

A
SHORT HISTORY
OF
THE APOSTOLIC WORK.

Translated from the German.

LONDON:
PRINTED BY
GEORGE BARCLAY; CASTLE STREET; LEICESTER SQUARE.

For Private Circulation only.

1851.

PREFACE.

THE substance of the following narrative was given by the Apostle for North Germany, in April last, to the Church at Buchwäldchen, in Silesia. By his permission it is printed, and put into the hands of the rulers of the Churches in North Germany, for the use of the congregations under their care. May this memorial of the origin and progress of God's blessed and holy work, down to the present moment, serve for encouragement to us all, in the prospect of its further developement, that we may all with earnest prayer assist the Apostles in the duties which yet lie before them.

H. W. J. THIERSCH.

Marburg, 3d May, 1851.

Editor's note:

The original German text reads **[parts translated differently indicated by different letters]:**

The following lecture was held by the Apostle of our tribe in Buchwäldchen and surroundings on 4 April of this year. By his permission it is printed, and put into the hands of the rulers of the Churches in North Germany, for the use of the congregations under their care, **and only in the congregations.** May this memorial of the origin and progress of God's blessed and holy work, down to the present moment, serve for encouragement to us all, that **they** may all with earnest prayer assist the Apostles **in their important project at the time of this year's feast of Pentecost.**

To facilitate comparison, references to the page numbers of the German edition are added thus: **[p. 3→]**.

A SHORT HISTORY,

&c. &c.

[P. 3] THE sins of the States and Churches of Christendom had reached a climax at the end of the last Century. The French Revolution was God's vengeance. Napoleon's domination was His rod for the punishment of iniquity.

Immediately after that Revolution there arose a great stir in England for the distribution of the Bible, and the sending out. of missionaries. It was not merely an effort of zeal for the conversion of the *world*, but one for the conversion of *Christendom*. The effort was good as far as it went, but it was not all which the Lord desired to do. For of what avail is a Bible if there be no prophets and teachers to explain it; if there be no shepherds willing to feed the flock, and no priests able to worship according to the laws of God ? Of what use is it for missionaries to seek out the lost sheep, if there be no fold into which to gather, and wherein preserve them? There still lacked the fulness of Divine ordinances and the restoration of the Church as the body of Christ. And not merely this. *One* witness is not sufficient, either to confirm faith or to condemn unbelief. There must be two witnesses. The “word of faith” is *one* witness. But this alone can neither lead the Church to perfection, nor judge the world. There must still be another witness: the Holy Ghost. “He shall testify of me, and ye also shall bear witness.” (John, xv.) The truth is to be confirmed by the testimony of the Holy Ghost.— Heb. ii.

[p. 4] Consequently, such efforts as those of Bible and Missionary Societies, although they may have been attended with partial and temporary blessing, wanted three things : 1st. The Divine

ordinances; 2dly. The Body of Christ; and 3dly. The testimony of the Holy Ghost. So long as nothing better appeared, these efforts of piety were blessed. But so soon as God gives the better thing, if men do not accept. it, He withdraws His blessing from that which they have. For blessing stands in connexion with obedience. Whosoever will not receive that which Christ presents to him, will find no blessing in that which he retains in preference thereto.

Many pious persons, especially in England, plainly perceived the drought and weakness of the whole modern revival, and encouraged one another, and met together to pray for the outpouring of the Holy Ghost. They felt that help must come from above. The promise of an outpouring of the Holy Ghost in the last times stood plainly declared in holy Scripture. That, therefore, they embraced, and besought God for its fulfilment. *How* the fulfilment was to be accomplished they had no accurate conception. Many speculated upon the subject, but their notions were crude and erroneous ; for they belonged to various sects, and were more or less infected with errors. They stood in false positions, and therefore could not see aright. For who that knows nothing of the true form of the Christian Church, can have a right idea of the manner in which the out-pouring of the Holy Ghost shall be effected or shall operate ? But God, by His own gracious acts, responded to their faith and longing desire.

