

The Christian Lamp

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

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Some say, "But Christ died for Himself. His death was the crowning act of obedience under the law." There is no objection to this. That Christ died in obedience to His Father's will admits of no doubt. It was the subject of prophecy. But Christ did not die to purge Himself from sin or the effects of sin. This is a vain and foolish imagination, only plausible on the hypothesis that human flesh is crammed full of sin in every cell and tissue. This is a doctrine of false humility, and self-imposed degradation. No man ought to be sorry to be just what an all-wise and beneficent Creator made him, much less when his Creator has informed him that it was His pleasure to make him in His own image; after His own likeness.

Jesus said:

"I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep."

John 10:10,11

IS IT RIGHT TO SAVE MONEY?

UNDER this query we are, from several considerations, induced to offer a few observations in opposition to a sentiment expressed in the April number of an American monthly entitled *Our Rest*. The article to which we allude in this periodical is headed *Works of Faith*, and signed T. W. We presume these are the initials of one of the editors whose name is Thomas Wilson. Of this gentleman we have no personal knowledge, and are, for the time being, concerned only with the opinion in question. T. W., however, is not alone in the enunciation of the doctrine that it is sinful to lay by money against "a rainy day." Others, well known for their extravagance and spend-thriftiness, have been very loud and persistent on the same topic.

Not to be misunderstood, we will quote T. W.'s words. "What is more common than to hear the worldly admonition 'Lay up something for a rainy day.' Yet Christ says, No! you must do nothing of the kind.

But what will become of us if we obey this commandment? 'We shall surely come to want,' says one. Ah, this is the reasoning of those who lack faith. As well might Abraham have said when commanded to offer his son 'The Lord surely cannot mean literal offering, because He has given me this son as the one through who the promised seed is to come, and if I slay him this purpose will be defeated.'

The case lies before us: let us judge of it. This sort of teaching has often served two purposes; one, to bring near to beggary many hard-working honest, freehearted, people; the other to furnish selfish men, who have conceit that they are the chosen of God with a pretty large supply of money they have not earned; but which they disburse with reckless profusion, because they form no just estimate of its value; are disorderly, and have no proper ideas of business and frugality. These are precisely the men who, as a rule, cry "Give to the Lord: the Lord loveth a cheerful giver;" which, by interpretation and practice means "give your hard earnings to us: we understand how to expend them much better than you do yourselves." But should these strictures come under the eye of T. W., he must not apply the remarks immediately foregoing to himself; for we know nothing to warrant any such application, yet there are instances in which they do find an answer, as many could testify. However, we will examine the doctrine itself. The gravity of it lies in the fact that Jesus is affirmed to have been its teacher. But it is this which we emphatically deny. Were it so, easy would it be to prove that the counsel of Jesus' Apostles was the opposite of the instruction of their Master. The error arises from preconception, and the misconstruction of language. The memorable Sermon on the Mount is undoubtedly the source whence these ideas are gathered. T. W. in a subsequent paragraph quotes a passage from that discourse - "After these things do the Gentiles seek." Such injunctions as "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Take no thought for the morrow; for the morrow shall take thought for the things of itself." - These and similar admonitions offer the kind of advice on which T. W. and others endeavour to build up Christian society, persuading people that they had much better spend their money as fast as they get it, than save any for future contingencies; and that the closer they adhere to this practice, the more they will be honoured and esteemed by Christ at His appearing. We say without hesitation that the Lord's teaching affords no foundation for such procedure. His words must either be received literally, or His meaning must be sought for. Whither are we carried by a rigid literalism in the present case? "Take no thought for your life." Is it to be understood that Christ inculcated the doctrine that a man should be absolutely thoughtless in regard to his life; that he should take no measures whatever for the preservation of it; but should, in fact, act as if he preferred rather to die than to live? Is this, we ask, the way to treat the teaching of Jesus? If so, how shall we harmonise it with His command to His disciples under persecution. "When they persecute you in one city flee to the next?" What was this for but to preserve their lives, which were so useful to mankind. But construing His words in the other sense, the disciples ought not to avoid danger, but to rejoice at the first sign of martyrdom. It was the perversion of the language of the Great Teacher that created the rage for martyrdom, a great deal of which was not far from suicide. It is the like perversion which has become the ground of exhortation not to lay by any of one's earnings against "a rainy day." The means by which these absurd counsels are sought to be enforced are the doubts said to be implied by any other course, viz., it looks as though we could not believe God, could not trust His promise to supply all our needs. This is a fallacy. If the Almighty had provided for the universal wants of His creatures as He caused the manna to descend for the Israelites in the wilderness, day by day, there would be reason in the argument; but it is not so. God has been pleased to bestow in some instances, as much at one time as will last for a long while if wisely used; upon others His providence descends in small instalments at stated intervals. Would it be proper for a man who had just made a hundred pounds in some business transaction to spend the whole of the money at once, when

he knew that it would be weeks or months before he could hope to realise another such sum? If the man were to employ the money frugally, would that indicate on his part want of faith in God? Would it not rather show wisdom and gratitude for the blessing received? Further, "Take no thought . . . what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. It behoves us to ascertain what is the sense of this. It is surely not to be found in the literal acceptance of the terms; or else men might, in utter disregard of the laws of health, eat, drink, and wear things every way unsuited to healthiness of body and mind. Indeed this rashness would be encouraged. In considering the lilies of the field, is a man to pay no more regard to his attire than the unconscious flowers to theirs? Is he to expect that as God clothes them so He will clothe him; and if he does not is he to be counted as one of "little faith"? It is when this doctrine is applied specially that we see its weakness and folly. Manifestly no more is intended by this illustrative and beautiful diction, than that men should not become fretful, carping, covetous; but should be contented, trustful, generous. Our Heavenly Father well knows our needs. The world is His and the fulness thereof. The industrious prudent man shall not want bread. In some cases there is a wide margin for liberality and benevolence, but to spend forthwith all one has on the mere plea that God can send more, is the wisdom of simpletons.

"Take no thought for the morrow." To construe this maxim in the literal sense of the words would be to sap the foundation of society. A man would neither reserve his rent, nor lay by him in store anything for charity. Foresight and provision would cease, and a single revolution of the earth would present universal chaos to the face of the rising sun. God would no longer be the God of order, but of confusion.

"Take no thought for the morrow . . . Sufficient unto the day is the evil thereof." Every day brings "the things of itself;" it has its own evils: be not over - anxious about meeting these; you will confront them as you have the evils of this day. Now we turn elsewhere. What did Christ mean by the command "Occupy till I come?" Was not this equivalent to the mandate "Be not slothful in business"? Then if we attend to the apostles, their advice is that "parents ought to lay up for children;" that we "owe no man anything." They declare that a man who provides not for his own household "is worse than an infidel;" that in all things a man should be "temperate." But the literal following out of the saying "give to everyone that asketh," would render these directions impracticable. Unless common sense - which is a very scarce article - be exercised when we study the moral code of Christ, there is no teaching which will involve us in greater folly and extravagance. More might be written, but enough has been advanced to elucidate our views. We have spoken very plainly, because we have witnessed so much of this kind of nonsense from men who do not scruple to grow fat on the sweat of others brows; men who exalt their so-called spirituals infinitely above the value of those very temporals they so impudently claim and recklessly expend; whereas if they had been cast into the business rushing stream of trade or commerce, they would long ago have sunk out of sight, or become pensioners on the bounty of the more laborious and discreet. On the other hand God abhors a miser; one who from sinister motives induces the world to believe in his poverty; who is ever ready to receive gifts from the poorest, and who hoards his gold in the dark. Let us avoid these extremes and use the world as not abusing it, giving according to our several ability, and making ourselves withal patterns of wise foresight, like the ants and the bees, against the winter time of life.

EDITOR.

THE KINGDOM AND THE PARABLES.

Certain parables of Our Lord are supposed to favour the idea that "the Kingdom of God " signifies "the Church," or the state of matters in the present dispensation. Even advanced Millenarians are found maintaining this position. Thus, B. W. Newton, in his "Aids to Prophetic Inquiry, third series," in a chapter on the parables of Matt. xiii. Says - "There are parts of the New Testament which very distinctly supply the Prophetic history of Christianity during the present period." "This instruction is generally conveyed in prophetic parables; of which the Marriage Supper - the Wise and the Foolish Virgins - the Servants trading with the Talents - the Sheep and the Goats, are examples; all these parables refer to the Professing Church." But the 13th chapter of Matthew affords the most important example. - . . . "The object of Our Lord in this chapter is, as he himself says, to teach us respecting the "Mysteries of the Kingdom of Heaven " . . . "respecting the introduction of Christianity by the foolishness of preaching; and respecting its subsequent corruptions." . . . "The Kingdom of Heaven" is to exist in the earth at two very

different periods; first, while the world remains under the power of Satan as it now is; secondly, when it shall be sustained by the manifested and glorious power of Christ, after Satan has been bound.

These are conditions, circumstantially very different; but the essential points of similarity are paramount to any of the circumstantial differences; and therefore those who profess the name of Christ now, and those who will bear that name in the Millennium, are alike regarded as subjects of the same kingdom. They have the same King – the same Legislator - the same Spirit – the same Priest - the same. Redemption. They differ only in circumstantial relations. The Kingdom of Heaven is also called the Kingdom of Christ, because He is its Head. Thus, Christendom, i.e. Christ's Kingdom, is an equivalent expression to Kingdom of Heaven as used in this chapter of Matthew."

In a little work on the Gospel, the late W. Godson, says, "I believe that the past and present imperfect state of things connected with the Christian dispensation is properly designated the Kingdom of God, because the Saviour, in speaking of this state of things, designates it the Kingdom of Heaven (see Matt. xiii.) Here the Saviour evidently describes the Christian institution from its commencement to its close. First - Showing, in the parable of the sower, the way in which the Kingdom of Heaven is peopled. Second - Foretelling the existence of the Kingdom of Heaven in the midst of a corrupt world, in the parable of the tares. Third - Pointing out its small beginning as a grain of mustard seed, and its extensive growth. Fourth - Predicting its corruption, in the parable of the leaven, a substance that throughout the Scriptures represents evil, and which was to be introduced amongst the good meal amongst his people, and work until the whole became leavened. Paul says the mystery of iniquity worked in his day, and the awful extent to which the Kingdom has been corrupted in our day is only perceived by those who faithfully compare it with God's word. Fifth - The Saviour next shows the sacrifice some will make to enjoy the inestimable blessings of the Gospel, in the parable of the hid treasure, and of the man seeking goodly pearls. Sixth - He likens the Kingdom of Heaven to a net gathering all kinds of fishes, good and bad; evidently pointing out the mixed nature of the subjects of this Kingdom; but they are to be separated at the close of the present dispensation. In harmony with this interpretation of the chapter Jesus says (verse 41,) in explaining the parable of the tares, the Son of Man shall send forth his angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity." "Then shall the righteous shine forth as the sun in the Kingdom of their Father." The present is the Kingdom, in its gathering form, an institution for subjugating men to God - a state of trial to prepare subjects for the future glorious manifestation of the Kingdom. The one the Kingdom and patience of Jesus; the other, the Kingdom in its glorified state, where God's people shall be rewarded for all their past sufferings. But those converted to God are as truly under the Divine government now, and consequently in God's Kingdom, as they will be in the future: the difference is that God now reigns over them in a state of trial and suffering, but then in glorified circumstances."

These quotations may suffice to give us an idea of the sense in which these Parables are understood by many who have arrived at comparatively sound views as to the national element of the Kingdom as it shall exist in the future. They cannot get rid of the popish idea of the Church being the Kingdom. But Mr. Newton is too assertive, and not sufficiently demonstrative. Where is his proof for the statement "that those who profess the name of Christ NOW, are subjects of Christ's Kingdom?" They are never so designated in the Scriptures, but are repeatedly termed "heirs." "Heirs of the Kingdom" – "Heirs of God, and joint heirs with Christ." And the assertion that "Christendom i.e. Christ's Kingdom, is an equivalent expression to Kingdom of Heaven," is equally destitute of foundation.

And so Mr. Godson - "The present is the Kingdom in its form, an institution for subjugating men to God, a state of trial to prepare subjects for the future glorious manifestation of the Kingdom." If subjects are only now preparing, how can the Kingdom have any real existence? There are six parables in Matthew xiii. in which the Kingdom of Heaven is likened to certain things - wheat and tares in one field - mustard seed growing to be a tree - leaven in meal - treasure hid in a field - a merchant seeking goodly pearls - a net cast into the sea. These are preceded by the parable of the sower, which differs from the others, inasmuch as it is not said that the Kingdom of Heaven is likened to it.

On the parable of the sower Mr. Newton says - "It refers to the mode in which our dispensation was introduced. The agency by which the Apostles expected the "Kingdom of Heaven to be introduced was glorious power; but instead of this it was lowly testimony. The result was, not universality of success - it was almost universal failure. This first parable, therefore gives a character upon the whole period, of which it commences the history . . . It could not be that dispensation, in which the Messiah of Israel "shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God." Strange that the saints of God should ever have confounded between periods so dissimilar. It could only have been because our eye had ceased to be single; because we had sought to reign as kings when we should rather have desired, to be "as the offscouring of all things."

This confounding of periods so dissimilar, however, should not seem strange to such as Mr. Newton, who can apply the same designation to both. If he, a believer in the coming Kingdom, can term this time of "universal failure" "the Kingdom of Heaven," without seeing the strangeness of it, he need feel no surprise that the so-called "saints of God" who for the most part, have no faith in the future Kingdom, should confound the present with the future.

But it is very strange to me that Mr. Newton should identify the parable of the sower with the six that follow; it, when it is wanting in that feature by which the others are marked, namely "the Kingdom of Heaven is like." The mere fact that it, like the parable of the tares, has to do with the sowing of seed, is no reason why the two parables should be applied to the same period. True, in the explanation of the parable of the sower "the Kingdom" is mentioned, but it is as the subject of preaching - "When anyone heareth the WORD of the Kingdom." As shown in a former paper, Jesus preached the Kingdom, saying, "the Kingdom of God is at hand," or approaching. And he told his disciples that "this Gospel of the Kingdom should be preached in all the world for a witness unto all nations." - And if, as Mr. Newton says, "this first parable fixes a character upon the whole period of which it commences the history," that character must be that of a Kingdom preached, but not of a Kingdom set up, or introduced.

Before noticing in detail the Kingdom-parables in this chapter, I would observe that the common mode of understanding them, now under review, has probably arisen from the supposition that every circumstance introduced into a parable is intended to teach some particular truth. This has been carried to so great a length by some that in the parable of the good Samaritan the two-pence given to the innkeeper represent the two ordinances baptism and the Lord's Supper! But a glance at some of the parables is sufficient to show that each parable was designed to illustrate some one point in particular, and that the various accessories of person, place and time, and the actions ascribed to the actors represented, are but the filling up of the picture. Thus, in the parable of the Ten Virgins, the one point illustrated and enforced is "always ready." The number of the virgins has no relation to the number of the saved or lost. Again in the parable of the vineyard let out to husbandmen, evidently intended to illustrate the certain punishment of the Jews for their rejection of their Messiah, it is represented in the filling up of the picture, that the parties were aware that it was the son of their landlord whom they resolved to put to death. But as a matter of actual fact this was not the case. Jesus prayed for those who put him to death, "Father forgive them for they know not what they do." - Peter told the Jews - "I wot that through ignorance ye did it, as did also your rulers;" and Paul - speaking of the wisdom of God in a mystery - says, "Which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory." Extreme caution is therefore necessary in making a parable the basis of any doctrine that is not expressly taught in the plainer portions of the word.

The parable of the tares, (Matt. xiii) is held by many to be illustrative of the existence of the good and the bad in the church during the present dispensation; and because Jesus said, "The kingdom of heaven is likened unto a man which sowed good seed in his field," the conclusion is easily reached that the kingdom and the church are identical. But where is the evidence that the existence of good and bad in the church is the point taught in the parable? This parable is accompanied fortunately, with an explanation; and on the point in question, the explanation is, "The field is the WORLD," not the church. Besides, if the church were the thing intended, how does it come to pass that the wicked are not to be disturbed in the church, while in His plain teaching regarding "the church," our Lord made provision for the expulsion of offenders? - (Matt. xviii. 15-17). In this passage certain offenders, who are members of the church, are directed to be treated "as heathen men and publicans." If the field represents the world at large in the present dispensation, why are the servants surprised at the appearance of the tares, seeing there must have been plenty in the field of the world when the wheat was being sown. If the several points in the parable are to be taken into account, it shews a field cleared and prepared for the reception of the good seed, and entirely free from tares; and this can by no means refer to any period of the world's history down to the present date. These reasons seem to me to be sufficient to set aside the interpretation that makes the church, or the world as at present constituted, the scene of the parable of the tares.

But suppose we apply it to the Kingdom of God to be established in the world to come by the Lord at His second appearing, what circumstances do we find obtaining then? Have we not the world as a cleared field, in which a new crop of people shall be grown? Read the description of the setting up of Messiah's kingdom in the prophets. "Ask of me and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." "In the days of these Kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

“ He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war anymore.” “The Lord will come with fire, and with the chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire; for by fire and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many.” . . . “It shall come that I will gather all nations and tongues; and they shall come and see my glory, and I will set a sign among them, and I will send those that escape of them unto the nations . . . that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.” . . . “And they shall go forth and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched [the agents of their complete consumption], and they shall be an abhorring unto all flesh.” “Enoch also the seventh from Adam, prophesied of them, saying, “Behold the Lord cometh with ten thousands [myriads] of His saints to execute judgment upon all, etc.” “I saw heaven opened, and, behold, a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war . . . And out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God.” Even in regard to Israel shall this severe discipline be exercised; “As I live saith the Lord God, surely with a mighty hand and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand . . . and I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord . . . For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me; there will I accept them, and there will I require your offerings,” etc. This result is described by another prophet: “Thy people shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands that I may be glorified.” . . . “They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.”

