to give us the benefit of his. In true Scotch fashion the bare-footed children took advantage of the overflowing channels to wade up and down the streets.

After a while, Bro. Melrose took us to see Bro. James Bell, the oldest representative of the truth here, and who has suffered much for it in one way or another. Prejudice is much stronger in small than in large towns. Bro. Bell is a man swift to hear and slow to speak. He heard us patiently, and then said in a deliberate manner; "Well, this is different to what I understood Brother Turney as teaching. I have never seen redemption in that light; it is clear and beautiful. I can see that you are deeply imbued with it, and that you have power to make other people understand it too. Bro. Roberts will not be able to hold his position against this.

Bro. Melrose now took us back to his house to dinner. Mrs. Melrose had kindly provided for our bodily wants. It was manifest that the true Christian spirit was in this house. The rain still poured down, and the lightning flashed through the room at intervals; but by and by the sky grew lighter, the storm rolled away, and the sun shone out. Bro. Melrose hired a wagonette and driver and took us through one of the most lovely pieces of scenery we have ever beheld. On the right hand the land rises high up, parted here and there by most picturesque ravines; the slopes of the mountains are thickly covered with great variety of wood, draped with a hundred shades of green. The cattle in the pastures at the bottom looked as clean as if they had been washed. The best positions on the sides of the hills are occupied with the castle-like mansions of men who a few years ago had nothing, but, by their industry and perseverance in wool manufactures, have risen in wealth to the height of princes. Conspicuous among these is the magnificent residence of Mr. Murray.

On the left, deep down in the valley, rolls the silver Tweed, the home of thousands of salmon. The river was unusually low, and passable at several places. On the other side stands Abbotsford, the mansion of Sir Walter Scott. Up beyond, to left and right, we have a fine view of the lands and woods, all laid out by Sir Walter himself; while stretching along the Tweed side for three miles or more is thick wood in great variety. The sweet and delicious limes, the plane tree, the light green ash, the tall Scotch fir, the larch, the massy, upright, and gradually tapering silver spruce of deepest green, the warm copper beech, and, lingering still, the gay laburnum in full bloom.

We come at length to the house. To describe this would be to transcribe some part of the best guide books. The attendant conducts visitors through at a charge of one shilling each. The study and library made the greatest impression on us. The large leather-covered arm chair, with its legs tied to the desk in front, to prevent visitors sitting in it, where the giant of letters brought forth his big ideas, drew his fine and accurate lines of life in every phase, painted the unsurpassed views of his own country, and left a name and an interest that will, perhaps, continue while the earth has a man upon it. The study is a lofty room with a gallery all round. The books are in several languages; we noticed many French authors. The library contains 20,000 volumes, all of Sir Walter's collecting. Valuable and antique furniture, rich presents of various kinds, from kings, poets, and painters are seen all over the room, and the general effect is one of melancholy pleasure. Everything here seems favourable to that style which characterises Sir Walter's writing's. But we must not allow ourselves to be drawn away by a further notice of Abbotsford. Taking carriage we drove on to Melrose, visited the Abbey, passed through Darnick, and, by the opposite route to that on which we set out, returned to Galashiels.

Bro. James Bell was so interested with what we had said to him in the morning, that he had anticipated our wishes, and telegraphed for Bro. James Alexander to come by the next train from Stow. When we got back to Bro. Bell's he was arrived, and after tea we were desired to say the same things for his benefit. This done, he asked us several questions. He distinctly said that he did not believe in the doctrine of sinful flesh; he admitted there was great force in some of our arguments. He had not read the Lamp, but wished to have it sent that he might do so. Bro. Ellis took orders also for all the back numbers from brethren Bell and Melrose. It was frankly admitted that they had never heard any such satisfactory exposition as we gave of several passages of scripture, particularly of things in the Law and in the Psalms, and they all, except Bro. Alexander on one or two points, said they perfectly agreed with our position. It

was now nearly nine at night. They accompanied us to the train and said farewell. Bro. Alexander would have to walk home after that, eight miles over the hills, as there was no conveyance. This is a clear proof of his earnestness

Friday, 20th. We spent to-day in visiting different places of interest in the city. We whiled away several hours in the castle. There are few finer views in the world than those commanded by these lofty heights. The new part of the city has a right royal look about it, and the gardens on each side of the railway running through the heart of it gives it quite a paradisiac aspect. In the middle distance lies the Forth, seen for nearly half its length with the naked eye, when the wind carries the smoke of the town in the right direction. A prominent feature in Edinburgh is its numerous magnificent hospitals for education; and the Grecian style of the architecture of several of its public building's forcibly reminds the tourist of Athens and Corinth. We visited the chamber where King James was born, looked out of the window from which he was let down several hundred feet in a basket, and carried off to Stirling Castle; also the room where the crown worn by Robert Bruce, several valuable jewels, and arms are shown in a large glass case surrounded by strong iron grating; the half-moon battery containing a gun fired by electricity at noon, also the old cannon supposed to have been forged at Mons, in France, by the side of which, lie some specimens of stone shot a foot or more in diameter. In the chapel of Saint Margaret the attendant tries to sell you the life of this Saint for four pence, but when one has seen bulky volumes devoted to the sayings and doings of thousands of saints, and does not believe either in their present existence or in a tithe of the stories told of them he is not anxious to give four pence for a pennyworth of printed stuff of the same stamp.

The afternoon passed almost imperceptibly as we strolled through the National Gallery of Paintings. It would gratify us to stay a week among such a collection. The unfinished picture of John Knox administering the Sacrament struck us particularly. The expression of those round the table, especially of Knox, is wonderful. We should have, now-a-days, to travel far to find a living counterpart of the fire, pathos, and resolution here depicted.

The city chambers contain a vast library underground. The library of the writers to the signet, which is in an upper chamber, the attendant told us, had about 95,000 volumes. In the underground library is the manuscript of "Waverley." It is bound. The writing is clear and good, very orderly, and, as far as the pages open go, has very few corrections.

In the Free Church Assembly Hall a prayer meeting was being held. The interior is elegant and very spacious; the ceiling carved and thickly set with heavy pendants. The general effect is heavy, but the acoustic properties appeared to be very fine; the smallest sound reached us in the farthest corner. At night we received a visit from a young Bro. Grant, of the Temperance Hall, with some written questions from his brother at Grantown. Mrs. Steele asked the young man whether he had anything to enquire about? He answered, No. She said, You still believe Christ's flesh was sinful flesh? Yes; my mind is made up. That does not lower Christ in my estimation. Bro. Charles Smith and his wife came in; also W. Laing. A little conversation sprung up of a general and agreeable nature, and thus the day ended. Saturday, 27th. This morning we were about to avail ourselves of the kind invitation of Bro. Tait, mentioned already in this journal, when a long letter was handed to us from which we transcribe the opening sentence - "23rd June, 1874. North British Railway, East Linton Station. Dear Brother Turney - In reflecting on what passed yesterday, I have come to the conclusion that I don't see any necessity for any further meeting between us on the truth."

To this letter we posted the following answer: - "76, Haymarket Terrace, Edinburgh, June 27, 1874. Dear Bro. Tait, I have just received your lengthy communication, and the note enclosed with it from Bro. Armstrong to you, for both of which I am obliged to you. As you do not wish to see me I shall not come. You have a perfect right to recall any invitations you give, and although you proposed not I, that we should spend a day with you to hear you, according to your own wish, "go thoroughly into the whole matter," seeing that, on reflection, you are not inclined to do so, I have nothing to say against it. You may also give my kind regards to Mr. Armstrong, and tell him that I should be very sorry to annoy him, even with what I believe to be of vital moment and that, had I found him at home, I should have done with him what I did with you, and do with all others, hear patiently what they have to say, and speak if desired. You and he are the only persons I have met who have refused to speak on the subject or be spoken to, and I feel deeply sorry for your own sakes. I should have been very glad to hear your whole mind, and if I had not been able to impart to you any useful knowledge, perhaps I might have benefited by your remarks. I shall always remember with pleasure your kindness and hospitality. With kind remembrances to yourself and Mrs. Tait, believe me, yours sincerely, EDWARD TURNEY.

Not being wanted at East Linton, we took advantage of the leisure to visit several museums, including the Phrenological. While inspecting the coffin of an Egyptian mummy, our attention was attracted by the literal translation and explanation of the hieroglyphic reading, in which this occurs:- "My abomination

(the thing which I abominate)." This reminded us at once of the exposition we had been giving of certain sayings in the Psalms - Mine iniquity, that is, the iniquity laid on me; and so forth. The relation of the Arabic to the Hebrew tongue causes many similar usages in both languages.