A preacher in the west of Scotland began to preach mightily the love of God to sinners. I knew him, and often heard him. Multitudes, enchained by sin, were moved to tears of joy and penitence by his words; but those who would not be converted could not endure the sharpness of his holy message, and went away. He [p. 5→] threatened not, he did not terrify by picturing the torments of hell. The picture he drew of the present love of God was insufferable to them. Insufferable is it to the high-minded to be left without excuse by love and compassion.

In the Scotch Church at that time, the doctrine prevailed that Christ had died only for the elect. Many pious persons had no joy in God, but were ever tossed to and fro in uncertainty and spiritual distress, because they could not tell whether they belonged to the elect or not. So they dragged out a

miserable so-called religious life, expecting perhaps on their death-beds to receive the assurance of forgiveness and enter into peace.

He preached that Christ hath taken the nature of all men, and hath perfectly sanctified it; and that, not through His omnipotence, but through His faith, He walked therein as our example. For a holy walk through omnipotence cannot be our example, since we are not omnipotent. Further, that our Lord laid down His life in this nature upon the cross, vicariously bearing the sins of all men in His own body, being made sin for us. When He died, the sins of the whole human nature were atoned for. When He arose from the dead, He became the Saviour of all men; so that we may boldly say, "Thou, sinner, art without excuse in thy sins; for through Christ's holy life and death all hindrances are taken away from thine access to God! How darest thou to say thou canst not come, when He is at the right hand of the Father, that He may bring thee to God and accomplish all God's will in thee? Thou canst find no excuse in supposing His secret purposes when thou dost resist His real pleadings with thee. And yet how canst thou expect salvation if thou hast not the confidence of a child towards God?"

[p. 6→] Whilst the wicked were stirred up to wrath by this preaching of living facts, and not empty doctrines, thousands were converted, and such a confidence in God awakened in them as they had never before experienced. By this means God was enabled to pour out His Holy Spirit. For where no filial feeling towards God exists, how can the Spirit of adoption be given ?

Among those who believed this preaching God suddenly poured out His Holy Spirit. No new Pentecost was vouchsafed. Once for all has the Holy Ghost been given. He has been grieved indeed, yea, so to speak, has been buried under the unbelief of Christians; but God can stir up His power again, when and where He will. And this He did. Suddenly, in the year 1830, the gifts of the Holy Ghost, as at the beginning, reappeared. At all times, indeed, when the children of God have suffered tribulation,—for example, in Scotland two centuries ago,—have spiritual gifts been more or less revived. But this was something new, for the gifts thus revived were

not merely suited to the consolation of individuals. They pointed to something greater, which was afterwards to follow. This greater thing, and not the mere revival of the gifts, was God's full answer to those prayers which the pious in all ages, and especially in these days, had offered up. But He began by restoring among them spiritual gifts. They were impelled to prophesy and to speak with tongues; they received visions of all kinds; they were moved to command the sick to be made whole, and the sick were healed: some lying at the point of death were instantly restored by a word of power.

The purport of the prophesyings was something special. From first to last, a call was made for a Body, that is to say, The Body of Christ is no more in the state in which it should be; the Church has lost the consciousness that she is the Body of Christ, that she is one Body. The Head is not capable of carrying out His will, because the Body is [p. 7→] not in the condition to carry out that will. The Body is the Temple of the Holy Ghost; where the Temple is not cleansed and ordered, how can the Holy Ghost manifest Himself therein?

Consequently, in order that Christ's will may be carried out, and that the Holy Ghost may be able to reveal Himself, the Body must be rightly organized.

In this respect does the present outpouring of the Holy Ghost stand distinguished from all earlier manifestations. On no former occasion, so far as we know, has the prophesying pointed to God's purpose of forming a Body worthy of the Head, and a true temple of the Spirit.

You know how the Lord complains in Isaiah, xxiv. 16: "My leanness! my leanness! Woe is me! the treacherous ones deal treacherously, yea the treacherous deal very treacherously." He complains of His Body, which is pining away. Care and nourishment are necessary for the body, but these it has lacked ; therefore is it so reduced. The "treacherous ones," that is, unfaithful ministers and unfaithful members, each in his own place and way, are guilty herein. Ezekiel saw, in chap. xxxvii., the " valley full of dry bones." In that vision, that condition of the Body is described in which the Holy Ghost found us when He was manifested again, and called for a Body. Was this call made without reason ?

