

# THE CHRISTADELPHIAN:

*Till June, 1869, published as*

## The Ambassador of the Coming Age:

A MONTHLY PERIODICAL, DEVOTED TO THE EXPOSITION AND DEFENCE  
OF

THE FAITH PREACHED BY THE APOSTLES EIGHTEEN HUNDRED YEARS  
AGO; IN OPPOSITION TO THE DOCTRINES OF PAPAL AND PROTESTANT  
CHRISTENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

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“BEHOLD I COME AS A THIEF.”—*Jesus.*

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“*Earnestly contend for the Faith once delivered to the Saints.*”—*JUDE.*

VOLUME VI.

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# THE AMBASSADOR

## Of the Coming Age.

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*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—Prov. xiii, 17.

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### DR. THOMAS'S EXPOSITION OF THE APOCALYPSE.

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By the time this meets the eye of the reader, the majority of those who have subscribed to the third volume of *Eureka*, will have had the volume in their hands for several weeks, and will have sufficiently inspected its contents to be able to form a judgment on the merits of the work, as a whole, which is now in their hands in an entire form. It is not necessary to say much on the subject in this place. We cannot, however, allow the occasion to pass without indulging a little in those terms of congratulation in which a gratified state of mind is prone to express itself.

We, individually, esteem it a cause of deepest thankfulness, and experience it to be a source of satisfaction amounting to happiness, to have had our lot cast in a day when the Apocalypse has been the subject of such an exposition as is contained in the three now published volumes of *Eureka*; and we will be presumptuous enough to imagine that this must necessarily be the sentiment of every genuine lover of the truth. We are aware that it is not in harmony with the spirit that reigns in the cultivated society of the present time, to indulge in such sanguine expressions, or to entertain such confident and cordial feelings on such a subject. Mutual deference and compliment is the order of the day in matters of religious thought. Delicacy of feeling is carried to such a pitch, that to express a confident judgment is considered rude. This is, doubtless, to be attributed, as much as anything, to general incapacity to form a valuable opinion one way or other. Universal mediocrity and incompetence find consolation in universal and mutual respect. By this, it is enabled to keep its

countenance and feel respectable in its attainments. It disturbs this refined atmosphere of self-complacency to assert a confident conviction. It is reputed to savor of quackery for a man to declare a cordial belief in antagonism to the views of current mediocrity.

Doubtless, it will be considered vulgar to say of *Eureka* that it is the only satisfactory exposition of "Revelations" that has been given, or can be given. Yet we will be bold to say that this must necessarily be the verdict of every rational mind sitting down to a canvass of the whole subject on its merits, in the light of the truth affirmed in the things God has declared by his servants, the prophets and apostles, in all the Scriptures. It is a matter of evidence. *Eureka* is no charlatan exposition. It is no begging argument. It is no mere feat of speculative ingenuity. It does not mystify and perplex, or resemble the guess-work which fills the pages of the majority of attempts to explain the Apocalypse, by which, as a rule, the book is left more unsatisfactory than ever, and the whole subject of prophetic exposition brought into disrepute and ridicule. It is a careful, scientific analysis of a divine enigma in the light and by the means of the clues supplied by the author of the enigma, as cool, logical, and obvious as a surgical demonstration. It is a rational process of identifying facts, discovering and elaborating evidence, establishing premisses, and evolving conclusions with the cold and literal precision of mathematical rules. There is no fanaticism; indeed there is scarcely the warmth which such topics might naturally excite. There is, on the contrary, a transcendent sobriety, indicative of the clear head and steady hand accustomed to difficult operations of logical surgery.