In these quotations we have the means by which a new dispensation is to be inaugurated in connection with the re-establishment of God’s Kingdom. The infliction of Judgments shall form a prominent part of the Divine procedure. And this is in strict accordance with the necessity of the case, as well as with the Divine plan. The flood, the cities of the plain, the nations of Canaan, Nineveh and Babylon, all illustrate the necessity for occasional displays of the bare and holy arm of the Almighty. “When His judgments are in the earth, the inhabitants of the world will learn righteousness” - otherwise most strikingly declared through Zephaniah - “my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord with one consent”

But not alone with judgment shall the Kingdom of Heaven be introduced. “He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor.” - “He shall come down like rain upon the mown grass; as showers that water the earth.” “There shall be an handful of corn in the earth upon the top of mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.”

Does not this answer to a cleared field sown with good seed, and giving promise of a good crop? And does it not correspond with the requirements of the parable? For we must observe that in this parable the good seed is not the WORD of the Kingdom,” but “the children of the Kingdom.” This designation is applied to Israel by our Lord in Matt. viii. 12, even while they were unbelieving and worthy of rejection. Much more shall it apply to Israel when purged of the rebels, and planted in their own land. And the same designation may be fitly extended to “the nations of them that are saved who shall walk in the light of the New Jerusalem.”

As I have intimated, we are not to expect in the story represented, exact conformity with every feature of the parable as to time and circumstance. And while, as to the time of sowing the tares, the kingdom may not shew the same relation with the time of sowing the wheat, as we might expect from the parable, we must bear in mind that this feature is not contained in our Lord’s explanation. Yet it is remarkable that at the close of the Millennium, the agency by which wickedness is introduced into the world is identical with the agency by which the tares are sown in the parable. “The enemy that sowed them is the devil,” is our Lord’s explanation. John says, “And when the thousand years are expired, Satan shall be loosed out

of his prison, and shall go out to deceive the nations," etc. Their end is also the same; "Fire came down from God out of heaven and devoured them." "They shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them out into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father." It is generally allowed by all who hold the personal reign of Christ on the earth, that the thousand years is but the preliminary stage of the Kingdom of God, seeing it is only at the close of that period that all things are subjected to the Divine rule. Besides the destruction of the deceived and rebellious nations referred to as taking place at the close of that period, there is also a time of judicial assize, when "they are judged every man according to his works." Rev. xx. 11-15. It is then only that the righteous are finally freed from all mixture with evil, and "shine forth in the Kingdom of God their Father;" that Kingdom being then delivered over to its primary owner, by Him who has "put down all rule and all authority and power, having reigned till he hath put all enemies under his feet."

I submit that upon the whole this parable of the tares fits at least as well the millennial period, as it has ever been shown to do the present dispensation. The parable of the mustard seed, like the remaining parables in Matt. xiii., is left without an explanation. But Mr. Newton, taking the first parable (that of the sower) to "fix a character to the whole period;" applies it to the present dispensation. He says, "In the fourth century, the Empire of Rome and the Church united." . . . It was no wonder that, under such circumstances, the Church should become great in the earth . . . Though little as the mustard-seed once, it had grown, and become a tree." He admits, however, that that greatness "is a sorrowful fact," and that it is equally plain that that greatness was neither held nor exercised according to God. Intoxicated by their exaltation, they began to speak and to write as if the millennium were already come; and appropriated to themselves, not only the national blessings of Israel, but even the descriptions of the New Jerusalem."

Without an authorised explanation, it is very evident that growth is the one thing taught by this parable. Some have even found a meaning in "the fowls of the air lodging in the branches" of the tree, but there is no ground for this farther than shewing the size of the tree.

Now it is quite true that an institution called the church has grown to considerable dimensions, or, rather a number of institutions claiming that name. And it might be suggested here that this hardly suits the parable which speaks of only one tree. But is there any one of those institutions, at least those of large size, which corresponds with the church established by our Lord and His apostles. Has "the Word of the Kingdom" any place in such so-called churches? And if not, how can the parable of the sower which illustrates the effect produced by the Word of the Kingdom, "fix a character upon the whole period?" The apostles preached "the things concerning the Kingdom of God" for at least thirty years after our Lord's ascension. Even in Rome itself, about A. D. 62, Paul "dwelt two whole years in his own hired house, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ." Before this time, Paul wrote his letter to the Romans in which he said, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." And can it be allowed that the church of Rome of the first century, as the grain of mustard seed, is to be found in its grown up counterpart in that institution which owns the supremacy of Mastai Ferreti called Pope Pius the Ninth? If not, how can it be said that the church under the name of "the kingdom of Heaven" has grown from "a mustard seed" to be "a great tree?"

But how does the millennial kingdom fit the parable? Is it predicted to grow from a small beginning to a great size?

Let the Scriptures answer. "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder, and His name shall be called . . . the Prince of Peace. Of the increase of His government and PEACE there shall be no end upon the throne of David and upon His kingdom to order it and to establish it with judgment and with justice, from henceforth even for ever." Mr. Newton will admit that this growth of Messiah's "government and peace upon the throne of David," has its beginning only from His second appearing, and therefore cannot object to this as an explanation of the parable.

Again, in Dan. ii. the image is destroyed by a sudden stroke inflicted by the stone cut out of the mountain without hands. And it is only after the image is entirely destroyed that the stone becomes a great mountain and fills the whole earth. Verse 44 shows that the stone signifies the kingdom of God; and if the church is the kingdom here spoken of, as Mr. Newton contends, how does he explain the fact that so far from the church destroying the dominions represented by the image, the Roman Empire has virtually destroyed the church? But the image is destroyed by the stone before it begins to become a great mountain, and this cannot be applied to the church which has already grown to vast dimensions. The same truth is seen in the vision in Dan. vii. where "the Son of Man comes in the clouds of Heaven and receives dominion and glory, and a kingdom, that all people, nations, and languages should serve him" - the Kingdom and dominion under the whole Heaven being given to the people of the Saints of the Most High. In the very nature of things this must be a process of subjugation implying growth and increase.

The parable of the mustard-seed is therefore amply verified in the Millennial Kingdom increasing from a small beginning to a world-wide sovereignty.

The next in order is the parable of the leaven and meal. Some apply the effect of leaven in raising dough described in the parable, to the influence of the Church - that is, the Kingdom of Heaven - upon the world at large, in converting it to God, and so producing the millennial blessedness predicted in the Scriptures. Others, of whom Mr. Newton and Mr. Godson are examples, understanding leaven to be invariably employed in Scripture to represent evil, view it as teaching the corruption of Christianity in the present dispensation, Mr. Newton says, "As regards the parable of the woman spreading leaven, we cannot suppose that there is inconsistency in the manner in which Scripture employs its emblems. In every other place throughout the Bible, leaven, whenever mentioned, is always used to indicate corruption. It would be strange therefore, if in this passage, it should represent the diffusive power of good." But although it happens that leaven is used in all other parts to denote the diffusive power of evil, that is no reason why it might not be used in this instance to denote the diffusive power of good. There is no expression in the parable to indicate that an evil influence is meant. And although unleavened bread was prescribed for the passover, it was not by reason of its being better in any respect than leavened bread, but simply as a memorial of the haste with which they were thrust out of Egypt. "They baked unleavened cakes with the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared themselves any victual." Exod. xii. 39. For the same reason it was called "the bread of affliction." Deut. xvi. 8. There is no evidence to show that leavened bread is not wholesome as food, and the most probable reason why leaven is generally associated with evil is the sacred character with which unleavened bread was invested in virtue of its being associated with the great festival of Israel, by which the most important event in their history as a nation was celebrated.

It only remains to be mentioned here that the Millennial Kingdom shall amply fulfil the diffusive and assimilative properties of the leaven in the meal, in its influence upon the world. The "righteousness, and peace, and joy in the Holy Spirit" which from the grand features of the Kingdom of God shall permeate the entire population of the earth, for that the prayer of our Lord shall be fully answered no one will doubt - "Thy Kingdom come, Thy will be done on earth as it is done in Heaven." "Many people shall go and say, Come ye and let us go up to the mountain of the Lord, to HOUSE OF THE GOD OF JACOB, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isaiah ii. 3.

The relation of Israel, Zion, and Jerusalem to the other nations is here that of a medium of blessing. It is the house (or temple) of the God of Jacob, which becomes the centre of law, instruction, and worship, to all peoples. Thus "salvation is of the Jews" in a national as well as in an individual sense. From restored and regenerated Israel there radiates an assimilative influence, which, like the leaven in the meal, transforming the whole mass into a wholesome batch of dough, brings about that blessedness of the nations promised to the father of the faithful.

The next two parables of the series, the "treasure hid in a field," and the "pearl of great price," are generally allowed to be one in design, but like those that go before, are commonly understood to have no reference to the Kingdom of God in the future. Thus Mr. Newton makes Christ the merchant, and the Church the pearl. He says, "No one who valued or understood the Gospel of grace could interpret the parables of "the treasure," or of "the pearl," of believers, for what is there that they purchase? Christ, however, purchased the earth, for the sake of His Church that was hidden in it - and purchased the Church, and in purchasing it, purchased a pearl, - for like a pearl it will one day be." A writer in the Rainbow puts this very strongly - "Is the Kingdom of Heaven anywhere symbolised by a poor sinner coming to Christ as a wealthy merchant to make the purchase of pardon, heirship, and eternal life, when the fact is that all such are bankrupt with not a penny in their pocket? No. To be brief, the field is the world, the "pearl" and "hid treasure" is the Church, "Ye are bought with a price." The merchantman is Christ; he had something wherewith to make the purchase, "Sold all that he had," "The glory with the Father before the world was," "Became poor for the sake of the purchase, both field and treasure. Man was not all he bargained for; he bought his birthplace, his habitation; the soil was moistened with his tears, and crimsoned with the blood of God's only son! It is now the "purchased possession," redeemed by price, and shortly to be redeemed by power," etc.

Another view is expressed by Mr. Godson in the quotation already given - "The Saviour next shows the sacrifices some will make to enjoy the inestimable blessings of the Gospel, in the parables of the hid treasure and of the man seeking goodly pearls." This view seems to me to meet most fully the requirements of the parables. But we must bear in mind that one "inestimable blessing of the Gospel is the promised Kingdom; and this is what I maintain is likened in the parable. The INESTIMABLE WORTH of the Kingdom of Heaven, and the obtaining it at ANY SACRIFICE, is the truth taught in these parables.

It is quite true that Christ purchased the Church with His own blood, and much of what I have quoted on this point, and on the poverty of the sinner is undoubted truth. But the parables are capable of another explanation. We are to "SEEK first the Kingdom of God and His righteousness"; and although salvation is a free gift, we must not forget that there is, in regard to obtaining possession of it, such a thing as "BUYING WITHOUT MONEY AND WITHOUT PRICE," or an equivalent. We are to strive (or agonise) to enter in at the strait gate"; we are to "seek after knowledge as silver, and search for her as for HID TREASURES"; we are to BUY of the Lord gold that we may be rich, and white raiment that we may be clothed." And how is a poor sinner to do all this if he is not in some sense a wealthy merchant? How was it that the widow's two mites were more than the rich offerings of the wealthy? Because they were all her living. So the poor poor sinner is wealthy if he submits his mind and his will to the Lord. "Hearken my beloved brethren, Hath not God chosen the poor of this world, RICH IN FAITH, and HEIRS of the Kingdom which God hath promised to them that love Him?" We are also exhorted to be "RICH in good works."

I submit, therefore, that there is a sense in which, sinners, and especially forgiven sinners, are rich, and in a position to make sacrifices in order to obtain that "Kingdom that cannot be moved"; and that these parables are designed to teach the transcendent worth of that Kingdom, and the necessity of parting with everything pertaining to self in order to obtain it.

The closing parable of the chapter - the net cast into the sea, seems to be much akin to the parable of the tares, the existence for a time of good and bad in the Kingdom of God, and separation at the end of the world (or age). It has been pointed out that there shall be an epoch of judgment at the close of the thousand years, and as it is the Kingdom of Heaven that is likened in these six parables, that epoch seems the most fitting counterpart to the end of the world in the parable.

From what has been advanced it must be evident that there is nothing in these parables to show that the "Kingdom of Heaven" is either the Church or anything pertaining to the present dispensation. The Gospel of the Kingdom of God preached by our Lord and his apostles is thus shown to be glad tidings concerning that Kingdom promised to us as the Messiah of Israel, the Son of David. This Kingdom, though it shall be small in its beginning, shall extend over the whole earth, assimilating all peoples to its heavenly characteristics of "righteousness and peace and joy in the Holy Spirit." To "those, who by a patient continuance in well doing SEEK for glory, and honour, and incorruptibility," in that Kingdom it is a costly treasure, a "pearl of great price." To secure possession of that inestimable Kingdom the Christian disciple must be prepared to take up the language of the apostle and say, "What things were gain to me those I counted loss for (THE) Christ. Yea, doubtless, and I count all things but LOSS for the excellency of the knowledge of Christ Jesus my Lord; for whom I have SUFFERED THE LOSS OF ALL THINGS." He must also at whatever sacrifice, "deny ungodliness and unworldly lusts, and live soberly, righteously, and godly in this present age, looking for that blessed hope, even the appearing of the glory of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." And, like Moses, who "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ GREATER RICHES than the TREASURES in Egypt, for he had respect unto the recompense of the reward." The "exceeding great and PRECIOUS promises" concern that Kingdom; and the faith that takes hold of them is "PRECIOUS faith"; and "unto all them that believe, He (the Anointed for that Kingdom) is PRECIOUS." Let us, therefore, who profess this faith, seek to "hold it fast, that no man take our crown."

J. CAMERON. Edinburgh.

THE NATURE AND FALL OF ADAM AND HIS POSTERITY

A type of the nature and sacrifice of Christ and His brethren. To all who love the Truth."

The above is the title of an eight-paged tract, signed, M. L. Staples, Prince Edward, Va. We know nothing of the writer, who kindly forwarded to us several copies for distribution. There are several good points brought out in this pamphlet, on which we intend to offer a few remarks:

"Now, as the sin was the cause of the sentence of condemnation in Adam (Gen. iii. 19), the sentence of course, hangs over all who are born in Adam, and, as the Apostle teaches, they reign in death by the offence of one" (Rom v. 18.) Again; "Adam in his innocency was a figure of Christ, . . . so we get

freedom from condemnation by being born in the exalted Christ." This is the idea developed in our pages viz., the innocent Adam typical of the innocent Christ. "Adam was the beginning of the natural creation of man (made under no condemnation) . . . so Christ was the beginning of the new saved creation (Bev. iii. 14), being the first begotten of God, who is all life (made under no condemnation)." "It behoved Him (Jesus) to be made like His brethren, who are free from Adamic condemnation . . . This is truly the uncondemned flesh and blood nature of Jesus." "They (the saints) are free from Adamic condemnation, having died from under it in the person of Christ," "Adam was conceived and brought forth from the womb of his mother earth, by the creatorial power of Jehovah, free from sin, free from all condemnation, in a state of innocency, well-pleasing to the Lord, . . . being pronounced very good." "Christ was conceived by power of the Holy Spirit, and brought forth from the womb of His earthly mother (Mary) free from sin, free from all condemnation; being the only begotten of the Father . . . inheriting from Him conditionally the destiny of immortality." Jesus did not die in the penal sense under condemnation, but was only cursed by a clause in the law." Now let any one produce a passage of Scripture passion, long-suffering, tenderness pitifulness? Justice and love are the attributes of Jehovah, but this notion is a clear impeachment of both.

The last topic we shall advert to is, "But Christ died for Himself. His death was the crowning act of obedience under the law." Taken in the light of Mr. Staples' previous teaching there is no objection to this. That Christ died in obedience to His Father's will, admits of no doubt. It was the subject of prophecy. But Christ did not die to purge Himself from sin or the effects of sin. This is a vain and foolish imagination, only plausible on the hypothesis that human flesh is crammed full of sin in every cell and tissue. This is a doctrine of false humility, and self-imposed degradation. No man ought to be sorry to be just what an all-wise and beneficent Creator made him, much less when his Creator has informed him that it was His pleasure to make him in His own image; after His own likeness.

This tract may do some good; but it might have been better. There is too much repetition and some of its passages express the writer's views in confused language. It would be all the better, too, with less confidence as regards "unadulterated truths," a very scarce article we fear, to lay claim to. "God is light; and in Him is no darkness at all." In relation to this light, man sees, at best, only as it were "through a glass darkly;" but he may rise by a higher life to clearness of vision - EDITOR.

 He who wants to live must deaden his passions.

FAITH, HOPE, AND CHARITY.

BY BRO. FARMER.

In a true son of God, faith, hope and charity are inseparable. - Faith, when alone, is dead; hope, though it may be considered apart, is a vital element of faith, and both are sustained from the same source; love is the climax of the two. A son of God believes the promises of his Heavenly Father; he hopes for their fulfilment; and he loves his Heavenly Father for His merciful kindness displayed in His promises.