We met with Mrs. Oliver, and, at her request, gave some explanation of our views; also with Mr. Blackball we had a street talk, and he thought of going out to Tranent to-morrow, to hear us on "The Redemption which is in Christ Jesus." In the evening we saw Bro. David Brown and his wife; he purchased all the back numbers of the Lamp, and became a subscriber.

Sunday, 28th June. The only available train for Preston-pans, the station for Tranent, leaves Edinburgh at 8.15. The meeting begins at 12 o'clock, so that betwixt 9.30, the time of our arrival, and meeting time we conversed a little with Bro. Robert Strathearn, who introduced several new (to us, at least) points of doctrine, which we intend to consider fully at leisure. There was an immersion this morning. As Bro R. Strathearn's house was empty, his goods having been sold off in consequence of his departure for Santa Barbara, California, we stayed at Bro. Cornwall's, and were most hospitably entertained, the hour for assembling together to break bread drew nigh; we adjourned to an upper room in the village and found it nearly filled with brethren, their wives, and families. Reading, singing, prayer, and the breaking of bread were gone through "in the spirit," and then we were called upon to address the meeting. A number of fresh people had come in and Bro. Strathearn informed us that many strangers were present, and hoped our remarks would be adapted to their case as well as to the brethren. The exposition, which occupied an hour and ten minutes, was listened to with very close attention. The play of their countenances spoke approval, which was afterwards confirmed by many a decided shake of the hand, with "Thank you, we have been delighted, but when are you coming again?" The number of the names is about forty, and not one word or look of dissent was heard or seen. The whole body is one with itself and us on this grand subject: - "The Redemption which is in Christ Jesus." The great satisfaction to us as regards the Tranent brethren is that this always was the leading doctrine with them, though some outside attempts have been made to smothery. It has always been there, but required bringing out more boldly. We trust that this effort will "stir up their pure minds by way of remembrance." Bro. Strathearn's departure is deeply felt. The impression you cannot help having of him is that he is a good man. The brethren had made him a very handsome and valuable present of a clock. On the front is a silver plate with an inscription setting forth the occasion of the gift. The inhabitants have also presented to him a beautiful gold watch and chain. He is beloved by his brethren and respected by all. Our train did not leave for Edinburgh till 7.15 p.m. The meeting broke up at half-past two; the interval was spent in agreeable converse on the scriptures, etc., and a walk out to see the extent of the town. Brother Ellis had a parcel of the Lecture on the Sacrifice of Christ, all of which were sold and more asked for, and twelve whole sets of the Lamp are to be sent on. This makes twenty-one sets of the Lamp disposed of by Bro. Ellis since we left home only a week ago. We thank God, and trust that this is but the earnest of our work in Scotland.

[To be continued.]

THE RAISING UP OF PHARAOH, AND THE HARDENING OF HIS HEART.

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth. Ro. ix. 17. It will be allowed that this passage is one of those in Paul's writings "hard to be understood." That mode of interpretation which borders on fatalism, is thought to have a strong support in the above words and to a superficial reader the arbitrary action of the Almighty, regardless of the will of man, does appear to be inculcated. If an objection be made, we are reminded of the Apostle's other language, in which he teaches that we are the clay, and God is the potter; that for us to find fault is as unreasonable as for the vessel to say to him that made it. Why hast thou made me thus? But, while reverently acknowledging the creative power of God, and His perfect right to make such use as seems good to Him of the works of His hands, we feel bound to demur to the doctrine that man is absolutely of no more account than literal clay in the hand of the potter, which may be fashioned and marred to suit God's taste. We are sure that whatever God does is done in accordance with wisdom and kindness. To act despotically, without any consideration for the senses of man, is undoubtedly to abolish his ability. This is utterly incompatible with God's invitation to man: "Come now, and let us reason together saith the Lord."

We have never been able to satisfy our judgment that the raising up of Pharaoh signifies that God brought him into the world for the express purpose of making him an execrable monster, and that for the sole object of displaying His mighty power. However, there is nothing incorrect or uncharitable in saying that such a sense has often been put upon the text. If the case really stood thus, would not all that solemn entreaty, all those dreadful threatenings by Moses, be made a mockery? And would not the Creator be presented to us in the aspect of infinite cruelty? An affirmative answer is the only answer we can rationally and conscientiously make.

The sense of the passage seems to turn upon the words raised thee up. The Greek word used by Paul does not require us to believe that Pharaoh was raised up from birth to be a cruel tyrant. It may be taken in a very different sense. We believe that the Almighty raised up Alexander, Nebuchadnezzar, Attila, Napoleon, and such-like characters; that is, that He raised them up to power. He does not create wicked men, but finding such always at hand, He exalts them to the positions necessary for the accomplishment of His purposes, and protects them till their work is done. The words used in the Septuagint signifies, ‘thou hast been preserved.’ In some instances this seems strikingly manifest. Napoleon, for example, took poison at the time of the Russian campaign, but it was found to have lost its strength; and again on the plains of Waterloo he purposely exposed himself to the hottest fire, but no shot touched him.

For this same purpose have “I raised thee up;” is also suggestive of the idea that this particular Pharaoh might not be of the regular royal line, or the blood royal, but that like Napoleon, God raised him to the throne of Egypt, seeing he was the right sort of instrument to bring about the necessary state of mind, on the part of the Hebrews, to cast off the yoke of bondage. We are not able to give positive proof of this, but there are some facts which seem to admit of the inference.

The word Pharaoh is said to be the title of office common to the Kings of Egypt; and that the scripture speaks of several Pharaohs, cannot be doubted. We may distinguish four; the first of whom flourished in the days of Abraham; the second, he whose dreams were interpreted by Joseph; the third, “he who knew not Joseph,” and gave command for the destruction of the Hebrew male children; the fourth, that Pharaoh before whom Moses stood, when 80 years old, to demand the release of Israel. It appears to be the daughter of the third, of whom Josephus speaks, informing us that her name was Thermutis. Possibly her Father had no male issue, as she adopted Moses to be her son. Josephus indeed states that she presented Moses to her father, as one that should succeed him in his kingdom. The same historian also says, that, previous to the birth of Moses, the royalty had been transferred to another family. - Antiq. c. v.

Concerning the hardening of Pharaoh’s heart, we find it impossible to concur in the arbitrary view previously referred to. In several verses it is said, “Pharaoh hardened his heart;” and this must be reconciled with those other verses which say, God hardened the heart of Pharaoh. Having regard to the interviews of Pharaoh and Moses, we should not hesitate to cast all the blame on Pharaoh. The mind shrinks from the slightest admission that God was the author of such obstinacy and rebelliousness, which He afterwards punished. Boothroyd translates the text, “God suffered Pharaoh’s heart to be hardened.” It should seem that this is the sense intended: “But when Pharaoh saw there was respite, he hardened his heart, and harkened not unto them; as the Lord had said.”

This hardening, therefore, appears to be not direct and arbitrary, but consequential and conditional. In this case, cause and effect look almost like one and the same operation; but there are other cases analogous, wherein we readily perceive the difference, and recognise the justice as well as the power of God. In Thessalonian, Paul declares the fate of those who “received not the love of the Truth, that they might be saved.” And, for this cause, God shall send them strong delusion that they should believe a lie; that they all might be damned that believe not the truth, but had pleasure in unrighteousness.” Pharaoh had enquired who the God of Israel was; and by Moses and Aaron God had made His power known unto Pharaoh. Pharaoh therefore, occupied the position of those mentioned by Paul, in these words: - “When they knew God, they glorified Him not as God; neither were thankful; but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into any image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore, God also gave them up to uncleanness.” And as Paul further says, “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient” Ro. i. 21-24, 28. What the wicked choose to do after ample warning and remonstrance. God will not hinder; He suffers them to walk in their own ways, and in this sense, He may be said to have hardened Pharaoh’s heart. He could have destroyed him in a moment, but His purpose required such a wicked agent to oppress Israel, and turn their attention to the offered deliverance. This purpose was fulfilled by preserving Pharaoh’s life, and giving him over to that “reprobate mind” which he preferred to the mind of God. If these observations succeed in throwing any light on this difficult text, we shall feel glad. Any view of God’s character which seems contrary to reason

is very painful, and whatever goes to change such view for another in harmony with justice, brings relief to the mind. EDITOR.

DID ADAM EAT OF THE TREE OF LIFE?

As the negative answer to this question appears to have neither testimony nor sound inference in its favor, it seems desirable to repeat it, so that particular attention may be drawn to what evidence exists on the subject.