And the results are truly commensurate with the faculty employed. The Apocalypse is exhibited in an aspect of dignity and importance, which contrasts strangely with the position it is made to occupy in ordinary books of Apocalyptic exposition. It is made the interpreter of the past and the revealer of the great future that is at the door. The present is clothed with a sense of divine reality, which is little excited in the mind by ordinary history and experience. The reader is made to feel himself within the compass of a vast scheme of Divine Providence, which has been slowly unfolding itself in all the course of human affairs of men for the past eighteen centuries, and which reaches forward to a definite era of life and light. He is enabled to feel in the dark stand-point of the present life, the ennobling conflux of a mighty past and a measureless future, as reflected in the enigmatical forms exhibited to John in the isle of Patmos seventeen centuries ago. He is enabled to take his bearings in the apparently trackless ocean of time over which he is sailing. *Eureka* does for its generation what Sir Isaac Newton did for the mariner. It places a man in such a mental relation to before-perceived, but not understood, objects of the Apocalyptic firmament, that he is able to extract from them information of his whereabouts in the apparently benighted journey he is running. The scripturally-enlightened reader is made to feel himself in the company of generations past, who have trodden the same unpopular path of

obedience to the word, in defiance of the authorities represented by the Beast, False Prophet, harlot, and other symbols of the Apocalypse. His faith is strengthened; his ardour, strongly excited; his enlightenment increased, and his mind in every way exercised unto godliness, with a vigour that is bracing in the extreme. *Eureka* is a breeze of truth that comes from the high hills of prophetic vision upon the nearly-stagnant atmosphere of the plains of ignorance below, blowing away the sultry vapours and dispersing incipient disease. It is a temple of light, resplendent with the hues of precious stones: in the courts of which, those who love the light and the truth will often be found.

This may sound fulsome, and, no doubt, will be simply disgusting to those who do not appreciate the matter in hand; but it is the honest expression of a sentiment that we repeat cannot fail to be inspired in every mind qualified by discernment (which means a conjunction of capacity with knowledge) to appreciate the merits of this great work. And with no regard for the cowardly fear or dishonest scruples which hamper some in the acknowledgment of their indebtedness, we can thank God from the very bottom of our hearts that he has, in this our time—just before the doors of the kingdom are closed—raised up such a man as Dr. Thomas, through whom His word has been redeemed from slight, and mystery, and blasphemy, and placed high above the clouds of apostasy as a clear beacon light, to guide wandering steps from the paths of darkness to the source of light and life and love.

In a literary point of view, *Eureka* will stand by the side of any human composition. It presents the rare combination of logical power with poetic faculty. The combination is visible in almost every sentence. The diction is crisp and brilliant, and some passages reach the point of sublimity—not the sublimity of exclamation which some writers mistake for sublimity itself. There is no tragic ejaculation; no acting, but that deep and powerful current of sublime ideas, which, in a gilded barque of fitly chosen language, carries the reader on with exciting progress along the mental stream, without disturbing the sense of security, but giving the passenger all the while to feel that he is in a safe craft, under powerful steersmanship.

*Eureka* will never be appreciated in this generation on its merits, except by a very few. By the wonder-working evolutions of Providence, it is kept out of the literary firmament of the present evil world, and confined, in its influence and its appreciation, to that unknown community whose position, in relation to the present constitution of things, is indicated in the condition of Jerusalem, as it was exemplified in the experience of its great head and founder, Jesus Christ, who was an outcast.

In respect even of the qualities for which the thinking part of the world puts a value upon productions of the mind, *Eureka* would take a great position, but the circumstances of the time prevent its excellencies becoming known; and the probability is, it will share the fortunes which have fallen to the truth in all ages. It will remain obscure only to be kicked when known; sharing the misfortune of the truth, it will,

doubtless, like the truth, shine forth in splendour when Jesus arrives to overturn the systems of darkness, religious and political, which now rule the world, and to establish a new administration of human affairs in which, doubtless, instruction in the history of the past, as connected with the working out of God's purposes, will form a part of the people's education — EDITOR.

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### THE PREFACE TO THE THIRD VOLUME.

THE Apocalypse has now been before the world 1,770 years. Since its first appearance among the Seven Ecclesias of Asia Minor, there have been various short expository *notices* of certain parts of the prophecy by some of the earlier overseers of the Christian community, who flourished from about the middle of the second to the middle of the third centuries; such as *Justin Martyr*, *Ireneus*, *Tertullian*, *Hippolytus*, and the *Pseudo-Sybilline Oracles*.

The earliest essay at a systematic exposition of this wonderful and ingenious prophecy now extant, is one by *Victorinus*, overseer of an ecclesia at Pettau, in Pannonia, who was put to death in the period of the Fifth Seal, or "ten days' tribulation" of the Diocletian persecution, from A.D. 303 to A.D. 313.