At the close of that beautiful chapter, I. Cor. xiii., the apostle writes "Now abideth faith, hope, charity, these three; but the greatest of these is charity." These words show that all are great virtues. Faith is a great thing; it implies reason, investigation of evidence with an eye to truth, by it we are said to live ; without it we die; indeed, we have only to peruse the XIth chapter of Hebrews to be convinced of its value, and of the wonders it has achieved. Hope is the second great thing; it buoys up the soul in its expectation of the promised good; it is as necessary to a Christian as an anchor to a ship in a storm; an anchor is, in fact, the symbol of hope. But the greatest of these, saith the apostle, is charity, or love; because in its full meaning are embraced the other two. To love God is to have faith and hope in His word.

Let us now examine faith, which is more particularly our theme.

Faith, lexicographers tell us, signifies belief, or the assent of the mind to the truth of what is declared by another, resting solely and implicitly on his authority and veracity; reliance on testimony. The assent of the mind to the statement or proposition of another, on the ground of the manifest truth of what he utters; firm and earnest belief on probable evidence of any kind." We can exercise faith on any subject, whether art, science, politics, social or domestic affairs. Faith also designates "the system of revealed

tenets held.” In this sense there are many kinds of faith in religious matters, as the Roman Catholic, the Mahommedan, and a thousand other professions and forms of faith. The objects of faith are innumerable, but the faculty of the mind by which we receive them is the same. The term must be understood according to its use; in the one case it is the thing believed, in the other the belief induced.

Our desire is to consider the one faith, saving faith, justifying faith; for eternal life depends upon our accurate knowledge of its nature. The vast importance of the subject is manifest from the adjectives employed in relation to it by the inspired writers, viz., “justifying,” “saving.”

The only definition of faith we have in the Book of God is in the XIth chap. of the Epistle to the Hebrews, v. 1. “Faith is the substance of things hoped for, the evidence of things not seen.” In the margin substance is rendered “ground or confidence”; the emendation conveys, perhaps, a clearer idea. The word means ground, foundation, support; also reality, substance, existence. Hence we gather it is that which gives to the mind stability, assurance, confidence. It is that which makes us feel and act under impressions which invest the future with the vividness of the present; as though we really saw it. Things hoped for impart joyful anticipation. We do not hope for anything that is evil; we dread the evil, but we hope for the good. The promises of Jehovah are glorious and good, the fulfilment of them will constitute the things hoped for. The Apostle further describes faith as the evidence of things not seen. The word evidence here signifies proof, demonstration, conviction respecting matters of fact not within our own cognisance, but which revelation informs us have happened in the past, and are to transpire in the future. Faith, therefore, is the mental realization of things hoped for, the evidence, or certain conviction, of things not seen.

Having defined saving faith, the momentous question suggests itself to our minds, how is it acquired? Indirectly, faith is the gift of God; that is, in the same manner as the clothes we wear, and the food we eat. Clothes do not come to us from God ready for wear, nor food prepared for eating. No, our Allwise Benefactor has appointed a way whereby we are to obtain these beneficial and necessary things, and if we were not to avail ourselves of the means to procure apparel and sustenance, we should lack them and suffer grievously. The materials suitable for raiment and food are provided for us; intelligence and industry fit them for our use. And so it is with faith, faith comes by hearing the word of God. The Deity in His mercy has revealed to us His will, and the word of God is the material, so to speak, out of which comes faith. As it is needful we should be acquainted with and utilise the materials provided for us by the Almighty before we can have clothing and nourishment for our bodies, so it is indispensable for us to understand, believe, and obey the word of God before we can obtain a covering for our sins, and be built up by the spiritual sustenance which is derived from the study of that word.

As just stated, faith comes by hearing the word of God. But what do we hear? We hear the things concerning the Kingdom of God; that it is God’s intention to set up a Kingdom which shall never be destroyed; a Kingdom which shall utterly destroy and take the place of the kingdoms of men; that the earth is to be full of the knowledge of the Lord, as the waters cover the depths of the sea; that there is a promise of eternal life to men, and that this life is to be enjoyed in this Kingdom. Hearing and believing these things, we are brought to a knowledge of our true position; we see ourselves condemned to death, and if we are right-minded there arises in us a strong desire to escape this doom; we long for life in this Heavenly Kingdom where peace and righteousness will reign. With love and thankfulness in our hearts to God for His gracious purposes, we earnestly seek further instruction. We hear the things concerning the name of Jesus Christ, that He has the right to be King over all the earth, because He is the only begotten Son of God, that He rendered perfect obedience to His Father’s will; that He laid down His life for our redemption; that “there is none other name under Heaven given among men whereby we can be saved.” Hearing and believing this glorious Gospel, we gladly put on the sin-covering name by immersion. This is justifying faith; thus are we made just in the sight of God; thus are we clad with the robe of righteousness which hides our nakedness.

Our salvation depends upon keeping this faith alive; but that will not be done unless we are constantly sustaining it with that bread of life which came down from Heaven. That is, we must diligently and prayerfully search the Word of God, not only to refresh our memories, but to increase our knowledge. Faith is shown by its works; the Apostle James says, “Faith if it hath not works is dead, being alone.” As the body without breath is dead, so faith without works is dead also. “Now that which is dead, is inactive and sterile. So that if our faith is of this character, we shall not be saved by it. But so long as we continue to have a firm belief in these promises, and this belief leads to rejoicing in the hope of their realization, produces the fruits of righteousness, and awakens love to God for His great and merciful kindness, in providing for us such a deliverance from death and such a glorious future, we shall have saving faith.

How is it that this seed of faith, this Word of God, has not always the same beneficial results? For unfortunately some who hear this word, never allow it to enter their hearts; others after they have received it, let it go; others accept it and retain their belief in the truth, but it is not productive in them of good

works; it is only the few, who believe the Word of God, keep it, and bring forth much fruit. In answering the question proposed, we shall be assisted in ascertaining the reason why the Gospel invitation is alighted, by turning to one of the parables. Different classes of men are beautifully portrayed in our Lord's parable of the sower. We may perhaps with profit to ourselves briefly examine it. There is an advantage in this selection, for we have with it our Lord's own interpretation.

Matt. xiii. 3 reads: "Behold a sower went forth to sow: and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up." We have the explanation at v. 19: "When anyone heareth the Word of the Kingdom, and understandeth it not, then cometh the wicked one, and snatcheth away that which was sown in his heart."

Here we have an illustration of the preaching of the Word of God, which if heard and understood, would result in faith. But this class of persons do not comprehend it. All that speaks of the possibility of man's attaining to eternal life, of sin, of redemption, of holiness is to such without significance. Now this obdurate, wretched state of mind is brought about by yielding to the evil influences of the world, till the heart becomes hard as adamant; consequently the seed cannot enter, and being thus exposed it is trodden underfoot, or devoured by the adversary; in other words, the message of mercy is rejected.

The same kind of seed fell on other ground, and at first promised success, for it sprang up, it germinated into faith, but the end of that seed was the same, it perished. We refer to verse 5:- "Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched, and because they had no root they withered away." The interpretation is recorded at verses 20, 21: "But he that received the seed into stony places, the same is he that heareth the Word and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the Word, by and by he is offended." Here we have an illustration of that class of men, who, when they hear the Gospel, or good news, believe it and accept it joyfully; but the joy thus suddenly inspired, is not, as the sequel too surely proves, a joy induced by an appreciation of the greatness of the benefits offered; in their estimation, the sacrifices involved outweigh its excellence. It differs essentially from the delight of the grateful feeling of the finder of treasure, who for joy thereof went and sold all that he had, that he might buy the field which contained the treasure, - that is, he was willing to deny himself and resign all things, that he might win Christ. But those whose faith is not sincere and firm, when trial comes in the form of tribulation or persecution because of the Word, are offended, and fall away. Such men do not count it all joy when they fall into divers temptations; they have not learned that the trying of faith worketh patience (James 1., ii. 3), nor can they ever be blessed, for it is only those who endure temptation that will receive the crown of life which the Lord hath promised to them that love him. As the scorching heat of the sun will wither up a plant set in shallow soil, so will tribulation or persecution wither up faith which is not deeply rooted.

We have a third class of men represented in this parable, whose end is no better than that of the former. Verse tells us "Some seed fell among thorns; and the thorns sprung up and choked them." Again we quote the exposition given by Jesus, (verse 22) "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Now this seed did not fall among thorns that were full grown, but in ground where the roots of them had not been taken out; in ground which had not been thoroughly purged and cleansed; otherwise it could not be said in Luke viii. 7, that "the thorns sprang up with it." A growing together is spoken of, but the thorns outgrow the plant of faith and choke it. It is not, as in the case of the stony ground hearers, that after a temporary obedience there is an evident falling away; the profession of the truth is maintained; but the life of godliness is gradually eaten out. The fatal consequences may be attributed to two causes; the cares of this world, and the deceitfulness of riches. The old man has not been put off; he may seem dead for a time, but he revives as the first joy excited by the newly discovered treasure declines; accustomed avocations and wonted pleasures reassert their power, the old man comes up again with renewed vigour, and the semblance of the new man is obliterated. First, we have the anxieties and troubles of this life, to which the poor are peculiarly exposed; they toil to keep hunger and nakedness from the door; theirs is a struggle for daily subsistence; which, if not met with faith, bringing forth the fruit of submission and trust, the ground, to resume the figure, will soon be covered with the fast and rank growing weeds of discontent and doubt. Secondly, we have the deceitfulness of riches, with the pleasures, the flatteries, and allurements that follow in their train. If these are not met with firm faith, bringing forth the fruit of humility and meekness, the ground will be overrun with the pernicious plants of haughtiness and pride. While that which God promises is felt to be good, still there is in either case a liability of giving way, a danger of departing from the divine commands under the pressure of surrounding circumstances.

The endeavour to serve both God and the flesh betrays disloyalty to the Lord; those who persist in that attempt can bring no fruit to perfection, the inevitable result will be the destruction of faith.

Now let us for a few moments look at the grand results of the seed falling into good ground, germinating, and bringing forth fruit abundantly. At verse 8 it is written, "But other fell into good ground, and brought forth fruit, some an hundredfold, some sixty-fold, some thirtyfold." Interpreted thus, (verse 23) "But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, and some thirty." In the Gospel by Luke we are taught that the seed "on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Here we have a very different class of men; they are they who receive the word with gladness, it buds and blossoms, the soil is rich and deep, the ground is cleared of everything that would hinder its growth; so that when the Almighty and Allwise Father allows the hot sun to shine, the tender plant is not withered. The happy number who come under this illustration when assailed by tribulation or persecution, are nourished and refined thereby, bringing forth the fruit; of the Spirit. Such murmur not at the fiery trial which tries them, as though some strange thing happened unto them, but they rejoice, inasmuch as they know they are partakers of Christ's sufferings (1 Peter, iv. 12). And, again, they are they who have put off the old man; they have diligently repressed the workings of the carnal mind. As the rain and sunshine will promote the growth of a plant embedded in a favourable soil, and cause it to yield a luxuriant harvest, so will persecutions, afflictions, chastisements, yea, "all things," foster the growth of a faith deeply rooted in "an honest and good heart," and cause it to bring forth fruit unto holiness - the end everlasting life.

Do not let us for one moment entertain the idea that the conditions of mind represented in this parable were unalterable, so that in one heart the seed must perish, that in another it could not thrive for long, while in another it must flourish; for the Scriptures do not teach such a doctrine. It is true that a man's previous habits and pursuits will, in a remarkable degree, influence his reception of the Word of God - for the course of life followed tends either to the improvement or the deterioration of the mind, rendering it more or less probable that the seed will fructify. Yet there is a possibility of the hard soil becoming soft - the shallow coating of earth becoming deep - the ground covered with thorns and briars becoming clear. For the good seed, the Word of God, differs materially from ordinary seed. The natural seed cannot alter the nature of the soil, but the Word of God is powerful, for when acted upon, it re-acts with double force, softening the soil where it was hard, deepening it where it was shallow, and cleansing it where it was encumbered with what was deleterious. Therefore, brethren, let us allow the Word of God to have free course in our hearts, and whenever it may find this hard, shallow, or thorn-choked ground, it will transform it into a soft, deep, well-cultured soil, and produce in us strong, settled faith; without which "it is impossible to please God."

THE LETTER OF WILLIAM L. KELLS CONSIDERED.

Last month our readers would notice that Mr. Kells, of Listowel, took advantage of our policy to make several rather startling statements concerning the Christ. We now proceed to notice them in order, first, Mr. Kells asserts that Jesus "must have had a human father." If the proof of this assertion had been as plain as the assertion itself, credence could hardly have been withheld. But no proof whatever is offered, and we are left to wonder at the wisdom and persuasion of a writer who possesses courage sufficient to make such a statement. Secondly, Mr. Kells further affirms that "no genuine portion of the Word of God teaches the miraculous conception." And here he leaves us as if the assertion were divine; as if it were worse than presumptuous to question it. But the statement is rather loose: "no genuine portion of the Word of God." Whoever imagined that any part of "the Word of God" was not genuine? Mr. Kells must mean of what is called the Word of God. Here he stands out as a critic of critics, and we hope he will forgive us if we are not quite able to think him in his proper rank in the republic of letters. Thirdly, Mr. Kells says "Jesus declared Himself the Son of Man, and knew that both His friends and His foes regarded Him as nothing more." Just before this we are told that "Jesus claimed to be both Son of God and Son of Man." The words "both" and "nothing more," land our critic in what looks, to common folk, very like a palpable contradiction. If Son of God does not represent to Mr. Kells' mind something more than, or different from, Son of Man, why does he say Jesus "claimed to be both"? On the other hand, if it does mean something different, why does he say, "the friends and foes of Jesus knew He was Son of Man and nothing more?" We apprehend that it is by the exercise of such discriminative powers as are

manifested in these statements that Mr. Kells has been able to pronounce what portion of the Word of God is genuine and what is not. Mr. Kells anticipates that someone will ask, "If Jesus was born like other mortals, how could He be Son of God?" It is not for us to say who would ask this question. We did not know that there was much difference of opinion as to how Jesus was born, but only as to how He was begotten - two words of very different meaning, for which Mr. Kells appears to have no proper respect. But we do not see eye to eye with our critical correspondent as regards the light in which Jesus was viewed by "His friends and foes." If we are not mistaken, one of His foes cried out "Truly this man was the Son of God." Now this centurion knew on what ground Jesus was condemned; he knew that the High Priest had given Him up on the confession that He was the Son of God, and he, seeing Him in His last moments, and hearing His dying cry, concluded that though a man, He was the Son of God. As to "His friends" it is needless to quote; according to our correspondent's belief, though they speak of Jesus as the begotten, and the only begotten of God, we suppose the passages in which these specific statements occur are not "genuine portions of the Word of God"! We should like Mr. Kells to consider that the question of the paternity of Jesus is not limited to the New Testament; it concerns the Old as well. We ought to be very careful how we impeach a doctrine which is supported by this double testimony. Fourthly. "It seems strange to me how intelligent men can, after a careful examination of the subject, come to the conclusion that Jesus of Nazareth was not by nature the Son of Man, without virtually, charging the God of Israel with a breach of His most sacred laws and solemn oath." In reply to this we say, that some "intelligent men" who have seen the confusion of Mr. Kells' ideas about Son of God and Son of Man, and the jumble he makes of the words "both" and "nothing more" will wonder how he could, "after much investigation," have written so contradictorily.

But we do not wish to bear too hard on Mr. Kells, though it seems desirable that he and all such persons should have a little of the wind taken out of their sails. He speaks of the God of Israel "breaking His laws." What laws? Is it any more a breach of law to beget a child miraculously, than to raise a dead man? Does our friend think such begettal was impossible with God? If not, what objection is there to the fact? Can he see no utility, no wisdom in it? Can he not perceive that God's Son stood in a very different relationship both to God and man, from that in which Adam's son or Joseph's (which is legally the same thing) stands? Is there no more power for deliverance in "the Kings Son" than there is in the son of a slave? Let these things be well weighed, and we have hope that Mr. Kells, and those who are of his mind, will not repeat that they have found Jesus the son of Joseph, in their sense of these words.

Before laying down the pen there is another topic upon which we should like to say a few words. Mr. Kells affirms that mankind are not under condemnation of death "on account of Adam's transgression; that is, that original sin, or Adamic guilt, is not transferable." He then says that the human family are under sentence of death, not on account of Adam's sin, but their own. But the inspired Paul teaches otherwise. "By one man sin entered into the world, and death by sin;" from which he reasons, "so then death hath passed on all men in whom all have sinned." Besides if death comes only by individual transgression why do infants die; it will not be alleged that they are actual transgressors? Our friend appears to be as mistaken upon this matter as he is on the other. If we may venture to tender him a word of counsel it would be, Study the subjects afresh. In conclusion. From the reference made to "a noble few" who in past ages have declared their belief in the human fatherhood of Jesus, we infer that Mr. Kells has been reading about the Ebionites, Unitarians who held this doctrine; but this is by no means the belief of the leading men of that body. Dr. Priestly was a believer in the miraculous conception, but neither he nor Channing held that human flesh is sinful. This belongs to the "orthodox," as we could show from Bishop Chester and other writers. So ill-informed in these things is the editor of a certain contemporary, that he charges us with "going back to orthodoxy" on this very point. When he can find time to read he may grow wiser; but until then it is dangerous for him to write on these things.

EDITOR.

"THE SEED."

