

God shall be my God, that is we all come from God. I ought to write to you before this time, but I find no time to do so. I close now with my love. I am child in God.

Your true friend in Christ,
SAM SING

OBJECTIONS TO THE BIBLE.

A correspondent has forwarded a huge list of what purport to be objections, one of the first of which discloses the fact that he *objects* to what he has misunderstood; the objection takes the following form—"Gen. xxxviii. 1., Judah's marriage recorded;" the twelfth verse of the chapter informs us that a daughter of Shuah the Canaanite was *the wife*, of whom we read in the second verse, as distinct from the concubinage recorded in the first, and in the twelfth verse; of Judah's moral laxity we have a further record in the subsequent portion of the chapter. Ezekiel (ch. xvi. 2, 3.) refers to this, in his reprobation of Jerusalem; "Son of Man, cause Jerusalem to know her abominations, and say, Thus saith the Lord Jehovah to Jerusalem; thy birth, even thy nativity is of the land of Canaan (merchant);* thy father was an Amorite, and thy mother an Hittite." That there is something far deeper than is apprehended by a corrupt church in such records as those of Judah, is manifest from the fact of Phares, Judah's son, *by Tamar*, appearing in the genealogy of the Lord (Matt. i. 3. and Luke iii. 33). Chrysostom remarks with regard to this—"It is worth enquiry, wherefore it can be, that when tracing the genealogy through the men, Matthew hath mentioned women also; and why, since he determined to do so, he hath yet not mentioned them all, but passing over the more eminent, such as Sarah, and Rebekah, and as many as are

* This chapter is full of references to fornication, as English readers may perceive, from ver. 15 to the end, and they who are conversant with Hebrew will know that "an eminent place," and "an high place," as the margin indicates at ver. 24, should be rendered "a brothel." That "an imperious woman," ver. 30., ought to be "an impudent woman," etc.

like them, has brought forward those that are famed for some bad thing, as for instance a harlot, an adulteress, a mother by incest, and a stranger."—Hom. i. § 14. An eminent modern writer remarks on this subject—"Each of these women, in her life and course, is an appointed figure of the mystery of the kingdom," by which expression he intends to convey the idea of the professing church.

This view of the case would appear to derive confirmation from the meaning of the names in the narrative of Genesis xxxviii. "Adullam" means "justice of the people," which, in its way, would point to that period celebrated in the forty-fifth Psalm—which relates "to the things appointed touching the king," ver. 1. in which we read, or should read, "Thy throne, O God, is for ever and ever; a sceptre of equity is the sceptre of thy kingdom."* The writer of the Epistle to the Hebrews teaches us (chap. i. 8.) to whom the passage from the Psalm applies. The kingdom referred to in the Psalm is, no doubt, that future kingdom, with the promise of which the whole Bible is replete—in witness whereof, see such passages as the following—"As truly as I live, the whole earth shall be filled with the glory of Jehovah." Numb. xiv. 21.; Isa. vi. 3. and xi. 9.; Hab. ii. 14.; Zech. xiv. 9. Meanwhile we have what may be termed a kingdom, with an absent king—a considerable portion of the race professing allegiance, but not practising it; from this kingdom the Lord will by and bye cast out "all stumbling-blocks and those who do iniquity;" (Matt. xiii. 41.) "Judah's wife" (representing the Jewish people) having died, "Judah," (or the lion of the tribe thereof,) "went to Timnath," ("portion,") "he and his friend Hiran" ("dweller in caverns.") Matt. xxiv. 16. Heb. xi. 38. The reputation of Hiran cannot be said to be flattering to the professing Church.

* The writer heard the present Cardinal Manning apply this to the Pope, on the occasion of the jubilee of Pio Nono.