The next hundred and sixty years, extending from the accession of Constantine to the wounding of the Sixth Head of the Beast, and the manifestation of the Seventh Head upon the Seven Hills, several scribes belonging to the Laodicean Apostasy, enthroned by Constantine as the religion of the Roman State, bestowed upon their contemporaries some bewildering speculations by which the prophecy was intensely darkened. These were the ecclesiastical historian *Eusebius*; the tutor of Crispus, murdered by his father, Constantine, the chief bishop of the Apostasy, named *Lactantius*; *Athanasius*, *Hilary*, *Cyril*, *Euphrem*, *Cyrus*, *Chrysostom*, *Jerome*, *Augustine*, and *Tychonius*, who was said to be a Donatist, reclaimed from Donatism by Augustine.

After these came certain Latin expositors named *Primasius*, *Bede*, *Ansbartes*, *Haymo*, *Andreas*, *Arethus*, and *Berengaud*. These flourished from the wounding of the Sixth Head, and in the period of the rising of the Ten Horns to A.D. 1,100. These were no more luminous in their expositions than their predecessors. They failed to discern the signs of their own times; and either endorsed the foolishness, or made more manifest the impenetrable obscurity of them that preceded them.

*Anselm*, *Joachim*, *Abbas*, *Albertus Magnus*, *Thomas Aquinas*, "the angelic doctor," *Pierre d'Olive*, and Walter Brute, followed after them; and set to their hands in the work of making darkness visible. They had no misgiving as to the divine origin of the Apocalypse. In this *Luther*, "the great Father of the Reformation," who came after them in the 16th century, was not in the same assurance. He had doubts of the genuineness of the Apocalypse as an apostolic or inspired book; though he came at length, when he perceived how it might be wielded against

his late master the Pope and papacy, to hold his doubts in abeyance, and presumptuously to venture upon its exposition.

But this "great father" made out no better than the Laodiceans who preceded him. "The Mighty Angel," says he, "with a rainbow and a little bitter book is Popery; the open book being that of papal laws, given to John to eat!" The Seventh Head he supposed to be Spain; while the three frog-like spirits depicted papal sophists, like Faber, Eck, and Emser, stirring up opposition to what he called gospel. His conceptions of the millennium were as cloudy as those of Jerome and Augustine, who could see nothing in it but the triumph over Satan in the hearts of true believers! In short, to men in the fog, even the truth itself is foggy, but where the light within is not darkness, all things are bright and resplendent. Jerome, Augustine, and Luther did not understand "the truth as it is in Jesus," nor the voices of the Old Testament; it was impossible, therefore, that they could discern the import of the Apocalypse, which is "the Mystery of the Deity as he hath announced the glad tidings to his servants, the prophets."—(Apoc. x. 7.) Luther was a useful anti-papal element of "the earth that helped the woman" in her tormenting witnessing against "the god of the earth;" but, as a guide to the blind, and a teacher of babes in the way of salvation; or an expositor of Apocalyptic mysteries, his incompetency was only second to the Pope himself.

In the 16th century also appeared as apocalyptic expositors, *Bullinger, Bale, Marlorat, Foze, Brightman, Pareus, Ribera, and Alcasar*. *Bullinger* interpreted the ascent of the witnesses of the departed spirits entering Paradise! He dated the millennium from Christ's ascension, or from A.D. 60, when Paul speaks of the gospel "having been preached to every creature under heaven," or from A.D. 73, the date of the destruction of Jerusalem. In either case, of course it has long since passed away. *Bale* commenced it at Christ's ascension. From these two may be learned all. It was only a question between them of more or less foolishness. *Ribera* and *Alcasar* were Spanish Jesuits who sought to expound the Apocalypse so as to deliver the Papacy from any identification with its symbols. *Alcasar's* Commentary was the result of over forty years' study; but a worshipper of the beast might study it twice forty years, and at the end thereof his speculations would not be worth the paper consumed. The true meaning of the Apocalypse is accessible only to the brethren of Christ, and the fellow-servants of the apostle who keep the sayings of the book. All others will prove but vain and fanciful theorists, with whom the secrets of the Deity are never found.