The prevailing opinion among us is that our first parents never ate of the tree of life, and that lest they should once even touch it, and become immortal after they had sinned, they were expelled from the garden, and all access cut off by the defences of a flaming sword. Whether our progenitors did or did not eat of this tree, there is a feature in the prevailing idea just stated, which does not accord with a correct use of the terms in which it is couched; that is to say, that, by eating of the tree of life after they had transgressed, Adam and Eve would have become immortal. This is to affirm the immortality of sinners; and it has also been supposed that in this condition these sinners would have multiplied just as sinners do now, but there would have been no death; so that everyone who came into the world would be living, and always living, and multiplying throughout eternity.

This imagination presents a picture of society more horrible in one respect at least than the state things in the hell of popular belief, inasmuch as there no augmentation of numbers is made by natural means, while here the tide of immortal sinners would ever flow and never reach its height.

But we suggest that the phrase - "immortal sinner" is composed of two contradictory words. It would be ridiculously incorrect to speak of "righteous sinners." "These terms would be perceived by every child to make complete nonsense. Yet the phrase immortal sinners, is quite as far from making sense. As regards all human beings immortality is a reward: it is a state that can only be reached by the straight and narrow way that leads to life." Immortality is the very climax of righteousness; it is therefore at the farthest, possible distance from sin; an immortal sinner is consequently a physical and a moral impossibility.

That such a being is a physical impossibility is obvious enough by following sin to its inevitable termination. "The wages of sin is death." To the majority of the readers of these pages it is not necessary to remark that death is not life, either in one state or another, but that it is the entire negation of all being. Sin, therefore, leads to the extreme antipodes of endless life: it leads to endless death. To affirm the immortality of sinners is to propound a combination of eternal life and eternal nonexistence in a living being! If such a notion as this were seriously endorsed, there could no longer, we think, be any rational objection to the existence of the devil - the chief of immortal sinners. But the utter nonsense of the idea is no weak argument against such a monster.

Now, as to the eating of the tree of life, it is not said by Moses that Adam and his wife were forbidden to eat of it. But it is said that they were permitted to eat of every tree of the garden except the tree of the knowledge of good and evil. Boothroyd translates the original, "every other tree," which adds a little more emphasis still. He also gives "the tree of the knowledge" as the rendering of the latter clause. This seems conformable to the Greek Septuagint. Does not the prohibition of only one tree, and the permission to eat of every other tree, warrant the conclusion that Adam and his wife regularly ate of the tree of life? We think it does.

Before transgression, the first man and woman were corruptible living souls. They were capable of decay and death. It should seem that the eating of the tree of life would arrest the process of dissolution and that though corruptible, so long as access to the tree was not denied them, they would enjoy the vigour of life and continued youth.

No information is given respecting the kind of trees called "the tree of life," and "the tree of the knowledge of good and evil." It may be doubted whether such results belonged to the inherent properties of these two trees thus described. The general mode employed by God to impart instruction to men is by some visible, tangible means; and it may be not unreasonably conjectured that such means were adopted in the case before us. Jonathan was enlightened when he had tasted a little of the wild honey of the woods; but not because of the enlightening qualities of wild honey, but in consequence of the command Saul had issued to the troops, that no man should touch food that day. Though Jonathan was ignorant of this order, as soon as he tasted the honey the light revealed his crime; but the light or knowledge was not in the accumulated nectar of the wild flowers, but in the demeanour of his fellow soldiers.

Any tree prohibited by God would serve to bring home the knowledge of transgression; and the consequences would not proceed from the tree itself, but from the will of God, as the penalty for disobedience. So also with the other tree, the Almighty power put forth to arrest the natural effects of age in an organism capable of decay, was connected in the minds of our first parents with that particular tree; and the immediate expulsion from it need not suggest that Adam and Eve had never tasted its fruit, or that one touch would have sealed their deathlessness; but rather that to taste of it after the sentence, would have been, a contradiction; and therefore they were driven from the garden their return made impossible.

EDITIOR.

NOTES ON THE PSALMS. BY DR. HAYES.

THE book familiarly known and designated the Psalms, consists of a number of pieces of poetry, composed at various times by several authors, of whom David was the chief, and probably collected together into one volume by Ezra.

As the best evidence of its divine inspiration it is more frequently quoted or referred to, by Jesus Christ and the Apostles, than any other portion of the Old Testament. In the second book of Samuel, ch. xxiii. v. 2, David says, "The spirit of the Lord spake by me, and His word was in my tongue."

The Psalms have suffered much from imperfect translation, rendering some passages almost unintelligible, and the frequent substitution of the imperative for the Hebrew future has given false colouring to many others.

Prayer and praise are blended more or less throughout the Psalms, while the prevailing tone is plaintive, a circumstance arising, in part no doubt, from David's own trials and sorrows, but at the same time prophetic, to a large extent, of the sufferings of the Messiah.

The meaning of the titles affixed to the greater number of the Psalms has been the subject of much discussion among the learned, with results by no means encouraging, and certainly not in proportion to the amount of literary labour expended on them. Conscious, apparently, of the difficulties of the task, King James' translators have, in the Authorized Version, for the most part left the titles untranslated, and contented themselves with simply substituting English characters for the Hebrew. Fortunately, the point at issue is one not at all affecting the signification of the Psalms themselves, and for this reason, among others, no attempt will be made to follow the critics in this department of their researches, nor to add to the number of ingenious conjectures which they have hazarded. Neither is it intended in these notes to enter into the question of disputed authorship; for whether a particular Psalm was composed by Moses or David, or by someone else, is, in itself, a matter of comparatively small importance. Suffice it to be assured that, by whomsoever written, all were alike dictated by the same Spirit, and all are consequently of equal authority. Moreover, it will be convenient to speak as if David were the sole author, as indeed is the common practice in reference to the Book as a whole.

Commentators on the Psalms have dwelt much on their peculiar beauties as poetical compositions, the different periods at which they were written, as evidenced by the purity, or otherwise, of the Hebrew, its freedom from Chaldaisms, etc., while it is to be feared, in their admiration for the poetry, they have, in some measure at least, overlooked far higher considerations. It is as a Prophet and a type of Christ, and not as a poet that the writings of David claim special attention of the Bible student.

While partly historical, the grand theme of these songs of 'Zion, as indeed of all the Prophets, is the kingdom of God and His Anointed, the establishment of which, according to the everlasting covenant made with Him, ordered in all things and sure, David declared was all his salvation and all his desire. — 2 Sam., xxiii. 5. The Psalms abound with predictions concerning the Messiah, many of which remain unfulfilled to this day. David was a type of the Christ, not only as a sorrowing man, but also as a warrior and an anointed king. In the aspect of a sufferer all that David predicted concerning Him has been literally fulfilled, according to the record handed down to us in the New Testament. But in the two latter aspects just mentioned, Jesus has yet to be manifested. Alluding to the apparent failure of the covenant, which was all his salvation and all his desire, David thus writes in the 89th Psalm, verses 38 to 45, "But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strongholds to ruin. All that pass by the way spoil him: he is a reproach to his

neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast, also, turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened; thou hast covered him with shame." And in answer to the question. How long? in verse 46, it may be replied in the words of the Prophet Ezekiel, (xxi. 27,) "until he come, whose right it is; and I will give it him." When this period arrives the Lord will set His King on Zion, the hill of His holiness - Ps. ii. 6. And then, also, the time will have come for Him to execute the "judgment written." - Ps. cxlix. 9. Many well meaning persons, while professing to believe in the Lord Jesus Christ, entirely ignore much that is written concerning Him, "in the law of Moses, and in the Prophets, and in the Psalms." Yet Jesus, calling attention to these same writings, says, "all things must be fulfilled," and the scripture cannot be broken. David, though a man after God's own heart, shed much blood; and when Jesus appears the second time, the slain of the Lord will be many. Of this there is abundant proof in the book of Psalms, to say nothing of other testimonies.

"Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy Majesty. And in thy Majesty ride prosperously, because of truth, and meekness, and righteousness, and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee." - Ps. xlv. 3-5. What is this, if not calling upon the Lord Jesus to arm Himself and go forth to battle against His enemies? Also, in the 18th Psalm, verses 37 to 42, it is thus written, "I have pursued mine enemies and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise; they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They cried, but there was none to save them: even unto the Lord, but He answered them not. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets." And again. Psalm ex. 5, 6, "The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the Heathen, He shall fill the places with the dead bodies: He shall wound the heads over many countries."

With regard to His kingship, Jesus was put to death for asserting His claims to be the King of the Jews. Are those claims never to be vindicated? If such be the case, then the kings of the earth and the rulers have successfully rebelled against the Most High and His declared purpose of ruling the world in righteousness by that Man whom He hath ordained, and whereof He hath given assurance unto all men in that He hath raised him from the dead," can never be accomplished. The superscription which was written over the cross in letters of Hebrew Greek, and Latin, "This is Jesus, the King of the Jews," set forth a great truth, and none the less a truth because it has remained so long in abeyance. Its realization will solve a great political question, and settle for ever the long pending controversy between God and the nations. With these few remarks, by way of preface, the attention of the reader is now invited to the 2nd Psalm, which has been selected for comment on the present occasion, on account of the number and importance of the topics embraced in it. In this short Psalm of a dozen verses there is, indeed, matter for a volume.