Very nearly at the same time another instrument was

raised up, the pastor of a Presbyterian congregation in London, who portrayed, in a most powerful manner, the present condition of the Church, proclaimed the judgment upon Babylon, and pointed Christians to the near coming of the Lord in glory as their object of hope, to the holiness of Christ in our very flesh as the true warrant for holiness in us, and to His endowment with the Holy Ghost as the true source of the Church's power; and because he thus declared things which God had most at heart, the Holy Ghost was poured out in like manner in London. The love of God towards men, and the coming kingdom of heaven, were the two main subjects of the preaching by which the Holy Ghost was again called forth.

They were pious people who received the Holy Ghost, but just as ignorant as any others. We were, in a moment, plunged into [p. 8→] the midst of the greatest acts of God that had been transacted for eighteen centuries. The thing proceeded not from men, who had excogitated a new plan for the help of Christendom. We were taken, so to speak, by surprise: and what was to be done? We had no experience, and were without counsel how we were to deal with these great things. But God came to our help; and not without many grievous faults and many imminent perils, have we arrived at the point at which we are now found. We have learned much of our own frailty, of the wickedness of our hearts, of the ignorance of the Church, of the abuse of Divine gifts: by bitter experience have we been made fit to help others in avoiding the same dangers. If it had not been the hand of Almighty God which sustained us, we should all have made shipwreck of our faith, so encompassed have we been with the snares of the Devil.

These Christians in Scotland were excluded from the table of the Lord, because they possessed the gifts of the Holy Ghost. Consequently they were compelled to come together, in order to their mutual edification; and they were mightily comforted of the Holy Ghost in so doing. Nevertheless, by degrees their gifts became idolized. And the men in like manner who possessed the gifts became objects of idolatry. People imagined these gifted persons holier and more fitted to guide the Church than all others, and forgot that all gifts are bestowed upon the Body, although exercised by individuals, and that spiritual gifts bestow no authority. The false position

which these gifts thus obtained soon became abundantly manifest.

The clergy in Scotland denied and blasphemed the gifts; but in London, in three churches where the gifts also appeared, they were recognised by the pastors as gifts of God. These were a Presbyterian, an Episcopal, and a Dissenting congregation.

[p. 9→] These three pastors cherished the gifts and watched over 'the gifted persons, whilst in Scotland the gifts continued to be exercised without regulation, nurture, or protection. Consequently in Scotland they were perverted and unfruitful. They accomplished nothing; and those, whose mouths had been used to utter many mighty promises, refused to acknowledge the fulfilment when that fulfilment coincided not with their own preconceptions. They prophesied of the ordinances which God has since revived; and because these ordinances appeared first in London, and did not spring up among themselves, and did not assume the form they had imagined, they rejected them. They would interpret their own words; they understood them in an uncatholic, hasty, and literal manner. They measured the depths of God by the reason of man; and so they missed the mark. In Scotland the gifts were unfruitful, as water spilt upon the ground and wasted. The majority of these persons have either quenched their gifts, or are fallen asleep. In London, where the believers have been protected from idolatry and abuse by pastoral care, and where clergy have been raised up to direct the exercise of the gifts, these gifts have become fruitful and multiplied indeed, ushering in and yet constituting a part of the great final work of God for the perfecting of His Church.

Precious are the gifts, but indispensable also is the government of the house of God. The want of right order is one principal cause why, on all former occasions on which the gifts have appeared, they have left no abiding blessing.

Not long after this, several persons in London were called to the office of Apostle. The chief prophetic persons in Scotland rejected these calls, although their own mouths had been previously used to declare that God would give Apostles. It was with them as with the Christians in Jerusalem (Acts xii.), who prayed for the setting free of the Apostle

from prison, and afterwards would not admit him when he stood before the door.