Next after the area of the Lutheran rebellion against Papal authority came *Mede, Jurieu, Cressener, Bossuet, Vitringa, Daubuz, Sir Isaac Newton, Whiston, and Bishop Newton*. *Mede* first published his *Clavis Apocalypticæ* in 1627, and his *Commentary* in 1632. He was regarded by his contemporaries in England as a man almost inspired for the exposition of apocalyptic mysteries. And assuredly in comparison of



all his predecessors who had written upon the subject, he was a great light shining in thick and incomprehensible darkness. In several important points he much advanced the science. He interpreted the prophetic periods on the *year-day* principle; made the resurrection and ascension of the witnesses an ascent to political eminence; made the Sixth Head under which John lived, the imperial Cæsar; adopted *Λατρευος* as the beast's *name* and *number*, explained the *sun* of the fourth vial of the German Dynasty, as the chief luminary in the Papal Imperial system; indicated Rome as the throne of the beast upon which the fifth vial would be poured; interpreted the drying up of the river Euphrates as the exhaustion of the Ottoman power; and coincided with Justin, Irenæus, and others of the earliest date, in the first resurrection, being the literal resurrection of the saints to be developed on Christ's coming to the Antichrist's destruction; after which the millennium will be introduced. This is quite refreshing after all the absurdity to be waded through in the writings of fifteen hundred years.

*Jurieu*, who wrote in 1865, indicated the death of the Witnesses as occurring in that year; and that they would lie dead and unburied in the street of the great papal city or empire, which he judged to be France, where, of course, their resurrection and ascension would ensue.

*Cressener* seems to have been the first, who, in my judgment, rightly, in 1690, concluded that the Seventh Head was the Ostrogothic, which continued but a short time: the eighth being the revived secular imperial, confederated with a Roman ecclesiastical head, somewhat as under the old emperors; that is, the secular Western Emperors combined with the Popes. The Image of the Beast he makes to be the Roman Church, and the name *Λατρευος*.

Vitringa's exposition was no improvement upon Mede, Jurieu, and Dr. Cressener. He was a spiritual Millennialist, whose future age was to be characterised by a thorough evangelization of the world, by what he regarded as "the Church," which would then answer to the New Jerusalem! Alas, for the world if its evangelization depend upon the ecclesiastics of Vitringa's church! He was a very learned man, and well versed in the wisdom current a hundred and fifty years ago; but in apocalyptic intelligence, his wisdom was the foolishness of a babe.

*Daubuz*, who published in A.D. 1720, was about as luminous as Vitringa, which is not saying much for the result of his apocalyptic labors.

Sir Isaac Newton published his brief commentary in A.D. 1733, appended to his treatise on Daniel. Many of his opinions were very crude. He generally agreed with Mede, but not always. The *five-month* period of tormenting in Apoc. ix, 5, 10, he expounds as I have done, as signifying two periods of 150 years each, or 300 years for the times of the Saracens. The "*hour-day month and year*" he reckons to signify 391 years; namely, from Alp Arslan's first victories on the Euphrates, A.D. 1063, to the fall of Constantinople, A.D. 1453. Generally speaking, his commentary was not equal to his reputation.

*Whiston*, Sir Isaac Newton's successor in the Mathematical Professorship at Cambridge, combated the opinions of others without shedding upon the subject any particular light of his own, save that the seven vials ought to be deemed contained in, and the evolution of the Seventh trumpet.

When the great French revolution caused the astonished world to shake to its foundations, a shock was given to the minds of men whose vibrations have not subsided. The murdered witnesses, slain by the sanguinary Bourbons, had started into life, and ascended into political eminence, as Mede had taught his readers to expect. This and the coincidence also, that this ascension was exactly 1,260 years from the epoch of the delivery of the saints into the hands of the episcopal element of the Little Horn, by Justinian, in A. D. 533; all concurred in arousing some to a renewed and earnest study of the prophetic word. Prominent among these was *Mr. Bicheno*, who published his "Signs of the Times," in 1793. His writings were interesting, though abounding with many speculations proved fallacious by the lapse of time. One thing, however, he did which should not be forgotten. He shewed that the three days and a half during which the two witnessing prophets were to lie unburied in the *platea* of the great city, should be interpreted as *three lunar days and a half of years*; and that *Jurieu*, therefore, was right in his conjecture that their death ensued A. D. 1685.