2ND PSALM.

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

The above Psalm brings before the mind of the reader the existence of a great controversy between the Lord and His Anointed, on the one side; and the kings of the earth and the rulers, on the other. It is a controversy of a purely political character, having reference to the setting up of a king as ruler over the earth. The divine purpose, as set forth by the Apostle Paul, (Acts xvii. 31) is to judge, i.e., rule the world or habitable earth (*οικουμενη*), in righteousness by that man whom He (God) hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead." And addressing Him, the Lord says, in the 7th verse of this Psalm, "Thou art my Son, this day (of resurrection) have I begotten

thee," see Acts xiii. 33., Heb. v. 5. Micah v. 2. And in the words of the angel to Mary, Luke i. 31-33, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." See also, Jer. xxiii. 5, Ps. Ixxxix. 3, 4, 34-37.

Jesus, then, is the God-appointed ruler whom He has raised from the dead to sit on the throne of His father David, and Heir of all things, to whom is promised (verse 8) the heathen (nations) for an inheritance, and the uttermost parts of the earth for a possession. The meaning of the term anointed must not be lost sight of in this connection. It is the same as Christ, or Messiah, and signifies one set apart for a particular office, work, or purpose, and as applied to Jesus constituted Him both King and Priest.

That Jesus did declare himself a King, and was so understood by His contemporaries, is clear from the following testimonies, and on no other principle can the conduct of Herod and others in regard of Him be explained:

"Then said the chief priests of the Jews to Pilate, write not, the King of the Jews; but that He said, I am King of the Jews," Jno. xix. 21. "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He himself is Christ a King;" Luke xxiii. 2. "When Jesus, therefore, perceived that they would come and take Him by force to make Him a king. He departed again into a mountain Himself alone," Jno. vi. 15. "Where is He that is born King of the Jews?" Mat. ii. 2. "When the husbandmen saw the Son, they said among themselves, This is the Heir, come, let us kill Him, and seize on His inheritance," Mat. xxi. 38. And this declaration on the part of Jesus, that He was a king, necessarily brought Him into collision with the rulers of the time, and constituted the basis of their opposition. Had Jesus taught that He was the heir to a kingdom in the skies, or in some sphere remote from the earth (as numbers believe and teach in these days) His claims to kingship would not have troubled the world's rulers; nor would Herod have sought His destruction, had he not perceived in Jesus a rival to his own authority in the land of Judea.

The two first verses of this Psalm are quoted by the disciples, as recorded in the 4th chapter of the Acts, and applied by them to the events transpiring at the time of the crucifixion as a fulfilment of the words of David. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done," Acts iv. 27 28. A careful examination, however, of the things set forth in this 2nd Psalm, and a comparison of them with the occurrences which took place eighteen centuries ago, will make it evident that the fulfilment that took place at that time was only partial, and that a much more complete fulfilment is destined to take place in the future.

At the period of the crucifixion the kings of the earth and the rulers were permitted to carry out their purpose, and they triumphed. Blindly they fulfilled the scripture, and did that which the Lord's hand and counsel had determined before to be done. God did not then speak to them in His wrath, nor vex them in His sore displeasure. Truly, indeed, it may be said that the Lord laughed all their efforts to scorn by raising His Son from the dead. But the resurrected Jesus is not yet enthroned as King on the holy hill of Zion, neither has He yet received possession of the promised inheritance. He has been exalted to the right hand of His Father where He now sits, waiting until His enemies be made His footstool, Ps. ex. 1. When He returns from the far country, where He has been so long concealed, the world's rulers will be found as hostile to the Lord and to His Anointed, as they were in the days of Herod and Pontius Pilate, and leagued together in a vain attempt to frustrate the purpose of the Most High. In the words of the 3rd verse of this Psalm they will say, "Let us break their bands asunder, and cast away their cords from us." The language here used is very strong; it reads in the original, not, "let us break," etc., but "we will utterly break," etc. It is expressive of a fixed determination on the part of the kings and rulers of the earth to maintain the authority which they have so long usurped over the nations.

Thus will be inaugurated the battle of the great day of God Almighty, when the words of David and the vision seen by the Apostle John, as recorded in the Apocalypse, will be fulfilled. The kingdoms of the world are to become the kingdoms of our Lord and of His Christ, and He is to reign for ever and ever. But He is not destined to take possession of them by peaceable means, on the contrary. He will make war upon them and obtain them by conquest, as indicated in the 9th verse of this 2nd Psalm, and in Revelation ii. 27. But before the divine anger breaks forth against those who resist, a gracious proclamation is issued in the words of the three last verses of the Psalm, and alluded to in Rev. xiv. 6, 7, where John says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice. Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The same period is also spoken of by the Prophet Isaiah,

chapter 18, verses 3 and 4, "All ye inhabitants of the world, and dwellers on the earth, see ye when He lifteth up an ensign on the mountains; and when He bloweth a trumpet hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest."

The proclamation is however, unheeded, and the nations prepare for war; for John further testifies, Rev. xix. 91, "I saw the beast, and the kings of the earth and their armies, gathered together to make war against Him that sat on the horse, and against His army."

Blessed only will those be in that day who put their trust in the all-conquering King of Kings and Lord of Lords.

In the fourth verse of this Psalm the word translated 'Lord' is not the same Hebrew scriptures as in other verses, and for this change of term there must doubtless be a good reason. The word used in the original in the 4th verse is Adony, whereas in all other verses of this Psalm, where 'Lord' occurs, it is Yehowah (Jehovah). This word Adony is found also in Psalm ex. 1,5, and in many other places. Its significance is ruler, director, lord; from the verb dan, to direct, rule, judge. It is suggested that the reason of the change in this particular verse is, that, at this crisis, the Almighty, as the supreme ruler of the universe, laughs derisively at the opposition of the world's rulers, and sets up His own Son as the one King or Ruler over all the earth. This idea seems borne out by the language of the Psalm just referred to. "The Lord said unto my Lord (Adony), Sit thou at my right hand, until I make thine enemies thy footstool." (verse 1) "The Lord (Adony) at thy right hand shall strike through kings in the day of His wrath" (verse 5). In both these passages the term Adony is applied to the Lord Jesus, and has reference to His coming again to rule the world in righteousness. It is not until that period arrives that He takes unto Him His great power and reigns. Though born a King, He has yet exercised no regal authority over the nations, nor will He until He has first subdued them, and thus prepared the way for an enduring peace. But of this, more here after.

EXTRACTS BY ECLECTIC. ON THE SIN OF JUDGING OTHERS

Mat. vii.1. Judge not, that ye be not judged.

Men of the world are extremely apt to accuse the more strict and religious person of severity in judging them. "Is it not written," say they, "in that very book which you profess to follow, - 'Judge not, that ye be not judged'? Why, therefore, do you not obey your own Scriptures? We, for our part, judge nobody; while you, by being so severe, both on human nature in general, and on a multitude of individuals, betray a want of that charity which we deem the sum of Christian virtue."

By such language as this, many who are unacquainted with the superior strictness of Christianity, and travel in the "broad road," defend their own cause, while they pretend to be pleading that of the Gospel. "Judge not, that ye be not judged," is the most admired text in their Bible, and it is construed by them to mean, "allow me to lead an unchristian life, and I will allow you to do the same."

But it is a maxim, in examining Scripture, that one text must always be so construed, that other texts may stand. Let it, therefore, be noticed that our Lord hath said of Christians, "Ye are the salt of the earth;" "Ye are the light of the world;" "Ye are as a city set on a hill, which cannot be hid." Did Christ and his Apostles speak favourably of the common practices of the world? Our Saviour "testified of it that its works were evil;" and Paul affirms, "We know that we are of God, and that the whole world lieth in wickedness." The precept, "judge not" cannot, therefore, mean that Christians ought always to judge favourably of the common sentiments and conduct of mankind. "He that justifieth the wicked," said Solomon, "and he that condemneth the just, even they both are an abomination to the Lord."

Let us now consider whether sufficient force may not be given to the precept in question, without admitting any loose and dangerous interpretation. It may be considered as forbidding these three things:

- First,** - Rash and hasty judgment;
- Secondly,** - A prejudiced and partial judgment; and
- Thirdly,** - A too hard and severe judgment.