I believe that Jesus was a creation, or production, by the power of the Highest being brought to bear upon the Virgin, whereby she was strengthened to conceive, and her physical system built up, that conception, under the immediate supervision of that power during the entire gestal period, even until the birth, thus fulfilling the prediction concerning that "body," that it was "fearfully and wonderfully made." And I believe that she was the "Blessed among women," because she was of the regal house and lineage

of David, intertwined with the priestly house of Aaron, and she was intellectually free from the traditions of men, and therefore was a fit instrument to carry out God's design (Prov. xxii. 6) of teaching this young idea to understand the Wisdom, the Word of Deity, as set forth in Moses and the Prophets. As the child's mentality developed, He realized more and more the value of the joy, or reward, set before Him, until the objects so vividly impressed in their eternal excellency and grandeur became His chief joy, absorbed His whole life's aim, to quote His own words, His meat and drink, His only business, in which He was so diligent that He has taken, and shall keep, precedence of, or, "stand before kings." Prov, xxii. 29. Thus, as the Spirit foretold, it required the care and preparation of the "Wise Master Builder" to produce the One promised under the name Seed of Abraham, Seed of the Woman, the Conqueror of death; and it required One who, when tested, would prove spotless through the purity of obedience, and thus be able to attain to a name of such pre-eminence, a "Name above every Name," of such power, that all having it named on them are said to be in the "House of Refuge," the Strong Tower, or, "Ark of Safety." To such a headship Jesus attained, and such pre-eminence of dignity Jesus gained, when He, by faith and obedience, won, or, laid hold of, the Spirit-promised title, "the seed of Abraham," developed out of the substance proceeding forth of Abraham's loins.

Jesus, the second Adam, created by the power of Deity, see Paul 1 Cor. xv. verse 45, "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit." Also, Luke i. verse 31, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus" (continue to read to verse 36). And Psalms lxxx. verse 17, "Let Thy hand be upon the man of Thy right hand, upon the Son of Man whom Thou madest strong for thyself."

After this manner, His mother being quiescently under the strengthening power of the Holy Spirit, i.e., over-shadowed by it, her whole system was made sufficiently strong to elaborate from her daily food (unfelt and unknown to her save through angelic testimony, and the Spirit Word, record, or teaching, see Psalms cxxxix. verses 13 to 17) those constituent elements requiring, in ordinary conditions, both sexes to secrete, with an after union or mingling, to set in motion that delicate machinery that produces "the fruit" called an offshoot of life. But in this case the babe was "fearfully" (or gloriously) "and wondrously made"; every atomic particle of His mother's blood that went to form a part of Him was, so to speak, under the immediate supervision of "the Power," and thus the basis of a physique was laid that should be able to eliminate from its laboratory or brain, a length, and breadth, and height, and depth of mental force that was imperatively required to be able to comprehend and value the great and glorious scheme of which He would rejoice to see He could be the foundation stone and crowning centre, the pivot upon which it all turned. I have said comprehend and value, because He must have fully understood His Father's will to be able to render "the obedience" the law required in its fulness. And He further proves His understanding thereof by that grand condensation of "all the law," to love God with all thy heart and thy neighbour as thyself; no one with a less comprehensive mind could have said, "upon these two hang all the Law and the Prophets," or, in other words, all that the Law demands and the Prophets teach is here epitomized. He must have fully realized and appreciated the position marked out for Him, even before He was twelve years of age. We have it on record that He understood and stated who His Father was, in contradistinction to Joseph, and that He knew that His Father had a plan to be carried out, or business to be done. To accomplish this it was indispensable that Jesus should get wisdom, or a full knowledge of Divine things. He was evidently seeking instruction at His interview with the Doctors; He was then convinced that they were hypocrites and blinded leaders, and consequently that all led by them must be blind. He therefore continued His studies and meditations in the law and testimonies, i. e., Moses and the Prophets, the line upon line, and precept upon precept teaching; the here a little and there a little, and thus grew in wisdom and in the favour of his Creator Father until He, "the Son," having arrived at the age of physical perfection, thirty years, (fixed as the time of maturity by Deity's law), He was pronounced by the Judge mentally perfect, unless thus perfect, the judgment given teaches us that an imperfect mind or understanding is the order of mentality; but God declares, "I am well pleased." On the other hand, the approval would be, and is, an endorsement of the Spirit's utterances by the mouth of His father David, Psalms cxix. 1, 2, "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart." Such an one must be in favour. The way of the Lord Jesus was clean because He had taken hold, or hearkened unto, the Word; it is written, "The just (one) shall live by faith;" and, "Faith cometh by hearing, and hearing" (i.e., understanding) "by the Word of God." But who drew His infantile attention to the word of truth? Herein was Mary a chosen and blessed one; her own mind, firmly and fully reliant on Moses and the Prophets, was not swayed by the traditions of men; she was peculiarly fitted to train the young child in the way He should go. He, being a prepared body, outstripped His teachers, so that, as before stated, when only twelve years old He could understand and estimate, at their worth, the answers of the counsellors at the

Temple; yea, and knew more than they all; so far we see He had advanced by meditating on the testimonies, and He continues keeping His Father's precepts, refraining His feet from every evil way. He knew more than the ancients, and therefore fully understood the truth revealed by God. "Thine hands have made me and fashioned me, give me understanding that I may learn Thy commandments. They that fear Thee will be glad when they" (Abraham, David, etc.) "see me; because I have hoped in Thy word. Thy word is a lamp unto my feet, and a light unto my path. Through Thy precepts I get understanding; therefore I hate every false way. How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth! Thy testimonies have I taken as a heritage for ever: for they are the rejoicing of my heart. I have inclined my heart to perform Thy statutes alway, even unto the end." Psalms cxix. I desire to be one "with Thee," and in all things not my will but Thine be done.

Thus the training accomplished its purpose as predicted long before by Solomon, that the child trained up in the way he should go, when at maturity would not depart therefrom. He was Deity's favourite son, and had full authority to use, according to His own discretionary judgment, that wondrous power with which His Father entrusted Him. He studied hard (meditated) and gained the wisdom first, and per consequence of the approval, the spirit-power without measure, as the inceptive foretaste and precursor of the full reward to be. But in the plan laid down by His Father, before that full reward could be His portion, He must travel hither and thither through the land three years and a half, delivering the message of mercy; journeyings befraught with love to others and innumerable trials to Himself. He won the "crown of life." Witness the approval vouchsafed from heaven, not condemnation. Not my will, Father, but Thine be done, is still, as predicted, the ruling motive of His life. Knowing Himself to be the legal heir to David's kingdom and throne, and this heirship ratified by God's approving voice, we can easily understand and believe He would desire to see in its length and breadth that to be lovely inheritance, and can comprehend the earnest longing for immediate enjoyment permeating Him, for Paul tells us that this feeling was His as ours, and we have a kindred exhibition in the temptation (but without sin), when He was an hungered, knowing He had power to act, and could produce bread with a word. But, no! the standard of the Lord is lifted up, and the flood could not sweep Him off His feet (could not make Him diverge from His faith). His Father's words were in His mouth; Isaiah lix., 19, 21. The power with which He had been invested, was, He well knew, for a purpose, and He determined for that, and for that only, it should be used - viz., as a testifying witness to make His Father and His plans manifest, who He is, and "what they" are, and after what manner they will be carried out. This it is easily seen was His resolve, and full well He accomplished it, to the very end, His eyes being steadily and unswervingly fixed on the joy set before Him; thus He took hold of the Abrahamic seed, for not of the few according to the flesh only is Abraham the father. The faithful one was faithful even unto death, when He might have claimed the exchange to the incorruptible or angelic nature, like the two approved sons of Adam, Enoch and Elijah (one of whom thought none other lived and served God but himself). But Christ's love, like Saul's stature, was head and shoulders above the people. God is love, the Father and I "are one" said Jesus. The design in its scope embraces the sleeping ones. This oneness of the Father, Deity's favourite son, impelled Him with joy, as the Father's coadjutor, to carry it out, and He thought it was not robbery to state that oneness or equality. He declared He was willing to lay down His life and finish the mission which He had accepted. We should understand this right. He has told us whence His right to life was derived, how far it extended, and what kind of life it was. His words are, "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John v. 26. If our conclusion be correct, this life that He had given Him by His Father was not the breath of lives in His and all created nostrils, but was the kind of life the Father had, viz., spirit-life, and of such a measure that He, Jesus, could communicate or bestow it (and will at His appearing) as a gift upon His saints, and, like the Widow's oil, fill all their vessels without diminution to Himself. Of this life He says, "I lay it down of myself." No man taketh it from me; "I lay it down of myself," and I take it up again, I lay down my life for my sheep, "therefore doth my Father love me." John x. 15, 17, 18. We cannot believe this to be the life spilt or given up on the cross, because Peter says to his fellow-countrymen, "Ye, by wicked hands, have slain the Prince of Life," and Paul adds "of glory;" and Peter and Paul both testify God raised up Jesus from the dead. But Jesus had said He would take up the life He had laid down Himself, as He words it, "of Himself." But of the Temple - body - the Spirit certified it would raise IT up, as it had before declared the Jews would destroy it, even as they caused to be destroyed by the same people (the Romans), the literal temple; thus we certainly must see that the teaching contained in the words of Jesus, as used by Himself, relates to the voluntary depriving Himself of a certain life for a limited time, for the sake of certain ones styled "His sheep"; and we must also perceive that He purposed to take into His possession that same life, and that He gives no intimation of ever intending again to part from it, but on the contrary speaks of being alive to die no more. Now the question arises, when did this laying down of life take place? Peter says no prophecy of Scripture is of

private interpretation, and Paul adds that “all Scripture is given by inspiration” (breathing) of spirit-power, “and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” In these Scriptures are recorded actions done, as well as words spoken, to convey to our minds a sure knowledge of the whole truth, in all its phases or minutiae of relationship to us; and although at the time when that truth was given, its hidden significancy might not be understood, yet revelation was not to be in vain. It is perhaps for a time a lost or hid treasure, but its meaning can be found if searched for or into, by aid of the lamp of truth, and the light brought into the world, whereby life and immortality were and are brought to light.

We wish to call your attention to an episode in the life of the supernaturally strength-endowed Samson, the great muscular prototype of the mighty conqueror of captivity. It is recorded of Samson that he went voluntarily down unto Gaza, that his enemies the Philistines compassed him in, thinking they had him safely, as not only was there a watch, but a securely shut gate. Yet in the morning the gate, or that which held captive, was gone, and also the supposed prisoner, even to the top of the hill.

There was a free exit for the sleeping ones when the strong one went forth, had that been the proper time for their being waked. The anti-typical Samson awoke and came out, but they slept on until the morning, is the inference; they were not then made free – Jesus says “if the Son shall make you free, ye shall be free indeed.” Paul exhorts us to “stand fast in the liberty wherewith Christ hath made us free,” and states, that the “Jerusalem which is above is free,” and is “the mother of us all” (life given).

I have heard it asserted the male is the producer of life, but if the blood is the life then it is really imparted by or through the mother, and all breath of lives is drawn alike by all (individually of each other, independent) from the fountain Jehovah hath appointed and provided. Paul, in Colossians, shows who is the life-giver (mother); “ye are dead, and your life is hid with Christ in God,” and “When Christ who is our life shall appear,” etc.

Now, by carefully examining one of the greatest, if not the greatest, historical and biographical condensation of truth the Master ever gave, in which He spake as no other man could speak, see Luke x, 27-37, you will find how to inherit eternal life and also who is our neighbour, if we keep our eyes well anointed with the precious eye-salve provided. Whilst engaged in the search some unexpected pearls may be brought to view. The Master teaches us in His incomparable summary, that to inherit eternal life our neighbour must be loved as ourselves, and Paul says, “let this mind be in you which was also in Christ Jesus.” Phil. ii. 5. Jesus presents to our notice a certain wayfaring man, and the incidents and characters in connection with his journey; the place he started from and the name of the city to which he was bound are mentioned. Paul in speaking of this starting point, the Jerusalem, in Gal. iv, 25, says “The Jerusalem which is above is free,” and “is the mother of us all.” Jesus says, “My words are spirit and are life,” these are the above or high thoughts, therefore, His thoughts are not as our thoughts, nor His ways as our ways. In both ways and thoughts He was separate. Paul also says our “life is hid with Christ in God,” and when He “who is our life shall appear,” etc. By comparing scripture with scripture we readily see that our mother, the life-giving Jerusalem, and Jesus, when He comes again, are equivalents. Note whence He started. Jesus in speaking to His disciples said, Mat. xxiii., “The Scribes and Pharisees sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not.” Further He said they devoured widows’ houses (the widowed Israel and Judah houses) by teaching the traditions of men for the commandments of God, and thus shut up the Kingdom of God, neither going in themselves nor allowing others who would have entered to go in; still less were they willing to give up the seat of Moses to Him, to whom of right it belonged, who spake with an acknowledged authority, of whom it had been predicted that He should be like unto Moses, having authority to teach the things upon “which hang all the Law and the Prophets.” Jehovah having testified of Him that He was the teacher like unto Moses’ we establish that these rulers were the robbers, and that Jesus was the robbed one, or the wayfaring man. The next type is Jericho, near to which, or as the record says over against, though not in Jericho, the same record testifies that all in, Jericho when it was taken should be destroyed; “it and they were accursed.” Over it death reigned. But Moses died not at Jericho, for he is not under death’s dominion (absolutely); he hath a deliverer. Thus we have learned that Jericho and death’s absolute dominion are synonymous. We also know that Jehovah pronounced a judgment on His Son when he had arrived at priestly maturity, as fixed by the law, declaring “This is my beloved Son, in whom I am well pleased.” Could such an one be under condemnation? (Would to God we may all hear such welcome sound). Paul testifies death is the result of God’s displeasure for disobedience; God testified that in Him “He had pleasure,” “He is my beloved:” then no death penalty is attached; He is free, and more than free, for He is constituted a life-giver; even as the Father hath life in Himself and raises the dead, even so the Son quickeneth whom He will. At thirty years of age Jesus was free, was rich, or was at the life-giving state. Did he then take the crown into His possession? No; for our sakes He became poor,

made Himself of no reputation, exactly as a servant, although the acknowledged Heir to all things, He went forward about His Father's business, seeking and to save His Father's lost sheep, and on the road was robbed of the vesture His Father had planned and made for Him and clothed Him with (His approval having put it on His beloved Son). Isaiah Ixi. 10, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath covered me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." This day is "This Scripture fulfilled in your ears." Luke iv. 21. The robber rulers of Israel stripped Him of it by causing the Roman power to take His life, hanging Him on a tree upon the territory or land over which the Mosaic law was supreme, because thus appointed of Jehovah, and because an ordinance of that law declared every one hanged upon a tree was accursed. Thus by an unjust charge they accomplished their desire, viz., to put an end to His life; and with fiendish malignity by the mode of His death caused the law to curse Him, but not until He was dead. "They left Him," as beautifully described in the figure, "half dead;" they could not carry out the fulness of the death sentence, "unto dust shalt thou return;" the raging sea could so far go but there must its proud waves be stayed. Job xxxviii. 11, and Psalms cxxiv. He never reached Jericho, the oath was against that consummation of indignity - "His body shall not see corruption. Priest and Levite, teachers of duty or mercy, passed Him by, and went on to Jericho, but not on the side of the road on which the illustrious traveller was left for "half dead." On that side was obedience, even through unjust suffering, unto death.

And here is introduced another character, one with whom the proud Jew would scorn to have the stigma of dealing; we find in 11 Kings, xvii., the history of this type. The strange nations served Israel's God openly, but secretly every man served his own country's idol; the antitype reverses this order and serves the truth secretly, and ignores it and its teachings openly, through fear, or some other motive. Nicodemus is an example of this class - visiting in the night he could acknowledge Jesus as "Master," and express his belief that He was "a teacher sent from God," yet he could take and retain his seat in that council whose members were constantly seeking to effect, the Just One's death; and he and his Samaritan brother in this folly, Arimathaeon Joseph, were the only two who, while the Lord lay in the half dead state, attempted to care for Him. They were, so to speak, their own ass or beast, although not perceiving how fully the truth, spirit-spoken by David, applied, when he said that man being in honour, if the truth he did not understand, was like the beasts that perish; mark, too, Solomon's desire, he would to God that they could see they were like the beasts that perish unless they knew and confessed publicly the Life-giver. Joseph and Nicodemus took the body of Jesus to the inn, or antitype, the place Job describes as where the wicked cease from troubling and the weary are at rest. Job iii. 17.

Now what is our duty? Hear the words of Jesus, Except a man is willing to forsake houses and lands, father and mother, everything for me, because "I am the bread of life," he cannot attain unto eternal life; we purchase the right to eat by giving all that we really possess. Our affections or desires being turned from the things of this present evil world, and fixed upon this bread, we willingly make any sacrifice to gain it, and joyfully share the knowledge we have acquired with all those who are willing to receive it. With some, though not against it, the preference is at first only secretly cherished; but "whether they will hear or whether they will forbear" we, in thus sharing the knowledge (bread), are showing our love towards them to be of the same stamp as that with which we love ourselves. Dear friends, search for neighbours, and go impart instruction, acting in the spirit of the good Samaritan.

We have thus by letting scripture unlock its own concealments, learned first, that Jesus was not a condemned one at thirty years of age, but an approved one; secondly, that approval means life, not death; that He was beloved to the extent of being appointed Judge of quick and dead, and life-bestower is the word of His own testimony.