The gifts became more and more developed in London, and in other towns of England. The believers continued steadfast in the worship of God and in the preaching of the word. But the work was fearfully blasphemed. [p. 10→] The thoughts of many hearts were revealed,—for blessing and judgment the thing went like a wedge through the land. Nor was Satan inactive. Evil spirits infested the Churches, to bring the work into discredit by spiritual wickedness. In some instances they crept in among the sons of God; but, as a proof of the presence of God among us, they were discerned and cast out.

While day by day the voice of prophecy continued to be heard, opening the Scriptures, comforting the Church, and cleansing the hearts, special words were addressed to special persons. To many already clergymen, but also to many laymen, it was intimated that God would use them in the restored ministry of His house. This was a definite call on God's part, which all clergy have for centuries lacked. Why did not God call all His servants from among the existing clergy? Because they did not desire it. God has no pleasure in cutting off those who have served Him; but if they will not yield themselves to fulfil His purposes of grace, He will take others who will.

But this call did not of itself authorise those called to minister. The word of prophecy effects nothing, but only points out that which should be otherwise accomplished. Herein we see the necessity of the apostolic office, not only to superintend the exercise of prophecy, but to fulfil that which is spoken.

Already had several persons, some of them clergymen, but others laymen, been called to the office of Apostle; but no one rightly knew what an Apostle was, what duties and functions appertained to the apostolic ministry. We were all obliged to learn as children; we all had to go to school, and many of us to a very severe one. [p. 11→] We saw, from Scripture, that all other ministers were set in their places and employed by the Lord through Apostles. but that Apostles themselves were set and used by the Lord alone. The question arose — How the apostolic office was to be exercised?

The Holy Ghost, in this trying condition of things, truly wrought most abundantly among us in His office, as the other Paraclete in the stead of Christ Himself. He came to our help. He provided us as the lame with crutches, until we learned to walk more steadily. Two of the first-called Apostles were mightily moved from time to time of the Holy Ghost, in the assemblies of the saints, and were impelled to execute many apostolical functions in teaching, in ordination, in government; acting from first to last in supernatural power, though not unconsciously. The Holy Ghost came to their aid and ours, and inspired them to do that which was needed, for the building up and ordering of the Churches. Men generally say, What an usurpation it is for persons to assume to act as Apostles! These two men, however, abode in quietness, and neither ventured to speak a word nor to do an act without the immediate impulse of the Holy Ghost. They had then no thought of acting by their own will, as standing in a constant office. But that was the condition of childhood, of weakness, and of ignorance, common to Apostles with the whole Church.

Soon afterwards other Apostles were called upon by the word of prophecy to execute their office here and there. and to this and that end. They proceeded in faith to carry out the direction supernaturally given; but they did not usurp to themselves the right of doing more. Still this was one step in advance.

Hitherto no one called to be an Apostle had ventured, merely from his own perception or conviction of duty, to do or say anything as an Apostle:—First, Because we felt our ignorance, because we knew not how to act, and feared lest we should run amiss, and build wood, hay, and stubble, instead of gold, silver, and precious stones. Secondly, Because we had little apprehended the reality of our ministry, and believed little as to that which God would accomplish by us, and the preparation [p. 12→] of men's hearts to receive us. Thirdly, Because our number was still incomplete. Fourthly, Because at that time the majority of us were still under the pastoral guidance of others, as ministers subordinated under the angels of the churches. Our actings as Apostles were limited to definite objects and temporary missions. But soon our number was completed. All twelve were called. We were called in the

communion of the whole Christian Church, and in order to rule over the whole.

There were already Seven Churches in London, which together constitute one corporate whole, the symbol of the Church Catholic. These had been gradually builded, and while presided over, each by an angel or bishop, were also supplied with priests and deacons, to whom various offices were assigned. In July 1835, the angels of the seven Churches, by a solemn act, and with the assent of all the angels then in office,* separated the twelve men called to be Apostles, and released them from all duty of obedience to them. We were thus liberated from under the rule of these Churches, and so symbolically from under that of the whole Christian Church on earth; so that our assumption of supreme rule, instead of beginning in disobedience to existing authority, was expressly sanctioned by it. This act signified that God put it into the heart of the Christian Church to release the called Apostles, not from her communion, but from her rule, in order that God might use them to rule over and bless her. Did not Paul say, “Am I not free?”