First, - It forbids a rash judgment. How many are there who decide on the character and conduct of their neighbours before they have taken half the time which is necessary to form a tolerable opinion. They judge before they have heard the cause. We should first examine and cross-examine; we should then

weigh and deliberate, and if the evidence be in any part defective, we should still suspend our judgment. He who is in haste to decide, has not yet learned one of the great rules of "wisdom, and one important lesson of the Gospel. But,

Secondly - This is a precept against prejudiced judgment. We are all more or less partial. If a man, for instance, be of another nation, political party, or religious sect; or if he be our rival in trade, or our opponent in any matter, how hard is it to judge fairly of his conduct! It should be the great care of Christians to divest themselves of partiality. Our ambition should be to rise, in this respect, above the world: never let us join in that general abuse of some opposite and absent party, which makes a leading part of the conversation of many circles. Candour is an essential Christian virtue, though many persons who are strict in other respects do not seem to think so. "Judge not, that ye be not judged." If you judge uncandidly of others, have they not the same right to judge uncandidly of you? If you have your prejudices, why may not they be permitted to have theirs also? But,

Thirdly, - A too severe judgment is also forbid. We should consider the infirmity there is in man; we should allow for the force of particular temptations; we should reflect that we may happen to be well informed respecting some sin of our neighbour, but may have no means of being acquainted with the bitterness of his repentance for it; we should make a distinction between deliberate and allowed sin, and that which is the effect of surprise; and we should remember that a man may possibly fall into great vice through some sudden assault on his virtue, who, nevertheless, may be bent on following a religious course of life.

That way which many have of inferring a man's general habit from some one particular act, and of deciding from a single circumstance what is the state of his soul, seems a grievous offence against this precept.

As an inducement to avoid the sin of judging, let us reflect, first, in what manner we ourselves expect to be judged by our neighbour. Our minds are sufficiently fertile in inventing excuses for our own sin; let us endeavour to be as ingenious in respect to the errors of other people, and also let us consider, secondly, how merciful must, be that manner in which we must be judged by God, in order to escape His condemnation. As we hope to find mercy, so let us shew it, "For with what judgment we judge, we shall be judged; and with what measure we mete, it shall be measured to us again."

It is observable that our Saviour, after delivering that favourite precept of the men of the world, on which we have commented, adds the following observation: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye; or how wilt thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Now, this passage implies, that they are the most apt to discern a mote in their brother's eye, who have a beam in their own eye; and does not our own observation prove this to be the case? For is it not the licentious, the profane; and the openly wicked, who commonly pass the severest sentences of condemnation? There is, indeed, one occasion, on which they give full scope to the severity of their tongue; we mean, when the person whom they reproach bears the character of a religious man. Reader! Are you resolved to serve God, to load a strict and holy life, to live no longer to yourself, but to Him who hath died for you? Expect then to be most severely judged by the vain, the worldly-minded, and the wicked. They will wait for your halting; they will dwell in their conversations on some little impropriety in your manner; some want of due civility in your speech, some inattention to the petty decorum of life. If you should err from inadvertency, it will be said to be from design; if from rashness, it will be ascribed to deliberate wickedness; a little warmth of temper in you will be called fury; and any single act of sin, proved upon you, will be considered as one only of a list of crimes, and will be proclaimed as from the house-top. Much as religious people are charged with censuring the irreligious, we will venture to affirm, that in general the saint is not so severe against the sinner, as the sinner is against the saint.

Thou that knowest not God, and art the enemy of His Christ; thou Pharisee, also, who "maketh clean only the outside of the cup;" thou self-deceiver, "thou hypocrite, cast out first the beam out of thine own eye." Be thou converted from thy pride, thy self-suffering, thy superficial morality, thy false religion, and thy secret sin; then shalt thou be able to discern the errors, and to understand the characters of the children of God; having thus "cast out the beam out of thine own eye, then shall thou see clearly to cast the mote out of thy brother's eye." S. P. The Christian Observer, Oct. 1802, pp. 630-632.

ECLECTIC.

REFERENCE TABLET, No. 6, BY W. (Continued from July, page 13)

THE REDEMPTION THAT IS IN CHRIST JESUS.

1. Adam disobeyed God's command; the consequences of which disobedience fell upon himself and all his posterity.
2. The result is, that all his descendants are sinners, although they may not be actual transgressors. Rom. v., 12.
3. Some of the consequences of Adam's disobedience vary according to clime, circumstances, and the particular taste of those transgressing.
4. But the final consequence, viz., death, comes to all; and unless sins can be remitted and all condemnation taken away, it is to all in every clime, and under any circumstances, death eternal. Jer. ii., 39.
5. Remission can be obtained by the shedding of blood, and without it there can be no remission of sins. Heb. vii, 22.
6. But the blood that can remit sins is very scarce, and consequently precious.
7. Three things are essential in a victim to render its blood precious for the purpose of redemption.
8. The victim must be in the nature of Adam the sinner, but it must, at the same time, be absolutely free from Adam's sin, neither must it be a personal transgressor.
9. It is quite certain the blood of bulls and goats cannot take away sin. Heb. x. 4.
10. The Aaronic Priesthood stood daily offering the same sacrifices, which can never take away sins, because there is a remembrance of them again at least every year. Heb. x., 11-3.
11. Besides, Jehovah became full of burnt offerings and sacrifices until He had no pleasure in them. Isaiah i., 11; Heb. x. 6
12. The Mosaic law could not give life to any one, not even to the victims themselves. Gal. iii., 21.
13. The blood of bulls and goats is not precious, because, although free from Adam's sin as well as free from personal transgression, they are not in the nature of Adam the sinner.
14. The fruit of the body of Adam, or any of his posterity, will not suffice for the sin of the soul. Micah vi., 7
15. Every descendant of Adam is in the nature of Adam the transgressor, and are all made of one blood; yet, being sinners in him, as well as sinners personally, the blood of none of them is sufficiently precious to redeem his brother. Acts xvii., 26 ; Psalm xlix., 7.
16. The blood of little children who are not personal sinners, and who are in the nature of Adam the transgressor, is not sufficiently precious, because they are not free from sin in Adam. Jer. xix.
17. Animals and innocent children never could redeem any one from the power of death, for these cannot take away sins, and without that there can be no resurrection. Jer. ii., 31.
18. It required the blood of one to be shed who, when He made His soul an offering for sin, should be in a position to be able to prolong His days, so as to see His seed, and also to see God's will and pleasure prosper in His hands. Isaiah liii., 10.
19. God is the Redeemer, but even He could not redeem by a son of Adam, hence the necessity for sending His own Son; for He says, "I looked and found no man" - Isaiah xlix.. 26; Ezek. xxii., 30.
20. The fact of there being no man to be found amongst such a multitude of Adam's posterity is proof that there was nobody fit for the purpose of redemption, hence the need for God to prepare a body. Heb. x., 5.
21. The blood to be precious for remitting sins (and so to bring life) must be the blood of one in the exact likeness of sin's flesh, but who, not having been sold under sin, either by His own act or the act of His Father, was never under sin's dominion.
22. The blood of Jesus Christ, which Paul calls God's own blood, and consequently was never under Adamic condemnation, is the precious blood that can cleanse from all. Acts xx, 28.
23. To say that the blood of bulls and goats can take away sins, is equal to saying that the Mosaic law could give life and to say that the Mosaic could give life is equal to saying that the blood of Jesus Christ was shed in vain. Gal ii 21.

**“COME UNTO ME, ALL YE THAT LABOUR
AND ARE HEAVY LADEN.”**
MATT. xi. 28.

Come ye weary, come to Jesus,
Come ye heavy laden souls,
Come to Him whose mercy frees us,
Come to Him whose love consoles.

Come to Him, the meek and lowly,
Son of David! Son of God!
Separate from sinners, holy,
Undefiled in flesh and blood.

Learn of Him the Spirit's lesson,
How to labour, how to wait,
How, the narrow way to press on,
How to reach the heavenly state.

Learn of Him the hidden power
To o'ercome the death of sin,

Looking for the Judgment hour,
Crowns of righteousness to win.

Learn of Him by works to merit,
Grace and favour of the Lord;
By faith and patience to inherit
The promised blessing of His word.

Come to Him, His blood availeth,
His yoke is easy, burden light,
Within the veil His prayer prevaleth,
Put on His robe of spotless white.

Come, ye weary souls, to Jesus,
While He seeks you for His own;
Come to Jesus! come to Jesus!
Share His glory and His throne.

D.B.

**“YEA, ALL KINGS SHALL FALL DOWN BEFORE HIM;
ALL NATIONS SHALL SERVE HIM.” - Ps. LXXII. 2.**

Go forth! ye herald bands, go forth!
Proclaim to ALL beneath the skies,
King Jesus comes to judge the earth!
Bid ALL who love His name arise!