We likewise learn that Jerusalem and the state in which life eternal is enjoyed are synonymous. Thus we understand He is the corner stone of that building which is composed of living stones, because now He has life in profusion, in the unlimited life-imparting power given unto Him. Further we are taught that in obedience to His Father's will (a proof of their perfect oneness) He left in abeyance His right to possession of the life eternal, and thus is said to have laid down His life for the sheep. Without this self-abnegation He could not have entered the dungeon where His brethren were held captive, as the door could never have been opened from the outside; the law that closed the door held it fast, and it required a conqueror in disguise i.e. in weakness, or one unjustly placed within its portals to burst it open and carry off the door.

If these things are as we assert, this key should solve all the enigmatical positions and relationships the scriptures portray he occupied to us and to Jehovah the Creator - Father. Let us try it first with John in, 12, 13. "How shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is heaven." We commenced with Daniel, who says "the heavens do rule," chap. iv, 26. Paul in Hebrews ii. 5, says the ministering spirits

who held the world in subjection by Deity's power, being the ministers of His will, are not to rule the "world to come," and calls them angels. Jesus says they can die no more; in other words they possess eternal life. Jehovah is called "a God of knowledge" Sam. ii, 3. His sons are said to have shouted for joy when the foundations of this beautifully created earth were laid, Job xxxviii, 7. These worthy sons of a wise Sire were understood and acknowledged to be embodiments of wisdom. 2nd Samuel, xiv. 20.

We have then the three clearly defined attributes of that angelic band styled "the heavens," viz : wisdom, power, and eternal life. Jesus grew in wisdom; thus ascending in favour He attained to the height of "the heavens" power and life. He descended from (or laid down the life) the heaven, yet was in heavenly power, as almost daily evidenced. He was anointed with the Spirit without measure, or power so countless that nothing could withstand it: He could have had twelve legions of angels under His control had He so prayed. Was He not a ruler? Was He not in "the heavens?"

Enoch "was not; for God took him;" and Elijah was "taken away," but this man "ascended" by a perfect obedience.

Again, try the key with Philippians ii. 5, 6, 7, 8. In the fourth verse we are exhorted to strive to attain to a certain kind of disposition - to be loving, not thinking only of ourselves, but to be considerate of others' welfare, following "His example" who, being in the form of God, yea, "the express image," in the oneness, the wisdom, and love, "thought it not robbery to be equal with God." The original words translated in the C.V. "thought it not robbery," are variously given by different commentators; as, for instance, "Did not eagerly grasp," Kneeland; "Did not think of eagerly retaining," - Wakefield; "Thought it not a thing to be seized," - Sharpe. But, we read, "Jesus divested himself of all he had gained a right to, and took on the ministrations of a servant, and having been made in the likeness of men, He humbled Himself still further, even unto death," unto a mode of death that would cause the law of His nation and, still more bitter, HIS dearly beloved Father's law to curse Him. That which was for a terror to evil doers was perverted by the robbers; their unjust administration, like Pharaoh's of old, God for a time permitted, that He might shew forth His love and His power.

Let us try Hebrews ii. 9, by the same key. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace (favour) of God should taste death for every man." The literal Greek is, "having been made for a little while inferior to the angels;" both renderings state that it was God's favour that Crowned Him with the honour of tasting death for every man. The statement of inferiority is not that he was created inferior, but that He was subjected to this condition of inferiority for a purpose; it could not refer to His creation, for to the utterly helpless physical weakness of the babe we know belongs only a basis for an intellect, as yet in the incipient stage, "without form and void," and in that condition immensely below the angels in everything but outward form. This, therefore, cannot be the time; reason and revelation cry, away with the suggestion; there is left but one alternative - to accept that other period or point of time indicated, when, having received the approval of His Father, He did not seize the reward, but went onward in that loving, willing, obedient, abeyance state, for the benefit of others, even the children of God through faith: these are partakers of blood and flesh. Here let me ask what is it to partake? It does not state they are flesh and blood; that were to be "carnal-minded" and "enmity to God," but that they partake, or taste, or share "the cup" prepared for the flesh and blood children. It is said He also partook of the death penalty for every man, that through death He might vanquish the enemy's strength, and Paul states, "the strength of sin" (Diabolos) "is the law," which had the power of rendering life or death according as their works should be. True, it was inoperative in the life direction through "the weakness of the flesh," and equally true that it would never have cursed an innocent man had it not been unjustly administered, the Law Maker and Giver, the Supreme One, decided at once in favour of His beloved Son, and justified Him to life again, and by this victory Jesus becomes the end of the law to the believer and in token thereof nails it to his cross (metonymically).

We will now turn to the 16th verse of Heb. ii., "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham;" cavil at it or accept it as you will, the fact remains that here was a choice presented to some person or thing. Let us follow the lead we have had before us, always keeping this scripture statement, in view, that Abraham is called the father of the faithful seed, and that seed is the Christ. Jesus says the sons are known through the identity of living faith, a faith that produces works; then this, the pre-eminent one among the sons, must be and was pre-eminent in all things, as Paul says in Colossians i. 18, a pre-eminence in faith a pre-eminence in works (by His obedience "unto death"); and this pre-eminence was a part in the fulness of joy set before Him, for so it pleased the Father (19th verse). The path to this perfection of pre-eminence lay through much tribulation of suffering, but this deterred him not; it was only a means for incontestable proof that He was faithful in all things unto Him who had appointed Him. He fully established His right to be called the faithful and true witness or SEED

of Abraham, according to the faithful word of promise, of which by faith He had taken hold. In an article entitled "The first Adam," etc., the writer says there are two views of the passage above referred to; one, that "the He" refers to God; the other that it refers to death (or Diabolos) which takes or lays hold of the seed of Abraham, with all the rest of the human race. As the question which of these interpretations is correct, is of great importance to the subject in hand, namely, the relation of Jesus Christ to the Adamic condemnation, it will be worthwhile to examine the matter closely. The article referred to may be found in the Christadelphian for March; it is by J. J. Andrew; those who wish can see the reasoning he has advanced, and the view of the subject which he believes.

We would say if "the He" referred to is the Diabolos, of what use was it to bring in a negation in relation to the angels; that they can die no more is established surely beyond dispute, therefore Diabolos cannot be a source of terror to them, nor yet can Deity, for they are partakers of His nature and consequently of his love (God is love), and delight to do His will. But in regard to the Sons of God through faith, who are reckoned to Abraham for children or seed it is quite different: they are all their days held in bondage through fear of the death produced by Diabolos whose strength is the law. David prays to be kept back from presumptuous sins (Ps. xix, 13), and even the Friend of God, Abraham, required a deliverer from this bondage. Thus we see the Sons of God through faith needed a deliverer, and because they needed a Saviour, Jehovah, when the fulness of His time appointed was come, prepared a body, "bone of our bone," and "flesh of our flesh," – that it might be the conqueror, the pre-eminent one in faith and obedience, Jesus having made the demanded sacrifice, the continuous life-long sacrifice in obedience to His Father's plan of deliverance, did not, when pronounced worthy, eagerly seize on the reward by laying hold of the nature of angels, that by His obedience unto death established His right to this pre-eminence, and to be called the Conqueror, the Word of God, the Deliverer, the faithful seed of faithful Abraham, the Witness faithful and true, God's Righteousness (or right-doing), viz., what He had promised, the seed of the woman that bruised the serpent's head to recover the captives from bondage. In this manner He descended from heaven, even unto hell, to deliver His brethren, and thus firmly establishes our confidence, that He also was a Son of God through faith, and was, and is worthy to be the head of the body, or brethren, the Abrahamic Seed, for the hope of which joy His whole life was spent, even unto death. His resurrection proves incontestably, He triumphantly has won, "taken hold" of, or been invested with the "Name" above all others "THE SEED."

ANSWERS TO CORRESPONDENTS.

To the Editor of the Christian Lamp. I would like Bro. Turney to give us his understanding of the 13th verse of the 3rd chapter of John's Gospel, every item of it; also are we to understand Death is the nominative of the verb to "take hold," and if so was it, or rather does it not, look like a superfluity in Paul to tell the Hebrews Death cannot take or, does not take hold of angels? And proceeding with his exposition he says it behoved Him to be made like unto His brethren. Is that some other nominative, or is it Death? R. T. S. POWELL.

REPLY.

This is a difficult passage, and could not perhaps be rationally explained as it stands in the English version. How is it possible that the same person could be at the same moment of time in heaven and on the earth? And yet this is what the verse seems to state. The last portion of the verse, viz, "which is in heaven" is said to be not in the Vatican Manuscript. But that does not remove all difficulty even if it were perfectly reliable. There is still left to be explained the words "he that came down from heaven." Those who believe the doctrine of the Trinity would, of course, find no obstacle in this; but we are not now writing for such. The plain question is this. How could it be affirmed that the man Jesus came down from heaven? It could not correctly. Then, will the words admit of another meaning? We might have asked, Is that their proper sense? It appears to be the sense of the English words, but not of the Greek. The words "came down" are in the aorist tense, which grammarians inform us "expresses complete action in time past indefinite. To what precise point of time it carries the mind must be learned from context and circumstance." We take it that the "came down" refers to the Lord's second appearing, and the "which is in heaven" to His being there until he descends. After this endeavour to throw some light upon the passage we would read it as follows, "And no one has ascended into the heaven, except He out of the

heaven having descended, even the Son of Man He being in the heaven.” The “having descended” is really a future event, that is subsequent to the “being in the heaven” which had not occurred when Jesus spoke: and the aorist tense admits of this. Construed in this way the passage agrees with other scriptures, but any attempt to explain it on the theory leaves it, to our I minds at least, in an unsatisfactory state. If we mistake not, Dr. Thomas treats the text in a similar way, but we are not able to put our finger upon the article.

It was not superfluous for Paul to say “death takes not hold of angels any more than it was for Jesus to say that angels cannot die. The reference to angels as being unseizable by death was an antithesis required to give greater force to the ensuing reason,- “Hence He was obliged to be made like His brethren.”

EDITOR.

LETTERS TO THE EDITOR

To the Editor of the Christian Lamp. POLTON HALL, near Dalkeith

Dear Bro. Turney, - I do most heartily endorse the view concerning the sacrifice of Christ set forth in your published lecture. I have two questions to ask you on the little season that we find in Rev. xx. 3. I cannot comprehend its meaning in the light of the age to come. Paul, in 1 Cor. xv 25, says, For He the Christ must reign till He hath put all enemies under His feet, the last enemy that shall be destroyed is death.” That is the Devil - and we find Jesus teaching the same truth in Matt. xiii. 41, “And they the angels, shall gather out of His Kingdom all things that offend, and them who do iniquity.” This is done before Christ’s Kingdom is established on the earth. Then when sin and death shall be abolished, and righteousness and life obtained, and Satan’s power destroyed, then will the throne of Deity which is cast down at present, be set up. “For out of Zion shall go forth the law, and the Word of the Lord from Jerusalem, and He shall judge among the nations and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. We find in relation to that age, in Jeremiah xxxi. 29, In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge. But everyone shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.” In Isaiah Ixv. 20, “The child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” In the Acts of the Apostles iii. 21, 23, “Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.” This is when He, the Christ is putting His house in order. When Adam was in the garden of Eden he was under the law of obedience, and being the federal head of the race he represented, by breaking the law he brought death on himself and all his posterity. Now let it be noted here that the Lord God in addressing the Serpent, said, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel.” Now, we understand that the latter part of this verse took place when the sin power, or seed of the Serpent, put Christ to death. But God raised Him from the dead, and it now remains for the first part to be completed; and the Apostle John says, “For this purpose the Son of God was manifested, that He might destroy the works of the Devil;” and in Heb. ii. 14, “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the Devil; “and in 1 Cor. xv. 26, “The last enemy that shall be destroyed is death. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ;” or, in the words of Isaiah, “He will swallow up death in victory.

And the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth.” We understand that it is at this point of time that the Kingdom is delivered, or presented, to the Father, having put down all rule, and all authority and power, and destroyed them who destroyed the earth. And this land that was desolate is become like the garden of Eden; and when the will of God will be done in earth even as it is done in heaven, after sin is destroyed, will the Christ allow the Devil to rise again. The subjects of the Kingdom will be living then under the law of life and righteousness, which has succeeded the law of sin and death. We understand that in that age transgressors will die a judicial death, never to rise again; the throne of judgment being restored, and the judge being present, makes their case a final one. For we read in relation to the past ages in Heb. ii. 2, that every act of transgression and disobedience received a just recompense of reward; and to corroborate our position, we have the case of Ananias and Sapphira at the beginning of the Apostolic age, and at the end of

Gentile times we have the testimony of Paul. When the Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire, taking vengeance on them that knew not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Everything will then be prepared for the commencement of the thousand years' reign of peace, and for the fulfilment of the promise made to Abraham, that in him and his seed, the Christ, should all the families of the earth be blessed.

Seeing then that the whole earth will then be filled with the glory of the Lord, even that blessed time spoken of by Jeremiah, when "they shall not require to teach every man his neighbour, and every man his brother saying, know the Lord; for they shall all know me, from the least unto the greatest of them saith the Lord; when the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord. When I have broken the bands of their yoke, and delivered them out of the hands of those that served them a prey to the heathen, neither shall the beast dwell safe by and none shall make them afraid." It is in view of these things that the little season at the end of the thousand years appears to us difficult to understand, and we should be glad if you, Brother Turney, would give us your thoughts on the subject, and if you think that the Gog in Ezekiel 38, and John's in the Apocalypse 20th are the same.

By doing so through the Lamp we will esteem it a favour. JOHN CUNNINGHAM.

WRITTEN IN ANSWER TO SOME VERSES ON THE DEATH OF A RELATION.

By request of a Sister.

"To me to live is Christ," (Phil. i, 23) for in the grave
None celebrate Thy name, nor work for Thee; (Is. xxxviii, 18 ; Jno. ix, 4)
Then let me live, and spread abroad Thy truth, (Is. xxviii, 19)
For truth alone can make Thy children free. (Jno. viii, 32)

Free from the vain traditions of the world,
Which, wresting words, declare "there is no death,"
"What seems so is transition," but the grave
"To life elysian," though the Spirit saith -
That in the very day the breath goes forth
The thoughts of love or hate (Ecc. ix, 6) will perish too; (Ps. cxvi, 4)
If mind with matter die, what feels the joy
What prompts the songs they sing in heaven anew ?

Be mine in wisdom's ways to walk while here,
To battle bravely with the Spirit's sword, (Eph. vi, 17)
Loving, obeying, trusting as a child,
Waiting, and longing daily for the Lord. (Luke xii, 36)

My Saviour's words are quite enough for me, (Jno. iii, 13)
I have no wish to soar above the skies; (Jno. xiv, 3)
I know, if faithful now, I shall behold (Jno. iii, 23)
His face, and in His holy likeness rise. (1 Cor. xv, 49; Ps. xvii, 15)

"To die is gain" - because the narrow way
Is lonely, difficult, and thick beset (Matt. vii, 14)
With snares, and countless enemies, who strive
To catch the stranger-pilgrim (Heb. xii, 13) in their net. (Ephes. iv, 14)

Life, at the best is but a warfare brief (Job. vii, 1 - marginal reading)
The enemies of faith and truth are strong,

So let not him who puts his armour on, (1 Kings, xx, 11)
Boast, as the one who takes it off with song.

We say that sleep is sweet to aching hearts,
Tired limbs, and anxious minds welcome the night,
They rest, they sleep, unconscious of the time,
Then rise, refreshed and strengthened with the light.
So would I from my labour rest in sleep (Rev xiv, 13
And yet I long more to be clothed upon, (2 Cor. v, 4)

Come Lord, and clothe us with our house from heaven, (2 Cor. v, 2)
Claim Thou the prize Thy death so nobly won. (Rev. v, 9)
We sigh, we groan, while waiting in The flesh, (Rom. viii,23, 2 Cor. v, 2)
We miss our absent Lord, He tarries long (Luke xii, 36)
Yet He will come to give us joy for grief, (Is. lix, 20, xxxv, 10; lix, 3)
And lead us home, with glad triumphant song. (xxv, 9)

The sleeping will be waked, the living changed, (1 Cor. xv, 51)
And ready virgins haste their Lord to meet, (Matt. xxv, 1)
Then they who suffer now, shall reign with Him (2 Tim. ii, 12)
On Zion's hill, His loved and chosen seat. (Ps. Ixxviii, 68; Is. xxiv, 23;
Zech. i, 27)

CHILDREN'S COLUMNS. A LESSON FROM A LILY.

One soft warm evening, early in the summer, I was resting in the garden. The flowers were in their best trim; roses, pinks, tulips, lilacs, sweet-briar, gilly-flowers, and other favourites scented the air. But one tall flower reared its head above the rest, and it was certainly one of the most beautiful of all the flowers in this lovely spot. Its scent was as fragrant as its form was graceful. It was the garden tiger-lily. If you know it you will remember that the leaves of the flower-cups are like beautiful white wax painted with dots of all the richest shades of orange, red, and yellow. Inside the flower are several slender, tall threads called pistils, ranged round one taller than the rest called a stamen. These are capped with pretty yellow ornaments, and the stamen has a delicate green top, which is part of the seed vessel.