We then withdrew ourselves, that we might remain quietly together, accompanied by those men who had the largest gifts of prophecy and were most used in throwing light upon the mysteries of holy Scripture. At our daily meetings we read the whole Scriptures through, each contributing his thoughts thereon, and all receiving light thereon from the voice of prophecy. The mystery of the constitution and destination of the Church [p. 13→] — the order of public worship — the right way of government—the relations of the Church to the world—the meaning of past history and present events, and the issues of this closing dispensation, were all made clear to us, from the types of the Jewish tabernacle and ordinances, and from the other, especially the prophetic, Scriptures. We were warned of the sins and of the dangers which others incur; we were consoled by promises, which others neither understand nor believe. Thus, from a state of ignorance, we were translated

* At this period there were about twenty-four churches, gathered by the evangelists, who had gone out preaching from the commencement of the work.

into the knowledge of the purpose of God, not in a partial form, but drawn, with the help of prophecy, from the whole canon of holy Scripture; and nothing was recognised or appointed that was not in accordance with the written word: for we expect no new Gospel, nothing but light upon that already given.

We had to care for the Churches which were already founded in England, Scotland, and Ireland, and (since the separation of the Apostles) in France and America also. We no longer acted merely from the impulse, or at the bidding, of the Holy Ghost, but after mature deliberation, and by faith in the gift vouchsafed unto us, in fulfilment of our calling.

It was made clear to us that we should prepare a document for the kings and bishops of Christendom, as a testimony of the coming judgments and the coming salvation; for God holds the kings and bishops of Europe responsible for the condition of His Christian people. A testimony to the heads of Christendom must proceed from the Apostles as heads. In 1836, a testimony was delivered to the bishops in England, and one of us delivered a testimony to the king ; but in 1837 a testimony was prepared to all the powers in Christendom, for, as Apostles, we belong to the whole Church of God upon earth. As Apostles, we are no more Englishmen than Germans or Frenchmen. [p. 14→] That testimony has been delivered as occasion offered. But what should it avail to deliver a mere verbal testimony, unless we could bear a real one also, by doing a work in Christendom by which all Christian Churches may try themselves, and learn God's true ways? We have received light, by the help of which each one of us may know his own sphere of operation. We were shown, in July 1836, there are twelve tribes in Christendom, to be manifested after a spiritual form as the antitype of the tribes of Israel; and to each of us, as princes of the tribes, was a special tribe or spiritual province assigned. Thereafter we were enabled to determine the right place and exercise of prophecy, as a ministry which consists not in commands, but in bringing light for the illumination of those whose business it is to conduct the government of the Church.

We also learned that there are four principal ministries in the Christian Church, both in the “Church Universal” and in the “particular Churches,” and that these ministries should act, not only in bringing down blessing from God, but

in offering worship to God. These ministries are God's great Instruments for perfecting the Church. To all the other three ministries, even the prophetic, must men be ordained through the apostolic; and while prophets, evangelists, and pastors, were associated with Apostles in the Church Universal, the angel of each Church had elders, prophets, evangelists, and pastors, given to him. This took place in 1838. At the same time we were clearly made to see how sadly all Protestant Churches come short of the right form, and still more of the right elements of Christian worship, and especially short of the true manner of celebrating the Holy Supper. It was one of our most important steps in advance as regards the worship of God, that we were enabled to restore to its proper place and meaning the Eucharistic sacrifice cleansed from all its abuses. This forms not only the centre, but also the foundation, of all worship. For all worship is not only gathered up by it into a unity, but is seen to emanate from it, and to receive its true position and interpretation only as it encircles and depends upon this great centre. We saw, moreover, that it should not be left to the arbitrary choice of every individual how, or in what words, he shall address the heavenly King in the public worship of the Church. They must be dignified words, stamped and hallowed by the unanimous consent and constant use of the Christian Church,— words which do not express the feelings of individuals, [p. 15→] but those of the whole body. In the most ancient Liturgies of the Christian Church we found them, and we coupled them not only with rites and ceremonies suited to the different acts of worship, but also with certain and additional prayers and Services, called for by reference to the coming of the Lord and to the perfecting of the Church, as the prominent objects of faith and hope at this the end of the Christian dispensation.