Since *Mr. Bicheno's* time, several writers on prophecy have risen up. Of these may be mentioned *Irving, Faber, Keith, Cuninghame, Frere, Bickersteth, Elliott*, and others. But I am not aware that they have added anything that would at all increase the intelligibility of the Apocalypse. Of this I am well assured, that from the days of Justin Martyr, in the beginning of the second century, to the publication of *Mr. Elliott's* elaborate commentary, there has been produced by no writer, a systematic and thorough exposition of the Apocalypse that will stand the test of Scripture, history, and reason enlightened by the truth. If there were ever such a work, it is certainly not extant. A perusal of a digest of their apocalyptic speculations has convinced me that none of them, from Justin Martyr to Elliott, understood the prophecy. With no other guides to the blind than these, it is not to be wondered at that men should give the Apocalypse the go-by, and, with a reviewer in a London weekly, conclude "that nothing is more ridiculous than for any one to arrogate to himself the power of interpreting the prophecies contained in Daniel and the Revelation; being convinced that it would require as divine and miraculous an inspiration to interpret and apply those prophecies as was necessary to utter them." This is the conviction of the general public, which, like the public of the third century, that had no ear for what the Spirit said to the ecclesias, pronounced it "without sense and without reason," and denied that it was even a revelation. If so, then the man that composed it was the most extraordinary genius of the ancient or modern worlds. But it is not necessary to defend the Apocalypse at this crisis. The Constitution of Europe for the past thousand years

which it so accurately exhibits, is evidential of its inspiration. It was revealed to be understood by the uninspired; and that it can be understood by them is proved to a demonstration by the three volumes of EUREKA, which are now, through the munificence of a few CHRISTADELPHIANS, who desire to understand this neglected portion of "the Word," and have confidence in the author's ability to expound it, in the author's ability to expound it, in the hands of their fellow-servants and brethren. I claim no "divine and miraculous inspiration;" yet, I maintain, that whatever failures others may learnedly have accomplished, the exposition I have given in these three volumes, however "ridiculous" and "arrogant" it may be considered to affirm it, cannot be set aside by a fair and candid appeal to the testimony of Jesus, political geography, and the truth of history.

Since the publication of the second volume, and even since the writing of the third was finished, events have been progressing steadily and stealthily to the appointed end. The most striking characteristic of the times is the neglect, or indifference to, tending to the repudiation of, the PUBLIC WOMEN OF EUROPE, apocalyptically styled "*the Mother of Harlots, and all the Abominations of the earth.*" The "women" with whom the Lamb's Virgins are undefiled.—(Apoc. xiv. 4.) Behold the changed policy of the Two-Horned Beast of the Earth, since the overwhelming defeat of its hosts at Sadowa. This power that formerly gave life to the Image, enabled it to speak, and caused that as many as would not worship it should be killed, has now taken almost all the life out of it, so that it can no longer speak in terror to the worshippers of the beast in all the Austrian Empire. Territorial continuity with "St Peter's Patrimony" being interrupted, through the intervention of the revolutionary kingdom of Italy, the Concordat, the political bond between "HIS HOLINESS" and "*His Apostolic Majesty*" is dissevered, and the worshippers of the beast are freed from the audacious inspection and profane decrees of the "EYES like the eyes of a man, and the MOUTH speaking great things and blasphemies." Inspired by "the Spirit of the age," which is "the Spirit of Life from the Deity" that entered into the slain prophets, who ascended to power in 1789, the *Reichsrath*, or Imperial Legislature of Austria, practically abolished one of the seven sacraments of the Church of Rome in authorizing "civil marriage." Besides this, it proclaimed "liberty of worship" to all sects; and has taken the education of the people out of the hands of an accursed priesthood, and given it to schoolmasters of their own choice. By the Concordat the Roman-Pontiff-King was above the emperor in all the spiritual affairs of the Austrian Empire: throughout which all such things were "*given into his hand*" as absolutely as when Justinian made him "Head over all the Churches" of his estate. But behold how great a reverse of fortune hath befallen the "UNIVERSAL BISHOP" in this False Prophet section of his dominion. What doth all this mean? What else than that the 1335 and 1260 years of his ascendancy from the times of Justinian and Phocas, are come to an end? and that he is doomed no longer to "practise and prosper," to the ruin of