Let not your souls by sloth be dimm'd,
For, lo! the midnight hour sounds :
But, with your lamps well-filled and trimm'd,
Go forth with joy: “The Bridegroom comes.”

All kings of earth, and mortal powers,
Before the Lamb of God shall bow;
All nations serve, praise, and adore
Him who was slain, but liveth now.

From north and south, from east and west,
From every zone, from every clime,
Shall tribute at His feet be cast;
And glory given to His name.

“Worthy is He who once was slain,
For sinful man a sacrifice;
Worthy for evermore to reign,
Exalted over earth and skies.

Lord Jesus, haste that glorious day
When Thy will ONLY shall be done;
Eternal shall thy kingdom be,
Dominion shall be thine alone.

CATHERINE STRAUSE. (From the “Israelite Indeed”.)

ROBERT HALL ON THE SUBSTITUTION OF THE INNOCENT FOR THE GUILTY.

“For the transgression of My people was He smitten.”

It is obvious that such a procedure as we are now contemplating, in order to give it validity and effect, must be sanctioned by the supreme authority. It is a high exertion of the dispensing power, which can issue from no inferior source to that from which the laws themselves emanate.

For a private person, whatever might be his station in society, to pretend to introduce such a commutation of punishment as is implied in such a transaction, would be a presumptuous invasion of legislative rights which no well-regulated society would tolerate. To attach the penalty to the person of the offender is as much the provision of the law as to denounce it – they are equally component parts of one and the same regulation; and the power of dispensing with the laws is equivalent to the power of legislation.

Besides, so many circumstances rarely, if ever combined, must concur to render such a procedure conducive to the ends of justice, that it would be the height of temerity to commit the determination of them to the exercise of private discretion instead of legislative wisdom.

This condition was most unequivocally satisfied in the mystery of Christ’s substitution. When he undertook to bear our sins in His own body on the tree, He contracted no private engagement without the consent and approbation of His Heavenly Father. If He gave Himself for our sins, to redeem us from the present evil world, it was according to the will of God, even our Father. On every occasion, He reminds us that He did nothing from Himself, but that only which the Father had commanded Him to do. I have power, said He, to lay down my life, and power to take it up again; this commandment have I received of my Father. Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment so I do; arise, let us go hence, in this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. John x. 18 to xiv. 31; 1 John iv. 9-10-14.

These inspired statements place it beyond all doubt that Christianity originated with the Supreme Governor of the universe, that its gracious provisions are the accomplishment of His counsel, and that its principles, however much they surpass the discoveries of reason, are in perfect harmony with the genuine dictates of natural religion. The substitution of the Redeemer, in the room of sinners, was the contrivance of the same wisdom. Another indispensable circumstance in such a proceeding is, that it be perfectly voluntary on the part of the sufferer. Otherwise it would be an act of the highest injustice; it would be the addition of one offence to another, and give a greater shock to all rightly disposed persons than the acquittal of the guilty without any atonement.

Whenever such an offering has been spoken of as taking place it is represented as originating with the innocent person himself. Here there appears at first sight an insuperable difficulty in the way of human salvation. How could that be rendered which was at once due to sin and mankind at large? Where could one be found that would endure the penalty, freely, which was incurred by a sinful world? This our Saviour did. He came, not only by authority, but such was His infinite love, that He came voluntarily, He expressed the deepest interest in His undertaking. He announced the particulars of His suffering, how He must be delivered, spit upon, and put to death; and in His hour of suffering nothing is plainer than that He gave Himself up to it voluntarily, according to the settled purpose of His own mind.

No sacrifice should go unwillingly to the altar. It was, indeed, reckoned a bad omen when any one did so. None ever went so willingly as He. He was led as a lamb to the slaughter, and evinced a readiness to be offered up. He endured the cross, despising the shame, all for the joy that was set before Him; that glorious reward, the eternal happiness of an innumerable multitude of intelligent creatures who must have perished if He had not been stricken to death for them. It is farther necessary that the substitute not only undertake voluntarily, but that he be perfectly free from the offence which renders punishment necessary. If he were tainted with that for which the punishment was assigned; nay, if he were only implicated in any other crime, he had already incurred some penalty; and there must be a proportionate deduction for what was due on his part.

Accordingly, in the case of man, divine justice cannot be willing to acquiesce in a substitute who is a sharer in guilt; for the law has a previous hold upon him; there is a debt due – due on his own account.

But Jesus Christ, though a man, was, by reason of his miraculous conception, free from the taint of original sin. That holy thing, which was born of the Virgin, grew up in a course of perfect purity and rectitude. He could say to His enemies, Which of you convinceth me of sin? He was holy, harmless, undefiled, and separate from sinners. He, and He alone of all who are of our nature, appeared in this character. By this means He became an immaculate sacrifice. He was shadowed forth by a pure lamb. He was a lamb without spot. It was not this that rendered the sacrifice sufficient, but in this respect it accomplished all that could be expected of a human sacrifice.

His Father rested in Him, not only because He was His beloved son, but because He was holy and such an one as became us, not that we had a claim to such a priest, but no other could answer for us. The Levitical high priests could never with those sacrifices which they offered continually year by year make the comers thereunto perfect; for each ought, as for the people, so also for himself, to offer for sins ; and therefore, he could only be an imperfect figure of the true High Priest who offered not for Himself: but offered Himself for us.

There would be great propriety in this also, that the innocent person substituted for the guilty should stand in some relation to him. Now, our Lord Jesus Christ was related to mankind, one like them whom He came to redeem. It was indispensable that He should stand in close connection with them to whom His righteousness was to be transferred. This was shadowed forth in the law of a redeemer of a lost estate.

The person who was to redeem must be related; hence, a redeemer and a relation were expressed in the one term, and the nearest relation was to redeem. This was not merely a law suited to that state of society, but was intended to foreshew the congruity of the substitution of Christ. Forasmuch as the children are partakers of flesh and blood He also Himself took the same. Thus He became like unto His brethren. He took not on Him the nature of angels, but took on Him the seed of Abraham, the seed He came to redeem. As He came to sinful men, He took on Him the likeness of sin's flesh. He was made like unto us in all points, yet without sin.

LETTERS TO THE EDITOR

To the Editor of the "Christadelphian Lamp":

Thursday Morning, July 7th, 1874.

Dear Bro. Farmer, -In as few words as possible I am desirous, through the medium of the Lamp, though unknown to himself of bringing to notice the case of a truly deserving brother, who has been for two years past in a continued state of ill health, and at one time despaired of life. He has now been laid up for more than four months on a bed of sickness, and only a fortnight ago was given up by the doctors as unable to live a few hours, but has unexpectedly rallied after lying two or three days in the most critical state, and now requires the greatest possible care. I cannot, under the circumstances, add more than this: I am sure there are many brethren and sisters who are ready to sympathise in such cases; to contribute towards procuring those little comforts essential at such a time; and to ease in some measure the burden of anxious care for his family, which must needs press upon his mind while lying helpless on a sick bed. I commend our brother to the prayers of the ecclesias, and to the sympathies of brethren and sisters in general.

D. B.

[Contributions to be sent to Bro. Farmer. - Ed.]

To the Editor of the "Christadelphian Lamp":

July 5th, 1874.

Dear Brother, - Can a Christadelphian (a brother of Christ) claim to be so, in all honesty, and at the same time be professedly a Trade Unionist; please to insert answer in the "Christadelphian Lamp," and oblige yours in the glorious hope, D.

[Answer. Trade unionism is not necessarily an evil; if, however, anyone is required to do what is wrong, he ought to refuse. EDITOR.]

THE QUESTION OF ELDERS.

48, Gloucester Street, Morice Town, July 7th.

My Dear Brother Handley, - A few of the brethren assembled last evening to talk over the matter of Elders, etc. After considering the question for about an hour and a half, we came to the conclusion that we consult the scriptures for a week, and then meet to take some decisive step. Now, I want your advice, based upon your conclusions, after the visits you have paid us. This I know you are willing to give, and I shall receive it as from an experienced brother in the things of the Lord. 1st, who think you should take the oversight? 2nd, how, under existing circumstances, should it be done? that is, should a brother take it upon himself or be appointed by the church? You will see, Dear Bro, that we are not forming an ecclesia, but are making alterations in one already formed: this, it appears to me, makes the case a little difficult, for the peace of the church must be taken also into consideration. 3rd, this (the most important step taken) I think the brother should select his co-labourers; what say you?

But without entering into details, you will at once see the object I have in view, and will counsel us in the matter, and, in addition, kindly do so as soon as possible.

[We do not know whether Bro. Handley has given any advice in the matter; but the only wise course, in our judgment, is to choose the ablest man as president, and allow him to call in such aid as appears needful. And be careful not to hamper those who have to take the oversight. EDITOR.]