In order rightly to govern the Church, the Apostles need the counsel of the whole Church. They minister the Holy Ghost to the Church by the laying on of their hands. Thus is the Church in a condition to help the Apostles with counsel. The Seven Churches are not only a symbol of the whole Church, but also a centre of blessing for the whole, being to the whole what the fortress of Zion was to Jerusalem. The walls of this Christian Zion are those who form its ecclesias-

tical council, the only one which, since the apostolic council mentioned in Acts xv., has been constituted and held in conformity to the will of God. In the council of Zion the Apostles preside, and submit matters to the council for the counsel of the elders and of the brethren (*i.e.* to the priests and the deacons, as the representatives of the Churches,) in order to be aided in the exercise of their Catholic rule ; so that with the counsel of the brethren, and the testimony of the Holy Ghost in prophecy, we can truly say once more, "It hath seemed good to the Holy Ghost and to us."

But God has spoken to us of another council; of the "Council of Jerusalem:" that is to say, of the assembly of angels from all the tribes of Christendom. The full and final sending forth of the Apostles stands in connexion herewith, although we may not prematurely inquire how this shall be. Then shall the Apostles, although already fully apostles towards all who receive them, receive a power and extent of jurisdiction which they do not now possess. This will answer to the third anointing of David, his anointing over all Israel. The first and second anointing are come. The first was effected at their call. The second took effect when they were separated, that their rule might extend over those who received them, as that of David over the tribe of Judah. And that time it may be said of all other ecclesiastical headship in Christendom that its day is past, although the headship of Apostles over the whole is not yet visibly established.

[p. 16→] Brethren, ye are called, not to be spectators, but fellow-workers; not to be idly waiting that you may see what mighty deeds the Apostles may achieve without your aid, but incessantly to pray for their complete efficiency; that they may all co-operate with one heart and soul in the great work assigned to each and all, and may receive that full endowment from God, and that manifold aid from every other ministry, by which they may be qualified to fulfil His purpose towards the Church and the world. With them, and through their work, shall ye be preserved from Antichrist, and being received into Christ's glory with His risen saints, be prepared to share His throne.

London :—Printed by G. BARCLAY, Castle St. Leicester Sq.

Editor's addition

Anybody who carefully compares the German and English editions of Carlyle's *Short History* will notice that the English "translation" is in fact a very free rendering of the German original. We do not propose to mark all the differences. We do, however, wish to draw attention to the very significant changes made in the closing part.

Original version in modern translation	Official "translation" of 1851
<p>p. 15 In order rightly to govern the Church, the Apostles need the counsel of the whole Church. They minister [dispense] the Holy Ghost. Then the people are able to help the Apostles with counsel.</p> <p>The 7 Churches are Zion. Its walls are priests who form the Council of Zion, the only one which, since the apostolic council, Acts xv., has again been held perfectly according to the will of God.</p> <p>The Apostles presided [sic], but did not dare to rule without the advice of the elders and of the brethren (the priests and the deacons, as representatives of the Churches.)</p>	<p>p. 15 In order rightly to govern the Church, the Apostles need the counsel of the whole Church. They minister the Holy Ghost to the Church by the laying on of their hands. Thus is the Church in a condition to help the Apostles with counsel. The Seven Churches are not only a symbol of the whole Church, but also a centre of blessing for the whole, being to the whole what the fortress of Zion was to Jerusalem. The walls of this Christian Zion are those who form its ecclesias-[p. 16]-tical council, the only one which, since the apostolic council mentioned in Acts xv., has been constituted and held in conformity to the will of God. In the council of Zion the Apostles preside, and submit matters to the council for the counsel of the elders and of the brethren (<i>i.e.</i> to the priests and the deacons, as the representatives of the Churches,) in order to be aided in the exercise of their Catholic rule; so that with the counsel of the brethren, and the testimony of the Holy Ghost in prophecy, we can truly say once more, "It hath seemed good to the Holy Ghost and to us."</p>
<p>But God has spoken to us of another council: of the Council of Jerusalem, that is to say, of the assembly of the angels of all the tribes of Christendom. In connexion with this there will be the sending forth of the Apostles. What shape this will take, that is something we must not prematurely ask. But this much we know: It will be in connection with the Council of Jerusalem. Then the Apostles will receive power and commission as they have not yet. This will answer to the third anointing of David, his anointing over all Israel. The first and second anointing are come. The first was effected at their call. The second took effect when they were separated. Then the divine rule was acknowledged by the faithful of the tribe of Judah. This second anointing was given to David immediately on the death of Saul. With it the authority of the Pope and of all those who ruled the Church until now</p>	<p>But God has spoken to us of another council; of the "Council of Jerusalem:" that is to say, of the assembly of angels from all the tribes of Christendom. The full and final sending forth of the Apostles stands in connexion herewith, although we may not prematurely inquire how this shall be. Then shall the Apostles, although already fully apostles towards all who receive them, receive a power and extent of jurisdiction which they do not now possess. This will answer to the third anointing of David, his anointing over all Israel. The first and second anointing are come. The first was effected at their call. The second took effect when they were separated, that their rule might extend over those who received them, as that of David over the tribe of Judah. And that time it may be said of all other ecclesiastical headship in Christendom, that its day is past, although the head-</p>