the saints, and the quenching of the Spirit of the Age, which is a spirit of Liberalism, and of democratic hostility to the old original order of things in church and state—a spirit that may be impeded, but cannot be extinguished till the manifestation of THE ANCIENT OF DAYS.

Then, if we turn our attention to Spain, the “Most Catholic,” from which the virtuous and immaculate ISABELLA, the last of the infatuated and atrocious Bourbons, the ensanguined murderers of the saints, hath so recently been expelled, what see we there? Do we not behold the spirit that rose and ascended to power in 1789, notwithstanding all its misfortunes and frequent discomfitures, triumphant in 1868? The virtuous, pure, and most catholic daughter of His Papal Holiness, his last and most devoted friend among the Ten Horns, driven into exile at the end of 1335 and 1260? A letter from Spain to *La Liberté*, dated Sept. 22nd, says: “Isabella has lost her throne. She seized it in 1839, supported by the Spanish Liberal party, which, in 1837, made her proclaim the Constitution, which suppressed *les seigneuries, les droits des aînes*, and tithes. It was this party which caused her to sell the mortmain property, suppress privileges, shut up the convents, sending away with a pension 30,000 monks useless to the country, and hurtful to public prosperity. But as soon as the Queen was married to Prince Francis of Bourbon, in 1846, reaction gained the upper hand everywhere. All the conquests made by the Liberal party were lost again. In 1863, Conservatives, Progressists, and moderate Liberals wished to resist the action. Marshal O'Donnell, the head of this party, recognized Italy, and promulgated several Liberal laws in 1866. The Revolution was vanquished. O'Donnell could not profit by his success; for, to the great amazement of everybody, he was suddenly replaced by Narvaez, two days after his victory. Since then, all the constitutional system has disappeared; and Spain is in the same condition as if Don Carlos and his ideas had triumphed in 1840.

“The Queen has become the humble servant of the Pope. All Spain nearly burst with laughter, when, a year ago, she read the papal letter announcing to the whole world that Pius IX, sent the ‘golden rose’ to Isabella, in recompense for *her virtues and the purity of her life!*”

“The struggle has now begun between the Liberal and the Reactionary party. Everything would incline one to believe that the latter will be beaten; for, in fact, the Liberal party, composed of all shades opposed to absolutism, form a very compact whole.”

Here is the last pillar of the papal throne levelled with the dust. While yet upon the throne, the same correspondent wrote, “the clergy is above the Queen.” But where will they be now that the spirit of '89 has driven into exile the humble servant and most catholic daughter of the UNIVERSAL BISHOP, the lambskin-invested wolf of the Seven Hills? Will Louis Napoleon now be able to send 40,000 troops through Isabella, to garrison Rome and protect the Pope against Italy, while he combats Prussia for the Rhenish frontier of France? May we not rather expect that the Spanish section of “the Revolution” will ally itself with the Italian section, and revive the work with renewed energy of

“hating the Harlot and making her desolate and naked, and eating her flesh, and burning her with fire?” Further developments will soon illustrate this point in the Roman Question; though it is not to be expected that Rome will become the capital of any other dominion than is enthroned there. No Ninth Head can constitutionally exist upon the Seven Hills.

And what see we in England? We behold there the Spirit of '89 in its British manifestation, carrying out the principle of hatred and desolation, of stripping and eating, in regard to the Anglo-Hibernian Harlot, a daughter of ROME, “Mother and Mistress of All Churches,” and sister to those other “Harlots” of England and Scotland “as by law established.” This hating, desolating, stripping, eating, and burning of ecclesiastical establishments has been a striking characteristic of the past seventy-five years. The abolition of the Gallician harlot is “only a question of time.” The world will progress until the ignorance, superstition, hypocrisy, and spiritual wickedness in the high and low places of old, worn out, ANTICHRISTENDOM, shall come to be abolished by Christ and his Resurrected Brethren, whose apocalypse is soon to be revealed. With all these signs of the times before the faithful, well may they rejoice and lift up the head: for, assuredly “their redemption draweth nigh.”

