

tuitively made to depend from some peg of Scripture, they seek to hang this on Peter's words, as recorded in Acts ii. 38, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Before, however, they can fasten such teaching on these words, it behoves them to look at the 30th verse, where they should read "Let all the house of Israel *know assuredly*, that God hath manifested that same Jesus whom ye have crucified, to be both Lord and Messiah." The result of this exhortation was that "pricking in their hearts" which led them to exclaim "Men, brethren, what shall we do?" They were then exhorted to *change their minds*, (to repent &c.); and which are the prominent thoughts in this address? the knowing assuredly that Jesus was the Messiah, and changing their minds accordingly, or being buried in baptism, in order to illustrate their belief in the burial and resurrection of the Redeemer? This was the "baptism which John *preached*," that they should *believe* on one who was to come after him—he laid the stress on the *faith*, not on the immersion. If instead of garbling the teaching of Gal. iii. 27-29, the Christadelphians will refer to the preceding verses, 24-26, they may perceive a line of teaching in strict harmony with that of Peter and John the Baptist.

Isaiah xxv. was the former of two portions read in the writer's presence. By connecting it with the previous chapter, where the word "earth" should be "land," one may perceive that it relates probably to that "beginning of sorrows" predicted in Matt. xxiv. 7. and Rev. vi. 12. The most prominent feature of the chapter is the verse which is still repeated by the Jews at their funerals, and is quoted by the Apostle Paul, in 1 Cor. xv. 54. "He will swallow up death for ever, and the Lord God (the Messiah, as the Hebrew indicates, and the small type of the word "Lord") will wipe away tears from off all faces; and the rebuke of his people will he remove from off all the earth: for *Jehovah* (the eternally covenanted

one) *ha'h spoken*," ver. 8. "Enemies should be substituted for "strangers," at vers. 2 and 5. "A dry place,"—a sandy desert. The Scotch expedition experienced this "bringing down of the heat," by a small and almost imperceptible cloud passing over the sun. "The branch"—the palm-branch waved in triumph. The "feast of fat things, full of marrow, of wines on the less well refined" was foreshadowed by Samson's feast in which he put forth the great enigma of revelation (Judges xiv. 14). "Out of the eater came forth meat, and out of the strong came forth sweetness"—although the Philistines "could not in three days expound the enigma," the lion of the tribe of Judah, from the body of whose prototype the bees of resurrection had swarmed, *he*, the Samson who bore away the gates of death, displayed that *out of death*, the universal consumer, came forth meat (my flesh is meat indeed") and out of the strong came forth the sweet story of grace. The concluding part of the 11th verse should be read thus "He will humble his pride with the plots of his hands" (plots which his own hands have woven). This chapter is replete with instances of enumeration of sentences; *eight* flow from the opening declaration; *seven* constitute the third and fourth verses; *three* the fifth; *ten* vs. six to eight inclusive, and twice *eight* sentences conclude the chapter. The second portion of Scripture read on this occasion, was 1 Cor. ix. The remarkable circumstance of the Apostle Paul adducing a principle in relation to his own "power to forbear working," from Deut. xxv. 4,— "Thou shalt not muzzle the mouth of the ox which treadeth out the corn,"—was passed without notice; the apostle's comment on the subject "Doth God take care for oxen? or saith he it altogether for our sakes? for our sakes no doubt this is written," this, together with his own gracious forbearing to exercise the power, and his "suffering all things lest he should hinder the gospel of Christ," some of us would suppose to constitute a more eloquent appeal to the heart, than the huge catalogue of purchas-