As I stood admiring this lovely flower, and thinking of the great wisdom and power required to cause such beauty to spring from the dull brown earth beneath, I heard a soft buzzing coming up from the very heart of the lily. Yes, there, down in the sweet cool centre of this rich flower were about 20 or 30 tiny flies. They were evidently enjoying themselves very much. The flower was to them as a gorgeous white marble palace, with walls enriched by Mosaic work. The stamen and pistils were like the pillars with their capitals in an eastern palace or temple. Here the flies passed a most pleasant life. The flower-leaves sheltered them from the hot sun; sweet-scented air like incense filled their palace or temple; they fed on honey, and drank nectar or the juice of the flower. No wonder that they were doing their best to raise a glad-song, though to me it sounded only like a low murmuring buzz.

All at once my thoughts turned to a portion of the Bible which I had shortly before been reading. It was the two last chapters of Revelation. These busy insects, so safe and so happy in the midst, of their gorgeous palace, seemed to me like a picture or type of the life of the Saints of the Lord, in the glorious city spoken of in these chapters. I was wearied, for I had had a hard day's work in the hot sun, but I remembered that it is said in another place, that those who come to Christ shall have 'rest,' and that in the land where they hope to be "the heat shall not light on them anymore." I was very sad, but it is said that in this city "shall be no more sorrow, nor crying, neither shall there be any more pain."

Then the happy buzz of the insects led me to remember the "voice of the great multitude," that comes up in one grand burst of praise from the city. The praise is to the Lamb, who shed His blood that those who believed in Him should have a right to enter into the city, and there to live with Him for ever, for it is also said that in this glorious place "there shall be no more death."

Oh how I longed that I might be worthy to dwell with those happy saints! In the day's work I had been forgetting "the rest that remaineth for the people of God," and now God had been teaching me, by

leading me to “Consider the lilies,” to remember His glory, and the glory that shall be revealed (or shown) to us who love Him. I was comforted, and determined, with God’s help, to strive harder than ever to enter through the gate that leadeth unto life, and to say to others also, “Come!”

Dear children, do not rest content until you know the way to this city, and when you know it walk in it, turn neither to the right hand nor to the left; be not tempted to join the multitude that do evil, but go with the few that find the way of life.

Before I close I should just like to say that the lovely, pure, but meek-looking lilies, which we call “lilies of valley,” are not, as many people suppose to be, like the lilies Christ pointed to when He said, “Consider the lilies of the field.” No, Christ wanted to show that Solomon in all his glorious attire, his royal purple robes, his crown of gold, and his glittering jewels was not as glorious in appearance as the lilies that were in the fields around. It is not likely that He would point to the pure, meek-looking “lilies of the valley,” even if such had grown there, which was not the case. The neighbourhood where these words were uttered, abounds in early summer with brilliant scarlet, and rich purple and crimson anemones, and those who have studied the flora of the land of Palestine are agreed that the lilies Christ referred to as more glorious in their attire than King Solomon, were these.

SISTER ROGERS AND THE EDITOR of the “CHRISTADELPHIAN.”

By the request of Sister Rogers, (formerly of Wisbeach, now of Leicester) we publish the following correspondence between the editor of the Christadelphian and herself. She also requests us to say that in consequence of the suppression of her letter she has received many letters from several sisters, who write as though they were under the impression that she had not quite made up her mind on the subject in dispute, and might by their persuasion be induced to adopt their views. The liberty of speech, sought in vain through the Christadelphian, notwithstanding years of personal acquaintance and friendship with the editor, for whose periodical her pen has been industriously plied, she now demands through the columns of the Lamp. She also desires us to append any remarks we may think proper. Let us first give the letters:

3, Odom Street, Wisbech, Nov. 29th, 1874.

Dear Brother Roberts: - It is now over a year since you published part of a private letter of mine in the Christadelphian. Notwithstanding my objection to my name appearing in print, that step made it necessary that I should now ask you to do me the justice to insert this letter in your next number. The course I mentioned in the August number, 1873, I have followed out, studying calmly and prayerfully, for more than a year, both sides of the question at issue among Christadelphians. When I visited Birmingham last Autumn, and heard the matter fully explained, I accepted the “uncondemned theory,” seeing in it nothing at all perplexing. After I got home, I confess that I perceived little difficulties, which I could not reconcile with this view. Do we not all remember how often we were met with such when first we forsook orthodox views, and accepted Christadelphianism in the main. As has been wisely said, “doubt is the first step to faith.” Further study has fully convinced me that Jesus Christ had no need whatever to die for Himself, but that He died, “the just for the unjust.”

I am not afraid of being pointed to ii. John 7, for I do most heartily believe that “as the children are partakers of flesh and blood, He (Jesus) also Himself likewise partook of the same - “and that this nature was necessary. Heb. ii. 17, 18. But Jesus Christ was conceived by the Holy Spirit. Matt. i. 18. This did not make the flesh different, but it constituted a different relationship between God and Himself, from that which existed between any other child born of a woman, and God. He was the only well-beloved and begotten Son of God. His relationship to mankind was also different, He was not their brother in condemnation though bone of their bone and flesh of their flesh. So He was a fitting Saviour, and was the means appointed by God to do “what the law could not do.” Jehovah foresaw that Jesus Christ would fulfil the law” and be “obedient unto death,” and the typical worship which He instituted for His people could grant salvation only through faith in the substance which the types foreshadowed. I am deeply grieved that such a belief should cut me off from many whom I greatly esteem, and from some whom I hold very dear in the flesh, but unless we can part with a right hand or right eye for Truth’s sake, we do not love it as we ought. I trust that the time is not far distant when we shall see eye to eye with all those who believe in the other principal features of the Gospel. That God would open our eyes to see and our hearts to understand the wondrous things contained in His Word more plainly day by day, and that the

coming one may find us going on unto perfection is the earnest prayer of Yours in hope of eternal salvation. S. M. ROGERS.

P.S. - I shall discontinue subscribing for the Christadelphian, as I find that the constant perusal of such conflicting opinions fosters the habit of theorising rather than the loving practice of the precepts of the Word, and the practical waiting for and joyful expectancy of the coming of the Holy One.

64, Belgrave-road, Birmingham, 4th Dec., 1874.

My dear Miss Rogers, - I am sorry to receive your letter. I should like to have some conversation with you on the subject of it, because I believe you to be sincere in your convictions, and right-minded as to the objects for which you identify yourself with them. If you come into this neighbourhood during the coming holiday season let me know, and let us talk these important matters over. There are many things that I could bring to your notice in that way that cannot so well be brought home in any other; things that show decisively the unscriptural character of the views of Christ that you have been led to embrace - views that destroy the righteousness of God as declared in the death of Christ (Rom. iii. 25-6), and that hide and frustrate the doctrine of His grace in the forgiveness of our sins. I agree with you as to the belovedness of Jesus as the Son of God, but cannot allow the fact to interfere with the other testified and necessary fact that He was made in all things like to us, and appeared expressly for the suffering of death. I should like to see you before coming to any decision as to your request to publish your letter. - Faithfully yours in uncompromising defence of the purity of the principles of God, whose wisdom is higher than man, - ROBERT ROBERTS.

We have now a word or two for our contemporary. How is it that it so eagerly thrusts into its columns everything in its own favor, and excludes everything tending to expose the weakness of its arguments and the paltriness of its tactics? Time was when, wincing and smarting under the trenchant lash of well merited castigation, it laid on whole parcels of cooling plaister, sympathetically furnished by the tenderness of pitiful women. The men contributed little; the women were the best nurses. When the scourge was withheld the inflammation subsided under the treatment. Latterly, however, the old stripes seem to have fired up again, not by the administration of fresh punishment - though it has often been richly deserved, and, as certain of its friends even testify, more than sufficiently provoked - but, as it would appear from renewed uneasiness, and the irritation of the blood; so that, like the mosquito bite, which, seeming to be dead, renews its tormenting itch, if the subject over-heats himself. But now we are concerned with the treatment of a lady. Our readers will see for themselves that she is no stranger to "the grey goose quill;" that she reasons as well as writes, and that she knows how to support her position by proof as well as by argument; and that withal she desires to be at charges with those "who differ from, as well as with those who concur in her belief. Nobody could see quicker than our contemporary the effect of all this. "What," we see him saying as he read this telling letter, "what will be the impression on many of our readers if we publish this? Have we not been boasting and parading" - they will say - "other communications and other names rejecting this heresy? Will not this undo and, perhaps, more than undo it all?" But what, it may be asked, produced this fear? Had the letter been easy of reply, no trouble to refute, would it not have been presented with a pompous salute giving to it a greatness not its own, in order to magnify that wisdom and that spiritual discernment which alone were capable of grinding it to powder? To all minds imbued with openness and due regard for truth at all costs, the outspokenness and other sterling qualities of this epistle were its best recommendations, and demanded for it a plain and a courteous answer. Instead of this we have a private note desiring a private interview; assuring our fair scribe that there are many important matters which can be better brought home in that way. Yes; we know the effect of hole and corner despotism on some minds. Has your ill-mannered, domineering debater no advantage over a lady-like woman in his own parlour? Can our contemporary persuade any sensible person that a private interview is the only method of showing the alleged fallacy of the views in Sister Rogers's letter? Really, those views must be strange indeed if it cannot point out their defects except in a private room. But how did it happen that what is smoothly craved of Sister Rogers was roughly denied to someone else - but of the other sex? But enough as to spiritual stratagem; let us now look at the disingenuousness of insinuation.

The writer says Christ appeared "expressly for the suffering of death." Does the letter of our sister deny this; or can the insinuator point to a line of our writings that asserts or implies that Christ did not appear expressly for the suffering of death? And, if not, what is he aiming at but to put error upon his opponent that he may appear to confute him by confuting it. Such are some of the miserable tricks of argument by which the Christadelphian bewilders some of its readers; they mistake a confused maze of sentences for oracular utterances, and pronounce the oracle all but divine. Surely the light will yet reveal

to them the shifts and straits to which the defender of a bad cause is perpetually driven. To conclude for the present we say, 1. Prove to us that sin is a fixed principle in the flesh; and when you have done so we will cite your own words in which you say there is no such thing. 2. Prove to us that "made sin" means filled with sin in the flesh, and we will quote your own words which say there is no sin in the flesh, but that sin is a transgression of law. 3. Prove to us that the flesh of Adam became diseased, or worse, through sin, and we will quote your own words in which you affirm that his flesh was not affected by sin, but was the same as before he sinned; that his relation only to his maker was changed. And while you are engaged on this work let us once more point out to you the difference that must obtain between a child begotten of God himself and one begotten of a legally condemned man, though the child is flesh of our flesh and bone of our bone, which we have never denied either directly or by implication. You are cute enough when it serves your purpose, and dull enough when it suits you to be so. You have prescribed eye salve for others, may we offer you a little for your own use? For the sake of decency we beseech you to cease blinding yourself and others. Own up that you see the position, that it is not at all about poisoned flesh, but legal relation to God and the ransom of man. Remember how you endorsed this doctrine in 1871 * published it and defended it against your present opponent; these facts no clouds of wrath can hide, no sophistry explain away; for truth's sake and your own sink your egotism; be now what you were then. Finally, remember it is written, "Blessed are the peacemakers, for they shall be called the children of God," and that "Envy slays (only) the silly one." - EDITOR.

* **Footnote** – See Bro. D. Handley's letter.

THE RETURN TO EGYPT.

Leicester, June 13th, 1875.

Dear Bro. Turney. - Passing through Birmingham a few days since and having a few minutes to spare, I called at Bro. Walls' thinking I should like to know the cause of his return to fellowship with the Temperance Hall community. I had written to him at the onset of the controversy, pointing out the truth to him, and received a reply thanking me for showing him so clearly that Jesus was not in Adam and rejoicing in the truth thereof, so that I was somewhat surprised at seeing an account in Mr. R's monthly of his return to "Egypt." With this in view I paid him a visit, when I found from his own admission that he had gone back without a change of his mind, and that he still held with us in doctrine, as the following questions put to him with his answers will conclusively show.

QUES. 1. - Do you believe that Jesus was included in the "all men" upon whom judgment came to condemnation by the offence of one? Rom. v. 18.

ANS. - No; certainly not.

QUES. 2. - Do you believe that Jesus was by nature a child of wrath even as others? Eph. ii. 3.

ANS. - No; I believe He was from His birth a child of grace.

QUES. 3. - Do you believe that Jesus was one of the many (referred to by Paul in Rom. v. 19) who were made sinners by the disobedience of one?

ANS. - No; I do not.

QUES. 4. - Do you believe that Jesus was by birth just in the same relationship that we attain to by adoption?

ANS. That is just what I believe.

My time being up I then left him for the station, after stating that I could not account for his being where he was.

Last week Mrs. Walls called to see me and in course of conversation stated that several Brethren from the Temperance Hall waited upon them and informed them that before they would be allowed to return they would have to admit that Jesus was a son of Adam, to which she replied, "if we cannot go back without admitting that we shall never go back at all, for we can never believe such an unscriptural doctrine." The doors were ultimately thrown open for their reception on their own terms, and thus he, who 18 months ago issued his bull of excommunication against all who dared to believe in the sinlessness of Christ, receives these two back without a change in their belief, but accepting with us the truth that Jesus could not have been in Adam seeing that He was the only begotten son of Adam's father. - Yours fraternally, - F. M. LESTER.

[We thank Brother Lester for this information. It is akin to a good deal more that has come to our ears. It speaks anything but well for those who returned "to Egypt", but what saith it for the maker of bulls of excommunication! Are not all fish that come to his net, whether they have fins and scales or whether they be minus those appendages. But this policy may leaven the lump in time. "Happy is he that condemneth not himself in that thing which he alloweth." - EDITOR.]

INTELLIGENCE

ABBAGAVENNY. - Dear Bro. Turney, - I am pleased to tell you that Brother and Sister Martin and Sister Bromley, of Birmingham, Bro. Weale of Leicester, and myself and wife spent last Sunday very pleasantly at Sparchford, the residence of my brother in the faith, but father in the flesh. It is a quiet country place with a scattered population, but notwithstanding this we managed to bring together an intelligent audience to hear a lecture from Bro. Martin on "the second coming of Christ." The address was delivered in a plain homely style, and was so full of quotations from the Prophets and Apostles harmoniously linked together into a chain of evidence, that nearly all were compelled to admit that they believed the truth of what was advanced. In consequence of the generally despotic rule of "the Squire and Parson" in country places, it requires an almost incessant supply of energetic addresses to arouse any interest among the working classes, but as every opportunity is taken of keeping the subject well before them, we hope ultimately some may be emboldened to come forward and confess that the Lord who bought them shall indeed "so come in like manner" and "reign before His Ancients gloriously." In Abergavenny we are not hiding our light under a bushel, although no public step has yet been taken, but we hope to have a lecture or two this Autumn. We distribute a good many pamphlets, and by tending books and private intercourse with our neighbours and friends hope to awaken some interest in the glorious truths which have so long lain dormant under the superstitions of current theology. Shall you be able to come and see us this Autumn and spend a few days? - Yours in the faith, WILLIAM BEDDOES.

[We are much obliged for the invitation and will see what we can do. ED.]

BIRMINGHAM. - Dear Bro. Turney, - I am again privileged to ask you to record another addition to the household of faith in this town, in the person of Mr. William E. Brown, 50, formerly belonging to the Church of England, and father of our Bro. Edwards Brown. He has attended our lectures for some time, and having witnessed a good confession of faith in the things necessary in order to salvation, and a strong desire to become cleansed and reconciled by the blood of sprinkling, he was immersed on Thursday evening, June 10th, and now rejoices in being delivered from the bondage of sin and death, to the freedom of an adopted child of God, purchased for us by the perfect obedience of the only begotten Son of the Father. The following lectures have been delivered since my last report: - May 16th, "Where are the Dead?" Bro. Jas. Martin; May 23rd, "Redemption," Bro W. Ellis; May 30th, "Eternal torments," Bro. Jas. Martin; June 6th, "The Sacrifice of Christ, for whom made, for Himself, or for the sins of the world," - a question unsatisfactorily answered by Mr. Robert Roberts, Bro. W. Ellis; June 13th, "The death of Christ; did He die for His own sins, or for the sins of the world," - a question unsatisfactorily answered by Mr. Robert Roberts, Bro. Henry Turner. The last two lectures have been given, as the beginning of our labours, with a view of enlightening the public mind on the disputed question of the Sacrifice of Christ, shewing the un-scripturalness of the position of those who teach that Christ was under the Adamic condemnation, or sentence of death, and had to die for Himself. The lectures were all that could be desired, and were received by the audiences with much earnestness and attention. We hope that much good will result from our endeavours. I trust to be able to report further progress in my next. Sister Butler leaves us this week to join Bro Butler at Bradford. Both are followed by our prayers and good wishes for their welfare. - CHARLES JENNINGS.

DEAL. - Though very few in numbers, the brethren here are alive to their duty, and besides doing their best to keep alive the faith in their own memories they lose no opportunity to lend books to enquiring friends. By these means several are becoming interested, and lectures are much desired. The principal part of the work heretofore has been done by Brethren Brown, who run down from London as often as they can. Perhaps some steps may be taken to make a public effort to bring the Kingdom of God before the people. In the meantime let the brethren not feel discouraged but cast the seed right and left, for "they know which shall prosper, this or that."

GLASGOW. - Bro. O'Neil informs us that latterly the meetings have suffered through the severe indisposition of several of the members. It seems desirable for the brethren to do their utmost to

strengthen the hands of those who labour in the word and doctrine. Where this is attended to there is no time left to sow seeds of discord; the casting in and watering of the good seed is the only profitable labour, and must be done, otherwise we can have no part in the great and joyous feast of ingathering. Bro. O'Neil gets the truth before a few, through the medium of a magazine written in shorthand.