In conclusion, as the Corsican remarked concerning the leadership of his victorious hosts, “it is the hand of God that leads my armies;” so, when I consider the difficulties surmounted in the development of this Exposition, I may truly affirm that the power of the Deity has performed the work. The labour has been diffused over twelve years; but, if I had not well understood “THE GOSPEL OF THE KINGDOM,” which “is the power of God,” I might have contained in my earthen vessel all the lore of ancient and modern times, and consumed twelve years thrice-told in the study of its mysteries, yet should I have signally failed, and have had to confess with Dionysius “that great bishop of Alexandria,” as Eusebius styles him, that the words of the Apocalypse were “too lofty to be comprehended by me.” I have been careful to treat nothing as non-essential or unimportant because of apparent difficulties. The work is now finished by “the power” aforesaid through my instrumentality—a work concerning which it may be said in the words of an old Roman exile,

*Exegi monumentum perennius ære :*

this generation may not appreciate it, but one in the future will.

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THE NAME OF THE BEAST AND THE NUMBER OF HIS NAME.—It was a custom to indicate the names of objects of veneration, reverence or worship, such as gods, emperors, masters, &c., by the numbers of their names, that is, by the sum total of the numerical value of the letters constituting the name. Thus THOUGHT, when the numbers of the letters are added up, gives 1218, which was the number of the god's name—the number by which he was enigmatically known. The number of the power represented by the beast of Rev. xiii. 18, is 666, a number furnished by LATEINOS, or THE LATIN KINGDOM, the political name of the Papacy.—See EUREKA III, 366-73.

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SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,  
BIRMINGHAM, No. 12.

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*From Shorthand Notes by brother J. BUTLER.*

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THE DUTY OF CHRIST'S BRETHREN IN RELATION TO THE  
EXERCISE OF THE PARLIAMENTARY ELECTORAL FRANCHISE.

BELOVED BRETHREN AND SISTERS.—Once more we are assembled, to hold in quietness and peace that festival of love and hope which Jesus has instituted as the rallying point of his people while he is away. Certainly, in these times, it is a very great privilege that we are able to come and hold this festival; because, for the time being, we are withdrawn from the toilsome world, and seated in the calm presence of God's promises and of God's revealed will. There is an advantage in being able to come face to face with these things, particularly at a time like this, when all the world around us is upturned with its own excitement, and engrossed in its own schemes, and when the things that are of God are at the lowest possible discount; for the truth, of which Jesus is the centre, shines with a very dim light indeed in the presence of the torch-glare of an English election; and we, who belong to the truth, are considered fools because we choose to stand apart from this busy work, waiting in faith and patience for the things that God intends to bring about—for the promised return of Christ, to do the things which these men are trying to do, and which they can only *try* to do, for do them they never can. It is out of the power of politicians to bless the world. Even supposing they could do all they seem to imagine possible to be done, it would not touch the root of human misery. There is no doubt that by means of sensible contrivances and regulations, it might be possible to cheapen food and increase employment, and generally to multiply those substantial advantages that are much set by in the world, and which, in their proper places, are unqualified blessings; but the simple bringing about of these things would not confer upon the world the real conditions of well-being. Supposing, under the leadership of the party which is most prominent and most popular in the country at present, everybody received higher wages and was more plentifully supplied with the