<p>ceased. From that day the heads of Christendom are such whose day has passed.</p>	<p>ship of Apostles over the whole is not yet visibly established.</p>
<p>p. 16 Ye are called, not to be spectators, but fellow-workers; not to be idly waiting what heroic deeds the Apostles will do, but to pray incessantly that their number may be completed – for one of the Apostles has become unfaithful – that they may all become fully active, that they may become of one mind in all things, that they receive their full ability to fulfil God’s plan towards the Church. Together with them and through their activity you are to be preserved from the Antichrist and enabled to judge the Antichrist.</p>	<p>Brethren, ye are called, not to be spectators, but fellow-workers; not to be idly waiting that you may see what mighty deeds the Apostles may achieve without your aid, but incessantly to pray for their complete efficiency; that they may all co-operate with one heart and one soul in the great work assigned to each and all, and may receive that full endowment from God, and that manifold aid from every other ministry, by which they may be qualified to fulfil His purpose towards the Church and the world. With them, and through their work, shall ye be preserved from antichrist, and being received into Christ’s glory with His risen saints, be prepared to share His throne.</p>

As a result of this comparison we can arrive at the following conclusions:

1. The “translator” gives a very free version of the original text.
2. What is said about the Council of Zion has been extended, and the explanations about the Council of Jerusalem have been reduced to such an extent that the reader will hardly notice them.
3. The explanations about the Council of Zion have been changed in such a way that they describe the practice of the 1850s, when ministers met under the presidency of an apostle. Consequently the tense has been changed from the past to the present.
4. In Carlyle’s lecture the relationship between the Council of Zion and the Council of Jerusalem is described in such a way that the Council of Zion is something rather imperfect that will in future be replaced by the Council of Jerusalem. In the contemporary English version the Council of Zion is interpreted as a “a centre of blessing” for the whole of Christendom.
5. From the contemporary English version you do not get the impression that a leadership of the whole Christian church by apostles is still expected to take place. Instead, the apostles perform a special work within the church which is acknowledged by some Christians, while all Christians profit from it in a manner that is left unexplained.
6. As a consequence, the authority of the traditional leaders of Christendom is not denied in so radical a way as we read in Carlyle’s lecture.
7. In the translation there is no mention of one apostle being unfaithful. In addition, one could not conclude from the contemporary translation that the apostles might not all be fully active.
8. A future sending forth in power is not envisaged. What the believers are expected to pray for is simply what may be expected from them at any time: That God may assist the apostles and give them the fulness of strength. By asking the believers to pray that all ministers may unstintingly support the apostles, the prayer simply refers to a working together of all ministers with the apostles in order to co-operate in asking that God’s “purpose towards the Church and the world” may be fulfilled.
9. Some subtle changes or careful qualifications in eschatological hope are hinted at. The hint that the faithful shall take part in judging the Antichrist has been omitted.