EXTRACTS.

In respect of our Lord Jesus Christ, it was necessary, 1st, that we might be assured He was made, or begotten of a woman, and consequently that He had from her the true nature of man. For He took not on Him the nature of angels, and therefore saved none of them who, for want of a Redeemer; are reserved in everlasting chains under darkness unto the judgment of the great day. And man, once fallen, had been, as deservedly, so irrevocably condemned to the same condition, but that He took upon Him the seed of Abraham. For seeing we are partakers of flesh and blood, we could expect no redemption but by Him, who likewise took part of the same. We could look for no Redeemer but such a one who, by consanguinity, was our brother. And seeing there is but one Mediator between God and man, the man Christ Jesus, we cannot be assured that He was the Christ, or is our Jesus except we be first assured that He was a man. Thus our Redeemer the man Christ Jesus, was born of a woman, that He might redeem both men and women, that both sexes might rely upon Him, who was of the one and from the other. 2ndly. It was necessary we should believe our Saviour conceived and born of such a woman as was a most pure virgin. For, as it behoved Him in all things to be made like unto us, so in that great similitude a dissimilitude was as necessary that He should be without sin. Our passover is slain, and behold the Lamb that taketh away the sin of the world; but the Lamb of the Passover must be without blemish, whereas then we draw something of corruption and contamination by our seminal traduction from the first Adam. Our Saviour hath received the same nature without any culpable inclination, because born of a virgin, without any seminal traduction, our High Priest is "separate from sinners," not only in the action of His life, but in the production of His nature. For, as Levi was in the loins of Abraham, and paid tithes in him, and yet Christ (though the son of Abraham) did not pay tithes in him, but receive them in Melchizedek; though we, being in the loins of Adam, may be all said to sin in him, yet Christ, who descended from the same Adam according to the flesh, was not a partaker of that sin, but an expiation for it. For he which is contained in the seminal virtue of his parent is some way under his natural power, and therefore may be in some manner concerned in his actions; but he who is only from him by his natural substance, according to a passive or obediential power, and so receiveth not his propagation from him, cannot be so included in him as to be obliged by his actions, or obnoxious to his demerits. The belief of this is necessary to prevent all fear or suspicion of spot in this Lamb, of sin in this Jesus. Whatsoever our original corruption is, however displeasing unto God, we may be from hence assured there was none in Him in whom alone God hath declared himself to be well pleased. Who can bring a clean thing out of an unclean? saith Job; a clean and undefiled Redeemer out of an unclean and defiled nature? He whose name is "Holiness," by His Holy Spirit, whose operation is to sanctify. Our Jesus was like us in all things, as born of a woman, sin only excepted, as conceived by the Holy Spirit. This original and total sanctification of the human nature was first necessary to fit it for the personal union with the Word, who, out of His infinite love, humbled Himself to become flesh, and at the same time, out of His infinite purity, could not defile Himself by

becoming sinful flesh. 3rdly, the same sanctification was as necessary in respect of the end for which He was made man, the redemption of mankind; that as the first Adam was the fountain of our impurity, so the second Adam should also be the pure fountain of our righteousness God, sending His own Son in the likeness of sinful flesh, condemned sin in the flesh, which He could not have condemned had He been sent in sinful flesh. The Father made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him, which we could not have been made in Him, but that He did no sin, and knew no sin, for whosoever is sinful wanteth a Redeemer, and He could have redeemed none who stood in need of His own redemption. We are redeemed with the precious blood of Christ; therefore precious, because of a Lamb without blemish, and without spot. Our atonement can be made by no other high priest than by Him who is holy, harmless, undefiled, and separate from sinners. We cannot "know that He was manifested to take away our sins," except we also know that in Him is no sin. [Extract from the Works of John Pearson, Bishop of Chester, pub. 1659.]

INTELLIGENCE.

BIRMINGHAM - Mr. Trigg, architect, has obeyed the gospel after a patient consideration of the view of the Christ. He is sure Jesus was not under condemnation. Meetings fairly attended. Bro. D. Handley has lectured during the month, and Bro. "Nichols is to lecture here on Sunday, 20th July. - S. JONES, Secretary.

DEAL. - Perhaps you have noticed a statement in the intelligence column of the "Christadelphian" impugning my testimony as to the Deal ecclesia, and imputing to me falsehood; a word of explanation is due, therefore, to E.Turney, as the editor of the Lamp, in justification of my information- Mr. Measday and wife, who desired Bro. Bosher, junr., to contradict me, stand in this position in relation to the ecclesia: that he has for more than a twelvemonth withdrawn, together with his wife and Miss Martin, from the ecclesia on the ground that they derive more good from worship at orthodox churches and chapels than from the ecclesial communion, and that, they cannot receive the scriptural idea of judgment for recompenses of reward, being confined only to those who are responsible to the truth through faith and obedience, thus rejecting one of the elements of the one faith, and one hope of the gospel, and shewing their imperfect apprehension of the doctrine according to godliness. I have done all in my power to open to them the hearings of the truth, and to urge them to renew their fellowship in a right understanding, in the unity of the spirit, and in the bond of peace - but without effect; neither remonstrance nor entreaty being of any avail; and, therefore, the ecclesia can simply judge that they are not of them, inasmuch as they have gone out from them, and no longer count themselves as partakers of the body of the Christ. This, however, I may at least venture to assert, that they do not favor the heresy of Bro. Roberts, and call Jesus accursed, or subscribe to the truth as brought to light by Dr. Thomas, irrespective of its scriptural validity. - Affectionately your brother, in the Christ's name, DAVID BROWN.

DEVONPORT. - Bro. Moore writes, - On my return journey from Nottingham to Plymouth I stopped at Bristol, for the purpose of seeing an individual of the name of Smale, formerly a resident at Devonport, who, before his departure for Bristol, appeared to be getting interested in the truth. Having found him, I was glad to hear that he had not connected himself with any religious community at Bristol; and after a few hours' conversation I was well pleased to find that he had been progressing in knowledge concerning the kingdom of God and the name of Jesus Christ. Having brought to his notice the thrilling truth of a Saviour never under the Adamic penalty "of death," he quickly perceived the force of the argument, and endorsed the truth on that point. From the knowledge of scripture he manifested, I considered he ought to be introduced into Christ. On bringing the rite of baptism to his notice, he confessed that he was out of Christ; at the same time he said he wished to put on the name, feeling assured that, unless united to Christ by baptism, he was without the pale of salvation. The difficulty with him appeared to be this, there were none in the faith at Bristol, and he seemed to think that one of that body ought to perform the ordinance. I advised him to get some person to baptise him as soon as possible. During his sojourn in Bristol he has frequently attended a Bible class, in a school-room connected with a Baptist Chapel, at Bedminster, where he has read several essays in opposition to the views generally set forth (they are very liberal at Bedminster), a thing that would not be allowed at orthodox places in Plymouth. A short time since Bro. Gay received a letter from Mr. Smale, with the pleasing intelligence that the Baptist minister had immersed him into what he considered his own peculiar views, and on his own responsibility; the deacons said they never heard such peculiar views before. Mr. Smale's address is No 36, Percy Street, Bedminster,

Bristol. He would be glad of a visit from any brother who could make it convenient to call on him, as he is entirely alone at Bristol. Sister Risien, junr., from Deal, met with us at South-street, on Sunday last. She has been in the locality about three months, and had she known of brethren in the locality, would have met with us before. For the past few weeks she has been an in-patient at the South Devon Hospital; this became the means of her introduction to the brethren in this part. Bro. David Brown, of Clapham, communicated with Bro. Dashper, informing him of her sickness and her whereabouts; Sisters Esworthy and Gruet visited her at the Hospital, and thus we became acquainted. She intends to leave here tomorrow for London. We are expecting Bro. D. Handley to pay us a visit in the forthcoming week; we hope he may be the means of causing some in this town to find the way of salvation, as revealed in the scriptures.

Bro. Dashper writes, - The discussion with the "Universalist" came off in due course, the meeting room being well filled. The shepherd of the flock was present, and several of the sheep, but a worse person to discuss the question could not be found, I am certain. It was a great victory for the truth, and a serious defeat for the Universalists. The individual had written a paper, which took him about 20 minutes to read, and then he had done; all his after speeches - if such they may be called - were a reiteration of the words, "God will have all men to be saved, and it is no good for anybody to try to persuade Him to think differently." These words, and a little abuse, was the Alpha and Omega of all he had to say; in fact, the meeting at last called Mr. Burner to order, and told him they wanted argument and not slander. The only step I could take was to answer the few passages he quoted to prove Universalism, and then proclaim "the truth "on the doctrine of resurrection, judgment, and the destiny of the ungodly.