LEICESTER - 12, Horsefair Street, June 14, 1875. - Dear Bro. Turney: I have the pleasing duty to report two additions to the household of Faith, in the persons of Mr. Elijah Grain, husband of Sister Grain, whose immersion was reported in the May number of the Lamp, and Mrs. Catherine Biggs, Bro. Grain having witnessed the good confession of Peter, "That Jesus was the Christ, the Son of the living God," on the 14th of May, he was formally buried by baptism into Christ's death, with the hope that he shall participate also in the likeness of His resurrection if asleep when the Lord comes. Bro. Grain apprehends clearly, I think, the position indicated by Paul in Rom. vi. wherein he exhorts those to whom he wrote to "reckon themselves dead indeed unto sin, but alive unto God." It appears to me that too much emphasis cannot be laid on this portion of the Apostle's writings relative to baptism, in contra-distinction to the teaching of some, who say they were baptized into a risen Christ, and hence do not fully appreciate what it is that baptism does for them. Several others are much interested, and will, it is hoped, shortly see their way to enter the fold by the door. The lectures during the past month have been exceedingly well attended, the particulars are as follows: Sunday, May 16th, by Bro. Haines, of Nottingham, "The promise to Abraham that he should be heir of the world, and how does it concern believers of the Gospel;" May 23rd, by Bro. D. Handley, "Is the Bible responsible for the multitudinous faiths of Christendom?" Sunday, the 30th, was devoted to answering questions which had been sent in during the previous month. Three questions were before the meeting, and were answered, apparently to the satisfaction of all present, by Bro. F. M. Lester. Sunday, June 6th, Bro. Lester dealt with the question of Apostolic succession and the keys of the Kingdom; and on the 13th, Bro. Martin, of Birmingham, lectured, his subject being, "Eternal torment a ferocious superstition, and a relic of Paganism." Brother and Sister Lester have decided to leave Leicester and go abroad. This is a matter of great regret to us all, inasmuch as few men are gifted with the energy, clear-headedness, and boldness, which are the special traits of Bro. Lester; we have, however, this consolation, that wherever his lot may be cast, or wherever he may be located, he will not be silent nor yet inactive in the cause of the Truth of God; and it will be a matter of no small joy to those he leaves behind to hear that others, perhaps in a far off land, are being brought to rejoice as we do here in the glorious hopes (perhaps soon to be realized) of helping to effect such a reformation in the constitution of the world as its devotees neither dream nor think of, much less long for. - CHARLES WEALE.

[Let our readers note Bro. Weale's remark upon the idea of some who say they were immersed only into a risen Christ. We are sorry at Brother and Sister Lester's departure. - EDITOR.]

LONDON, - Dear Brother Turney: Will you allow me to ask, through the columns of the Lamp, the chief of the Condemnationists, or any of his captains, if they can explain the following extract from Phanerosis, a work still published as demonstrative of the Truth. Speaking of Jesus, Dr. Thomas says: - "He was clearly in an intellectual AND moral condition parallel with Adam's before he transgressed. The 'grace of God' was upon Adam, and imparted to him much wisdom and knowledge; but still left him free to obey the impulses of his flesh if he preferred it, etc. THIS WAS THE CASE ALSO WITH JESUS." page 43. The above extract is just my belief; if I am a "Renunciationist" so was Dr. Thomas. Well might Sir F. Bacon say, "It is heaven upon earth to have a man's mind move in Charity, rest in Providence, and turn upon the wheels of TRUTH." - THOMAS C. NICHOLS,

MALDON. - I will endeavour to do as you suggest; but I think it is too late for the June Lamp. I have left it to the brethren in different places to forward an account of my visits, lest I should appear to be sounding my own trumpet, an instrument which, no matter how skilfully it may be played, is disagreeable to all save the performer. Passing through London on my way to Maldon I called upon the editor of the Bible Echo, and was introduced by him as "brother in the Lord from amongst the Peculiar People," to Mr. S-- who seemed pleased at the opportunity afforded him to enquire into the nature of their belief. He asked if they did anything now in the way of healing the sick. I related some things I myself had been eye-witness to when I was a member of that sect, and said that many similar things had been seen by others. But I was careful to point out that the Peculiar People were not believers in "the things concerning the Kingdom of God;" that they had not been immersed into the Christ set forth by the prophets and apostles; and that they in common with professors at large believed the doctrine of the immortality of the soul. It was in consequence of my belief of the former and rejection of the latter doctrine that I was requested to withdraw from their fellowship. I found Mr. S-- was not a baptized believer; but according to his own description of his faith he had been a "confessor for forty years, and he believed the doctrine of life in Christ only." Alas! how many there are who believe who do not see how they are to "lay hold on eternal

life.” After arranging to meet Mr. S-- on the following Wednesday, I gave him my address and that of my son, and then took my leave. On Saturday morning I received the following letter:-

2nd April, 1875.

To our elder Brother Handley, greeting, - My second son, in his 22nd year, has been laid down with blood-poison more than six months, is now so prostrate that he cannot turn in his bed; quite recently it has been a question with the doctors whether or not the left leg shall be sacrificed, it now being the seat of the disease. After what passed between us yesterday, I feel directed to send for you to deal with the case on New Testament ground. Much prayer has been offered for his recovery and several profess to have faith in it, but none that I have yet met with have had faith to deal with the case as you appear to have. Since the stroke fell upon him six months ago, he has found the Lord and confessed Him, I have been a confessor 40 years and more, and his mother a baptized believer about 30 years. Should it please the Lord to use you for His glory in this case, many would “see it and fear and trust in the Lord.” If you have direction to come let me know the day and hour of your coming, and I would meet you at Shoreditch and accompany you hither. The Lord direct your heart and way that God in all things may be glorified through Christ Jesus. Yours in the faith, - N. S.

Mr. D. Handley:-

After thinking over the matter I decided to return on Monday. Mr. S-- met me at the station and conducted me to his house. I told him I had come in answer to his “call,” and although I did not lay claim to miraculous power, I believed God would hear the prayer of a righteous man and would answer it too. After spending some time in the study we repaired to the sick room and found the son in a prostrate condition. I prayed to God for him, to restore him if it were His will. Sorry as I felt for the son I could not help feeling as anxious for the father who is a religious teacher of the people. He is breaking through the universal darkness and superstition that covers Christendom like a sheet. “My dear Brother,” said Mr. S--, “you surprise me. Why I have been a confessor for nearly forty years, and am I not right?” My reply was in the negative. Cornelius, said I, was a very devout and good man, but it was necessary for him to send for Peter in order to “hear words whereby he might be saved.” Good works, I observed, cannot possibly save a man who is out of Christ, to which Mr. S-- signified his assent. But whilst acknowledging that baptism was enjoined by Scripture, he did not like to allow that it was essential. He said, “but look at the consequences, would you cut off all your friends and many others?” I answered No; cutting them off was no business of mine; but I was sorry they refused to take the step which would unite them to Christ. During several hours, in which much was said on both sides, he did his best to excuse himself and his friends. It was agreed that I should dine with him next day at two, and that our discussion on this point should be renewed. When the time arrived Mr. S-- was ready. He worked hard to deprive the command of Christ of the importance I attached to it. He spoke at great length on circumcision and infant sprinkling. I observed that circumcision did not constitute a child an heir of eternal life, it only introduced it legally into the Israelitish family - but to become an heir of eternal life a man must have the faith Abraham had before he was circumcised; this was impossible in the case of a child. The Apostle taught that neither circumcision nor uncircumcision avails anything; it is impossible to become a “new creature in Christ Jesus.” This could only be upon “the washing of water by the Word.” Mr. S-- thought he had a point in the case of the jailor’s household. I said they were all believers. This was objected to as being only my assertion, so we referred to the passage, Acts xvi. 32-34, “And they spake the word of the Lord to all that were in the house; for we find the jailor believed in God with all his house.” Therefore the persons addressed were old enough to understand; for we find the jailor believed in God with all his house. Mr. S-- then contended that there were many who believed in God and in His Son who did not see the necessity of baptism. I replied that they could not be said to be obedient believers. He demurred to this. I then asked him, Was Jesus the prophet like unto Moses? He answered, Yes. Then, said I, it is written that the man who refuses to hear him shall be destroyed. Why call Him Master and do not the things which He commands? What did Jesus mean when He said to Nicodemus, Except a man be born of water . . . he cannot see the Kingdom of God? Well, he replied, I confess you have the Word, but we must have the spirit of it also. True; but how can we know the mind of the Spirit except through the words uttered? Well, said he, I could not cut off so many thousands who he believed to be right. But it was the people who cut themselves off by doing as did the Pharisees; “rejecting the council of God against themselves, not being baptized of John. We next touched upon the popular doctrine of the devil, the pre-existence of Christ, and the non-condemnation, upon these we appeared to agree. - D. HANDLEY.

Another account. - Morning meeting: Speakers, Bro. Lewin and Bro. C. Handley, who preside alternately and endeavour by precept and example to build up the Brethren in their most holy faith, holding forth the word of life, and impressing upon all the importance of a daily practical walk with God, strong in faith,

rejoicing in hope, abounding in charity with thanksgiving, watching unto prayer with all diligence, doing everything in and through the Name of Him in whom we stand complete, with a single eye to the glory of God. Owing to removals and other causes our number is now 14. Evening meeting: Owing to prejudice, very few outsiders. We occasionally publish, which sometimes draws a few. On Sunday, May 30th, subject, "Behold I make all things new," Bro. C. Handley, several strangers present. June 6th, Bro. Lewin, "Resurrection." June 13th, Bro. C. Handley, "Absent from the body, present with the Lord," together with other passages explained in harmony with the previous lectures, attended by a few who are interested in the truth. The good seed falls into but very little good ground; it has much more to encounter in small towns than in large, the people being so much more Conservative and priest-ridden. Thank God the time will soon arrive for the breaking of this tyranny. - C. HANDLEY.

MUMBLES. - Dear Bro. Turney, - It is now upwards of three months since you had any Intelligence from us. We have, however, during that time been carrying out the Apostolic injunction; "walking by the same rule, and minding the same thing," that is "holding forth the word of life," and though the truth has not prospered as we could wish, there are a few inquiring what they must do to be saved. About a month ago we had a visit from Bro. H. Flint, of Birmingham. The Brethren were much pleased with his address in the morning; and he delivered a very acceptable lecture to an attentive audience in the evening upon the Great Deliverer who is expected soon to appear on the earth. On Sunday morning last, we were much cheered by an address from Bro. Turner, of Birmingham, who is on a visit to Mumbles with Sister Turner and Sister Williams. Yesterday being an "orthodox" holiday, we held our annual Tea Meeting, when upwards of 40 Brethren and interested friends sat down to tea, also about 20 of our Sunday School children, after which the meeting was addressed by Bro. Turner, Bro. Heard, jun., Bro. Morgans, of Neath, Bro. Evans, of Swansea, and Bro. W. Clement. We separated about nine o'clock, and it was the unanimous opinion that it was the most harmonious and profitable meeting that we have ever had in Mumbles. We are more than ever determined to "continue in the faith, grounded and settled," and "will not be moved away from the hope of the gospel" of the uncondemned Christ which we have heard and read in the word of truth. - W. CLEMENT.

Another account. - Dear Brother Turney, - You requested brethren to send information in last month's Lamp. In compliance therewith I send you the following:- I visited this district for a day or two's relaxation, and to take a view of a small but delightful portion of our future inheritance covenanted unto us by God and ratified through Jesus Christ our Lord (for we are joint heirs with Christ of the world), and also to visit the Brethren and exhort them to grow in the favour and knowledge of our Lord and Saviour Jesus Christ. I found them warm-hearted in the truth, and they received with good-will the affectionate and faithful lessons I gave them from 1st Cor. Xiii on love, that it should be the moving principle of all our actions. They have a Sunday School of about 20 children, who partook of tea on Whit Monday, after which the Brethren and Sisters did likewise with five interested outsiders, one of whom will soon be among the adopted children of the Kingdom by putting on the only Name given whereby we may be saved. 38 Brethren and Sisters were present, Sisters Williams and Turner from Birmingham, Bro. Evans from Swansea, several Brethren and Sisters from Neath, including Brethren Heard, jun., and Morgan. Number present being 38 Brethren and sisters besides the above-named outsiders, in all 43. Interesting addresses were given by various Brethren, and a most profitable evening was spent, in fact, one long to be remembered by both Brethren and strangers, 27 broke bread on Sunday morning. Sunday evening address by W. Clement, was a difficult subject well handled, being a continuation of a series of lectures; number present, 60, who listened with deep interest to the Word of life. May God add His blessing. - Yours affectionately in Jesus Anointed, HENRY TURNER.

NEATH. - Dear Bro. Turney: Another soul, Eliza Tapper, wife of Brother Tapper, of Neath Abbey, aged 45, not snatched from the eternal burnings, but brought to a knowledge of the truth, and on the 4th inst. Became obedient to the command of Christ, by being buried with Him in baptism, and rose again to live in newness of life until Christ shall appear, who shall give unto His faithful ones everlasting life. She has for many years been a member of a Society called "Bible Christians," but after looking into the Bible to know if the thing which her husband believed were true, she soon saw she was worshipping God not according to knowledge, and withdrew from the above sect. Her departure has caused no small amount of evil speaking against the sect which she has joined, so you see the Gospel is helped forward by its enemies as well as its friends, who, a few Sundays ago, commenced to hold meetings in that place - a village situated about a mile-and-half from Neath - and on Sunday last, June 6th, in the afternoon, Bro Clement delivered a lecture, "The Gospel as preached by Christ and His Apostles." The brethren here are greatly encouraged by the attendance of strangers at these meetings, some of whom are much surprised that the Scriptures teach things so contrary to the teaching of their divines. One present last Sunday, after the

close of the lecture gave expression to his conviction that "if Brother Clement's Bible was right, there was a lot of liars about." In the evening Bro. Clement delivered a lecture in Neath, subject "Paul a prisoner at Rome, and what for?" We rejoice to see our numbers increasing, and hope ere long to have a convenient place to meet in and invite public. The brethren here look forward with pleasure to the issue of the Lamp; please send six copies here monthly. W. J. GREGORY.

NOTTINGHAM. - Part of the Intelligence from this town was unavoidably leftover last month, owing to a pressure of other matter. This deficiency we now make good, with the addition of some other items of interest. We have the pleasure to record two more immersions into the glorious name, in the person of Thomas Pegg and Mary his wife, both aged 29 years, formerly belonging to the Free Methodist Church. Whit-Monday, being a general holiday, was taken advantage of by the Brethren and Sisters to make an excursion to Thrumpton, a village very pleasantly situated on the river Trent, about seven miles from Nottingham. About one hundred and fifty assembled, including Brethren from Birmingham, Leicester, Derby, and Maldon. Tea was served in a tent erected for the purpose in the orchard of a farmhouse. The weather was magnificent, and a most agreeable day was spent. No set speeches were made but after the tea was over the Brethren separated into groups and had much conversation with one another on those things in which they are most interested, and which constitute their faith and hope. Several anthems were sung, and the singing was continued until the Brethren reached Thrumpton Park, on their way home, the estate of Lady Byron, a relative of the poet. Bro. Weale, who is an amateur photographer, made good use of the apparatus he had brought with him, taking the Brethren in three separate groups, and producing excellent likenesses of many of them. The following lectures have been delivered on the Sunday evenings to very good audiences - Sunday, May 16th Bro. Charles Handley, of Maldon, lectured, taking for his subject the following question, namely, "How do we obtain a resurrection from the dead?" - May 23rd, the subject chosen was "The great salvation of the Scriptures contrasted with that taught in Churches and Chapels;" - Bro. Turney. - May 30th "The Keys of the Kingdom, - where, when, and how were they used, and where are they now?" Bro. David Handley. - June 6th, subject: "For the Hope of Israel I am bound with this chain," - Paul; delivered by Bro. Turney. - June 13th, Bro. Hayes gave an address in answer to the following question, namely, "Who are the converted?" Great interest continues to be manifested in the Wednesday evening essays, which attract considerable numbers of the Brethren and Sisters and also, from time to time, a few strangers. Bro. Wilson occupied two evenings in the discussion of the questions, first, "Is the earth or Heaven the future abode of the righteous?" and second, "What relationship have the Covenants made with the fathers to the Gentiles?" Bro. Farmer likewise occupied two evenings on the subject of "The Holy Spirit and its Gifts." The subject of the last essay which was read was this question, "What is a Christadelphian?" which was satisfactorily answered by Bro. Brierley. Bro. Tuckwood, who is a certificated teacher of music, has just organised a Tonic Sol Fa Class, which promises to be of great service to the Brethren and Sisters forming the choir.

STOURBRIDGE, - Since sending last Intelligence we have had the pleasure of adding two others to the family of God by baptism, and thus increasing our small church. They are Henry Lay, ironworker, 27, and Emma Jane Meese. The meetings have been attended about as usual, not large audiences but earnest and attentive. Subjects: May 16th, 23rd, and 30th, a course of addresses on "The Atonement," by Bro. P. N. Turney, June 6th, "God's purpose with man," Bro. Williams, of Birmingham. June 13th, "The Gospel preached to Abraham," Bro. H. Turney. The Thursday evening Bible class continues to be interesting, though none but Brethren take part in the discussions as yet. The papers read and discussed are:- "The priesthood of Christ," Bro. Turney. "Prayer," Bro. Cope. "The necessity and reason for miracles to cease," Bro. Wooton. - TURNEY.