DUNKELD. - In the hills here-about the lamp is trimmed and burning. Every first-day Bro. Stewart and his wife remember Jesus, who gave Himself for them. They lend books, converse as opportunity presents, and hope to see a little fruit even here.

GALASHIELS. - Meeting here very small; circumstances adverse for much increase at present. Some are enquiring, others much interested in the new question, which no doubt will work more union and friendship than has heretofore existed.

GLASGOW. - Owing to the recent difficulties, the number of brethren here has been somewhat divided, part accepting gladly the non-slavery of Christ, others opposed, and some looking carefully at the subject. There is hope of a better and more compact condition by-and-bye. The meetings continue.

LANARK. - In this out-of-the-way place, Bro. Murray keeps the light burning within the circle of his own family.

LEICESTER, July 14, 1874. -I have now the pleasure of asking you to record in next issue of the Lamp, the admission by baptism of two new members into the family of God; having thereby put on the only name, under cover of which there is safety, although they are not resident in this neighbourhood; our joy, I suppose, need be none the less, our faith being in a sense cosmopolitan; we should, like the angels in heaven, rejoice over everyone who is brought out of the broad way leading to destruction, and started on the narrow way of life. The immersions took place on Saturday, June 20th, at the residence of my brother, (and a brother too in the faith,) J. Beddoes, of Sparchford, near Ludlow, Shropshire; the new-borns are, his son William Beddoes, 25; and Elizabeth Ann, his wife, 28; their place of residence is at Abergavenny. They see clearly that the Christ could not be under the common penalty of the human race, and rejoice, consequently, in a Redeemer who was mighty to save, which He could not have been if in the same dilemma as those He came to help. Our meetings here continue to be well attended, and on Monday evening last, the 13th, a tea meeting was arranged for, to which the friends who attend our meetings were invited; about thirty sat down to tea; after which we had the pleasure of hearing from Bro. Ellis, of Nottingham, that his recent tour in Scotland, in company with the Editor, is likely to be productive of considerable good, in influencing some of the brethren, whom they visited, to give the question of "the relationship of Jesus Christ to the Edenic law," a candid and unprejudiced consideration. I have, myself, all along been of the opinion that if the same candour is brought to the subject, as was necessary in the first instance to enable a person to accept the truth in opposition to orthodoxy, there is little to fear, after due consideration, as to which view of the Christ is the more scriptural, and most calculated to inspire love towards a Father who made such a sacrifice for the sins of men. Brethren Handley, Farmer, and Richmond, besides Bro. Ellis, spent the evening with us and contributed to the enjoyment by their speaking prowess. - Yours in the one hope, CHARLES WEALE, Secretary.

MUMBLES. -I am happy to inform you God is continuing to bless the truth proclaimed at the Mumbles. On Saturday evening, June 25, we were called upon to immerse into Jesus Christ Mrs. Alice Delve, aged 55 years, daughter-in-law of Bro. James Delve, who has been for many years a listener, but at last has yielded obedience to the saving commands of the Deity. We have a few more whom we soon expect to hear say, "here is water, what doth hinder me from being baptised?" The brethren have been much cheered

daring the month by visitors from other ecclesiast; from Birmingham, Bro. and Sister Flint the elder, and Bro. James Flint, who exhorted the brethren to holiness of heart and of life. They delivered a lecture to the public on Sunday evening, June 21, which gave general satisfaction, subject: "Whence am I? What am I? and why am I?" And on Thursday evening, June 25, we had a tea meeting, when the brethren and sisters of Mumbles, Neath, and Swansea, including a few outsiders, took tea; after which Bro. James Flint again gave a good lecture upon "Sin in the flesh." On Wednesday, July 1, Bro. James Martin delivered a lecture upon "Eternal life, attainable only through Jesus the Christ;" and on Sunday, the 5th, he and Sister Martin worshipped with the brethren in the morning, and he spoke to their edification; at night he gave a lecture on "Christ and His brethren to reign on the earth for ever." We sincerely hope that, as he is called by his business into various towns, that he may be abundantly useful in making known the truth, and that he may be encouraged by the brethren everywhere as he has the willingness and ability to contend for the truth, once for all delivered to the saints. We have also had Bro. Mycroft, of Nottingham, here for the benefit of his health, and our hope is, that the sea breezes of the Mumbles may do him good, and that his exhortations, though short, may tend to make us wiser.

NEATH, SOUTH WALES, July 10 1874 - Dear Bro. Turney, - Having become a brother in the faith by baptism, on the 28th last, when, by the help of beloved Bro. Handley, in the Mumbles, I, with three sisters, was immersed into the Christ of God, which you will remember recording in your July periodical. I therefore thought it may be somewhat interesting to you to know with what ecclesia I had become identified, also a few particulars relating to that part of the body. I would here note that at the time of my immersion I was residing in Swansea, and a short time previous in it I was attending meetings held by those who believe in an unclean Christ or more strictly speaking, teachers of that doctrine; and hearing only that side of the question, while grappling with other parts of the truth, I was partly inclined to receive their teaching. But while here I was met by Bros. Clement and Handley, who laid the matter very clearly before me, and having this important question thoroughly cleared up, I took advantage of becoming one thoroughly cleared up, I took advantage of becoming one with Christ. And although in a great measure I remain neutral on this point, yet, I have not the shadow of a doubt but the truths advocated in the Lamp is the truth taught by scripture. Therefore I am determined, by the help of God, to grow in knowledge that I may be able to set forth, with all clearness, the truth as it is in Christ to those who oppose themselves. Of late we, as brothers and sisters, in Neath have been favoured with several visits of a veteran in the truth, Bro. Clement; also on June 28th, Bro. Martin was with us. The truth appears to be making progress here. We have several very attentive listeners and searchers after truth, and we fully expect in a short time to be able to report additions to our number. - Yours in the gospel hope, WILLIAM GREGORY.

NOTTINGHAM. - We are exceedingly sorry to have to report that we have had a brother and sister removed from us by death, but we have the blessed consolation that they who sleep in Jesus, God will raise them from the dead; and, if faithful, will reward with everlasting life. Their names are John Boot, age 19, the son of our Bro. and Sister Boot, who died on the 19th June, and was interred by Bro. Handley, in the presence of a large number of the brethren and sisters; also, on July 7th, Sister Martha Clarke (mother of Sister Gill), who had reached the advanced age of 90. It is pleasing to have to report that the brethren have assisted three to put on the name of the Lord Jesus Christ by immersion, viz., Sarah Turney, aged 45, wife of Bro. William Turney, formerly Wesleyan; Miss Sims, age 18, daughter of Sister Sims; and Christhome Goodacre, age 20, daughter of Sister Goodacre, formerly Wesleyan. During the month Brethren Handley, Lester, Nichols, and Martin have lectured here.

PAISLEY. - Small in size but strong in faith, giving glory to God in much bodily affliction.

STOURBRIDGE, July 13, 1874, - The truth continues to advance in this place. Since last month's intelligence was sent - which I see was too late for insertion in the July Lamp - there has been one addition to our number in the person of John Hewitt, husband of Sister Hewitt, who was baptised July 3rd, others are much interested, and will doubtless soon render obedience to the truth. On July 5th, Bro. W. Richmond, of Nottingham, lectured on "The sufferings of Jesus and the glory that is to follow." The brethren have also been encouraged by a visit from Bro. David Handley, who lectured, July 12th, to an intelligent and attentive audience, his subject being "The necessity of believing the gospel, in order to obtain salvation." The other lectures have been well attended, and the brethren rejoice that the truth is making its way in the face of so much error and superstition. I think it necessary to contradict the very loose statement in the July "Christadelphian," that "with the exception of Nottingham, Maldon, and Plymouth, Renunciationism has failed to establish a footing anywhere." Ours is certainly not a large ecclesia, but there are seventeen of us breaking bread together, with a clear understanding that Jesus was not under the condemnation of Adam. Other large ecclesiast; known to us as being of one mind as to the spotlessness of the Christ, - will doubtless answer for themselves. HENRY TURNEY.

June 16th. -I have the pleasure to announce two additions this month, to our small ecclesia; viz., Mrs. Jones and Mrs. Little. The former had been for some time connected with the Plymouth Brethren here, among whom, considerable stir has been caused by her embracing the truth. During the month, Bro. Glover, of Nottingham, paid us a visit, and lectured on "The Gospel preached to Abraham, contrasted with the Gospel preached in the present day." The lectures have been well attended, and the interest seems to be on the increase. F. N. TURNEY.

WISHAW. - The brethren here are almost unanimous on the Christ question, and hold their meetings with regularity and peace, trusting that a little time will enable all to see alike. This is praise-worthy.