FOREIGN INTELLIGENCE.

ADELINE. - We gather from the letters of brethren S. W. and J. D. Coffman, that great efforts are being made to circulate what they believe to be the teaching of Scripture concerning the relation and mission of Jesus to the world. Brother J. D. Coffman has recently made an extensive tour, calling upon brethren at various points; his object being to enlighten and to strengthen them more particularly on this question. We also learn that early in June a meeting was to be convened at Adeline, under the auspices of Bro. S. W. Coffman, for the further investigation of this subject. We believe the object our brethren have in view is the establishing of the importance of the fact in its various consequences that Jesus was "the only begotten Son of God." We expect to receive some account of this meeting, and shall lay it before our readers. EDITOR.

HAMILTON. - Among the strenuous efforts put forth by Bro. R. T. S. Powell and his worthy co-labourers in the Gospel, is the conducting of a Sunday School. "Our Sunday School," writes Brother

Powell, "contains over thirty scholars, and is increasing from week to week. It is to be borne in mind that the school was only recently inaugurated; that is, since the brethren purchased their new Synagogue. The scholars are in need of suitable reading-books, also tune books. Can you supply us? We now use the Psalms only, and the tunes do not suit me. If you can do anything to impart cheerfulness and to increase our usefulness in this line of things, send what you please, and let it be done quickly. Our school services of song are greatly assisted by the use of an organ which we have recently purchased. [Bro. Farmer, who takes the oversight of the book-department, was promptly acquainted with the foregoing, and met, as far as he was able, the demand upon his stock. We understand that two large photographs of the Editor have been despatched, and more are to follow. Finding the demand so rapidly increasing as to become no small tax upon him, he has, at the artist's request, (Messrs Richard Alien and Son, Long Row), given permission for his likeness to be sold. We believe the large ones, mounted, are 2s. 6d. each; not mounted, 18s. the half dozen. – EDITOR.]

INDIANOPOLIS. - We hear occasionally from Sister P. R. Sharpe that the truth as displayed in our publications is warmly appreciated. The last expression of desire being for the speedy appearance of the Treatise so that it can be re-perused in its complete form. [We hope the Brethren will not have to wait long. Remittances are coming in, and we hope by and by to have enough to prevent much loss or risk. ED.]

RIVERSIDE, IOWA, April 10th, 1875. - Dear Brother Turney: Seeing many communications in the Lamp from all parts of the world in relation to the truth and welfare of the ecclesias, I thought it might be well to give you a short history of its fortunes, or rather misfortunes, in this place. Here, as elsewhere, we are divided on the question of the Christ. The body, which at the first numbered fourteen, is now about equally divided, your correspondent being among the first to recognize a glorious truth in the doctrine of an uncondemned Christ for which he and those associated with him have been called heretics, and refused a place at the Lord's table. The opposite party recently gave us an invitation to meet them at their place of worship, which we at first thought and hoped was for the purpose of reconciliation. After all had arrived, to our surprise they informed us that they understood we were desirous of peace, and, as the interview showed, at any price. To this I made the following answer; "I did not come here to deny or contend for either side of the question at issue. I came hoping that the factions of the body might be reconciled, not, however, by convincing you of your error, nor being convinced ourselves of what you deem ours; but by both parties laying aside their differences and uniting upon the basis of "The Gospel of the Kingdom of God, and the name of Jesus Christ" I was, when first informed of this meeting by Bro. Williams, much pleased; and the prospects of peace and unity gave me great pleasure, the more so as I had been the first to announce publicly that I would not break the loaf with those who differed with me on the question. I have since been sorry for that, and am only too glad that this opportunity has been afforded me to make this public confession, assuring you that there is nothing now standing in the way of an honourable reconciliation that I will not remove if in my power. And I wish to say here that if the object for which I came is not carried out, my conscience is void of offence. I at first thought you were desirous of peace and re-union, but after more mature reflection, anticipated your course, and am therefore ready to say that your overtures, though apparently good, bear insult upon the face of them. I speak for myself, and also think I speak the mind of those with me. I am unalterably what Bro. Williams has taken on himself to call me a heretic, if by that term he means one who does not believe Jesus was a vile, diabolical, foolish, constitutional sinner, who had to offer himself for himself. If he means this, then I am a heretic, and thank God for it. One reason why I cannot brook your views arises from the fact that your endeavours to harmonise the doctrines taught by D. P. Hall, Dr. Thomas, and Robert Roberts. My reason will not allow me to discern the least harmony in this. One says Adam was neither mortal nor immortal before he sinned; another says he was purely mortal, that he was sinful flesh. To sustain yourselves you rather cling to the second proposition, in which case you accuse the Doctor of error, to whom you have said you were indebted for all you knew. If, as you teach, "the truth" is a finality, and all you know was learned from Dr. Thomas, then why not discard D. P. Hall's views, leave R. Robert's out in the cold, and be consistent. When you conclude to fight with the one sword only, it will be time to invite us "heretics" to do battle. It is hoped that all I have said will be received kindly; it would be a waste of time to say more. My former relations have not been forgotten; my respect for those who know the truth is the same; and, believing as I do, that we have no right to non-fellowship each other, and that it was wrong to separate, I leave the matter in your hands, praying that an amicable adjustment may be made. After these remarks it was suggested by them that we meet on the following Sunday to ascertain where we did stand. The question for investigation was "Was Jesus under sentence?" Pursuant to agreement we met Sunday, the 27th, at 11 o'clock, a.m. Brother Chapin, who was as yet undecided, was called to the chair. Ten minutes was allotted to each speaker. The subject was introduced by Brother Tatman; I herewith append the substance

of his remarks: -- "Deity having formed the first man out of the dust of the ground, a living corruptible man, placed him under law. He transgressed that law, was pronounced guilty and condemned. Now in order to condemn any man he must first be placed under law; 2nd, he must transgress that law; 3rd, he must be found guilty; 4th, the sentence must be passed. Then between the passing of the sentence and the execution he is a condemned man - and only then. It is an absolute impossibility for a man to be under condemnation without being condemned. Adam was found guilty and condemned. But was the penalty inflicted? No; for if it had been it would have been done according to law on the very day he transgressed, and he would have died without any offspring. But Adam did not die for 900 years after, and then he died a natural death, God having erased the sentence - in other words, He provided covering for him; for if the execution had taken place Adam would remain in the dust of the earth for ever. A man can be freed from condemnation by a reprieve before the execution takes place, but afterward, never. Paul says, (Rom, viii. 1) "There is therefore now no condemnation to them who are in Christ Jesus." Why? Because their sentence has been cancelled; they may die a natural death, but as under sentence. Man that has no knowledge or hope on this side execution will perish like the beast (Psalm xlix. 12). But how different the man whose sentence has been revoked; he may die, but he dies in Christ 'who is his life,' he has a promise of life from the dead. If flesh must die because it is flesh, then there will not be left man, woman, or child at the coming of Christ, for all will be of the same condemned lump. After reading the 1st chapter of Matt. how can any man affirm that this holy child of God came forth from His mother's womb a criminal, awaiting the execution of the sentence - death? if He was born under condemnation such was His fate. If the death of Christ was the penalty inflicted by a just law, then all hope for a resurrection from the dead state is gone; for we all know that when the execution takes place, and the man is pronounced dead, dead, dead, then all hope is gone. But the man who falls asleep in Jesus has none of the consequences of original sin resting upon him, having his 'life hid with Christ in God'; the death of Christ being a sacrificial death, and as free from condemnation as was the coats of skins or covering of the first human pair. If it can be proven that Jesus, as well as Adam, suffered the penalty due to transgression, by the same rule we can prove the resurrection of the whole human family, and if Jesus could enter into eternal life after suffering the penalty resting upon Him, so can they, and consequently all would be raised to life." Nothing was advanced either by Bros. Boyd or Williams to meet this argument, and all the rest remained silent; the attack coming entirely from an unexpected quarter. Brother Jones read a lengthy essay taking an advanced view of the question, which afforded no time for comment. As for myself, I took notes, and

answered verbally the objections brought forward during the meeting. According to arrangements, all, with a single exception, came promptly together Bro. Chapin again occupying the chair. When the meeting came to order, Bro. Boyd rehearsed some points from the former meeting, and Brother Tatman again referred to the law as follows: "Now we think we proved to you last Sunday without a doubt 1st, that penalty gives force to law, and without penalty law is a nullity; 2nd, that there is a vast difference between law and penalty, no matter what consequence may follow the violation of law, the criminal is not punished, until the penalty is inflicted; 3rd, that where penalties are rigidly inflicted there can be no manifestation of mercy; 4th, that Adam did not have the penalty inflicted, else he would have remained in the congregation of the dead; 5th, that the transgressor who is already condemned cannot be freed from condemnation by future obedience, but by pardon only. Present justice may answer present demand, but it leaves the past unsettled; 6th, that no man under the same condemnation "could redeem his brother or give a ransom for him." I'm entering the Mosaic tabernacle; we first come to altar laver and then enter the Holy place, next, before the veil beyond the veil we enter the most Holy. Here is where the offering was made; showing conclusively that Jesus was not a priest, and that he never made an offering until he entered the most holy nature; then the statement is that he offered himself a living sacrifice, and not a dead one. Now Jesus could not be a dead victim and a priest at the same time. At His death He became the antitypical Lamb slain from the foundation of the world; at His resurrection He enters the Holy place, but not the Most Holy, for there is the veil separating the Holy from the Most Holy. Then comes the change from corruptibility to immortality, this is the rending of the veil; He then passes into the Most Holy nature, here He makes the offering. Paul says, "If He were on earth He would not be a priest seeing they are priests who make offerings according to the law. When He enters the Most Holy place and hears the words of His Father, "Thou art my beloved Son; this day have I begotten thee; thou art a priest for ever after the order of Melchisedeck," then, and then only, can it be said that He has an unchangeable priesthood; for if He were a priest while on earth, during the time He was dead there was no priest. Now if Jesus offered for Himself, it was after His resurrection and change to immortality. So He was impure still, death having done nothing for Him. "But this man, after He had offered one sacrifice for sins, for ever sat down at the right hand of God." But some contend that after the offering He went into the grave,

and that at His death the veil was rent. So then if He comes forth He must come forth immortal, but all the testimony is to the contrary.” FRED DRUF.

P.S. - Wishing the Lamp success and yourself spiritual, mental, and physical strength to carry out the work you have so nobly and fearlessly commenced, I subscribe myself, Your affectionate Brother, P. D.

SPRINGFIELD. - Dear Brother Turney - Your very welcome letter was duly received. I did not expect to be the recipient of a letter from you, knowing how much your time is occupied. I like the spirit you manifest; you, no doubt, glory in that you are exalted to be a son of God, but like The Son, who was meek and lowly, you show to my mind that you have studied the law of the Spirit, that you are a partaker of the Divine character, that you are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, and that you are striving to do good, and to communicate which Paul says we ought not to forget, for with such sacrifices God is well pleased. It pleased me very much to receive so truly good and instructive communication from you; it was read before the Ecclesia, and appreciated by all. I tender you my thanks, and pray that when He comes to reward every man according to his works that you will receive full reward; and may the God of peace make you perfect in every good work, being strengthened with all might the inner man and able to stand in this evil day; may our High Priest soon come forth and deliver us from unrighteous men, for all have not faith, I am sorry to inform you that the April No. Lamps did not arrive, and all my efforts through the Postmaster have failed to trace them up. I received the May No. with the wrapper all torn, but the address was held by the twine; in this way the other was lost. If you have a supply, send them, and I will remit for Lamps and postage. I believe there is still a balance due to you on this year's subscription; I sent you two dollars in paper currency, per balance afterwards. On the cover you say two dollars in gold. When I hear from you about the Lamps I wish I had some gold to spare to help make the Lamp pay. I send you at this time P. O. O. - for five dollars, which I judge will pay for the six copies "Diabolism" (cost 11s. 6d. including post) I received. A Brother requests me to ask you to send some tracts for distribution, he will send the money through me if you send. Wife joins me in love to you and all the saints with you. I am, dear Brother, yours waiting and watching for the Christ from Heaven, DAVID SHANKS.

[The rough usage books and papers receive in the postal departments is the cause of some parcels bursting and their contents getting lost. We have forwarded the April copies, which about clears us out of that month's issue. Bro. Farmer has sent the tracts. We are much obliged to Bro. Shanks and friends for their hearty co-operation; a little gratitude sweetens the bitterness of toil, and strengthens the hand and head often fatigued with work in the cause, excellent and hopeful as it is. - EDITOR.]

LISTOWEL. - You are doubtless aware that the Editors of the now dead Marturian, with some forty others, have departed from their former faith, and have gone with an impostor from Boston, who practices trine immersion, kissing, etc., and teaches the burning up of the world, a pre-existing Christ, a personal devil, with kindred abominations. Some thirty are still in connection with the Christadelphian ecclesia, under the leadership of D. D. Hay, most of whom hold that Jesus was free, not only from transgression of law, but also from original sin. Your former correspondent here went in with the miracle workers, but I understand is about to leave them, and by spring they will be scattered. Both parties hold that the Lord's Supper should be celebrated only at the time of the Jewish Passover, but breaking of bread in fellowship every Sunday; immersion only in the name of Jesus, in opposition to trine immersion, is also held. [This was crowded out last month.]

THE NATURE OF MAN.

When God made Adam, He made him neither of a sinful nature nor yet of a righteous or holy nature, but made him of a mortal nature, capable of either living or dying. He placed him in the garden of Eden, where fruit trees of different kinds were growing; He made a covenant with him that of all the trees in the garden he might eat, except the tree of knowledge of good and evil, which stood in the midst of the garden, the fruit of which tree if he eat he should die; if not, he should live. Now, Adam transgressed the covenant which God had made with him, and because he had transgressed God drove him from the garden, and placed flaming swords between him and the tree of life, which tree, had he remained obedient to the covenant God made with him, he would have had access to, its fruit would have been a remedy for his mortal nature, for without it, it appears he would die and not live. Now, Adam's posterity were, and are to this day, made of the same mortal nature as himself, but neither he nor they have had access to the tree of life since Adam sinned, and on account of being deprived of the tree of life, death reigned from

Adam to Moses, even over them that had not sinned after the similitude of Adams' transgression. From this we have reason to conclude that God never made any covenant promising life to the keeper thereof after the one Adam transgressed, until He made one with the children of Israel through Moses, which covenant did offer life to the keeper thereof, and certainly He that promised life could give it. The first covenant had proved a failure; for as in Adam (or under the Adamic covenant) all die, but under the Mosaic covenant we read of one that kept it, and only one, although that one was made mortal, or like his brethren in all things. We do not mean to say that he was begotten of the will of the flesh, nor of the will of man, but of the will of God; for He was His Son. We believe that the law of Moses was not a failure, but that the purposes which God had in view when He gave it to Moses were accomplished in Christ, for He is the end of the law for righteousness to everyone that believeth (the things concerning the Kingdom of God and the name of Jesus Christ, and is baptized); such we believe to be under a new covenant, or a perfect law of liberty, and free from the sentence of death pronounced against Adam on account of his breaking the covenant that he was placed under; for we shall not all sleep (die), I Cor. xv. 54. And, again, we which are alive, and remain unto the coming of the Lord, shall be caught away, together with the resurrected righteous dead, to meet the Lord and ever be with him I Thess. iv. 15-17. We think that the cause why the Lord's people die is not because they are under the sentence of death passed against Adam, but because all men are made mortal; had all mankind been under the sentence of death passed against Adam, then such as are Christ's and alive at His coming will have to die before they can put on immortality. We think the 18th chapter of Ezekiel clearly proves that the old proverb will have to cease, which sayeth, "The fathers have eaten sour grapes, and the children's teeth are set on edge;" for we find that the son which is obedient "shall not die for the iniquity of his father, but he shall surely live; for the Lord's ways are equal, and the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." The Adamic covenant was a failure, for in him, or under that covenant, all die. The Mosaic covenant accomplished the end for which God gave it; and Christ, who kept it, could say, no man taketh his life from Him, but that He gave it for His sheep. That covenant being fulfilled in Christ, it passed away, in order that He might establish a better covenant, under which such as are Christ's and alive at His coming will not die; and under which covenant it will in the future be clearly proved that the obedient son will not die for the sin of his father. Adam being the common father of all, the sentence passed upon him will have no effect upon us; therefore we conclude that neither Christ nor they that are His are under the sentence of death through Adam's sin. Had Adam kept the covenant under which he was placed, and gained life by it, it would have been necessary for his descendants to have kept it too, in order to our gaining life; for if not kept we should have been driven from the tree of life, and then our mortal nature would have given way, and we should have died. - W.D.

Assiduity in domestic occupations is important. "A virtuous woman looketh well to the ways of her household, and eateth not the bread of idleness."

GODLY ADVICE. - Let a man be faithful; let him be powerful in the utterance of knowledge; let him be wise in making an exact judgment of words; let him be pure in all his actions. But still how much the more he seems to be greater than others by reason of these things, by so much the more will it behove him to be humble-minded; and to seek what is profitable to all men, and not his own advantage.

Clement to the Corinthians.

A man may be better than his profession, but not than his belief; for "As a man thinketh in his heart, so is he."

Light is the paint of nature, giving colour to all things. The eye is a quicker organ than the ear, thus more is taught by the living example than by the best theories.

It has been said by a great statesman, that in this land of plenty ten homes are made unhappy by want of method, for one that is made unhappy by want of means.