good things of life, which is about as high as political benefaction aspires to reach, or can possibly reach, we should only have an extension of the conditions already existing in the well-to-do part of society. And we have even to look at the state of things prevailing among even the higher ranks of society to see how utterly such privileges fail in bringing about a true state of happiness. Where is there more secret crime, more false pride, more disregard of God, more feasts and revelries and wasting vanities, than among the titled and the wealthy, who have more time and money than they know how to use? And who is more impervious to considerations of principle? who is more unkind? who is more selfish? who is more wretched than the successful commercial man of the day? who, with much money and plenty to do, is, generation after generation, finding out the truth of Solomon's verdict, "that all is vanity and vexation of spirit." Those bulls of Bashan, those great creatures of success and sin who flaunt a pompous presence in our busy streets and market-places, are no better off as respects happiness or purity than the more refined sinners of the upper ten. And if this is the case amongst those who have plenty, what guarantee have we that the world would be any better with a more general diffusion of wealth than now exists? I think it would not be very difficult to show that a greater diffusion of wealth, under present circumstances, would involve a greater prevalence of wickedness. The mass of the population now is compelled by poverty to be quiet and well behaved. The force of hard circumstances acts as the lance on the full-bred horse; it reduces the violence of disposition which would grow with good living, and curtails those evil acts which would increase with greater opportunity. But suppose they had plenty of every necessary; suppose they were so well to do that it was not much an object to them to gain their daily bread, we should have a

very different state of circumstances. We have an example of what would prevail, in those cases where working-men are now able to earn £4 or £5 per week. What do they do? In the majority of cases, as we in this part of the country have evidence of, they spend it in riotous living, and bring wickedness and misery on all around. Plenty of wealth would, doubtless, reproduce the sin of Sodom on a large scale; and what was her sin? It is mentioned in Ezekiel xvi. 49. "Behold this was the iniquity of thy sister Sodom, *pride, fulness of bread and abundance of idleness* was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before me, therefore I took them away." Now even in her present condition with so much poverty, misery and ignorance, England is a very proud nation; she delights in those national songs that pander to the national vanity, by exaggerating the national importance; and if she is proud when she is poor, what would be the case if wealth was general? Why, her pride would increase to the dimensions which characterized Sodom, and brought down the burning vengeance of the Almighty. We should have a state of things in which there might be more animal enjoyment, more creature luxury, but so far as moral and intellectual excellence and true happiness are concerned, we should be in a worse position than we are at present. We see this lesson taught in the fact that God has chosen the poor of this world as the heirs of His kingdom. He has chosen poverty as the condition of preparation for those whom He shall deem worthy to be entrusted with the administration of His power in the age to come. And we may depend upon it that if poverty were not a good thing for such a purpose, poverty would not be chosen. God is much wiser than we are; and perhaps it is not difficult to discern wisdom in this arrangement by which His children are first poor, and subjected to circumstances of slight and adversity to begin with. By this they are tried and developed, as they never could be were they nursed in the lap of plenty.

So even supposing we were for a moment to admit that these political world-doctors could do all that they promise, we can see that what they might accomplish would be of very questionable advantage. They would bring about a state of things in which evil would reign to even a greater extent than now. If people were richer than they are now, they would become

more lawless than now, more wanton, more proud, more generally disregarding of those principles whose acquaintance can only be made in circumstances of adversity. There would be no fear of God before their eyes. "Our lips are our own; who is Lord over us?"—(Psalm xii. 4.) "We are the people who should make the laws; we will dispose of the earth and all things therein as we please." Such would be their cry. A spirit of Tower-of-Babel democracy would become rampant, and we should speedily have a state of things more obnoxious in the sight of God than the present, if that were possible. I do not mean to say the present state of things is well-pleasing to Him, far from it; only the blood of well-fed wickedness is let out on every hand. The wicked punish, frustrate, and impoverish the wicked. God providentially dashes one against the other, so that they cannot combine to carry out those mad schemes which in time would extirpate all righteousness from the earth. The schemes of the politicians, therefore, contain no blessing for the world. But the scheme with which we are identified is far different. It is one that does really involve the highest good for all mankind, and which will develop, in course of time, realities of glory and excellence far beyond the brightest visions of the most sanguine politician. We are identified with a government that is able to conceive and carry out a government of unmixed blessing; we are identified with "another king, one Jesus," who will clear the way for true reform, by overcoming all kings, and putting down all governments, and breaking in pieces every dominion under the sun, and who will then establish his authority as the standard of universal law. When this comes to pass—when one king enforces his power—when a righteous and single despotism brings wisdom, and love, and power, to bear in the government of the world, we shall see every difficulty touched. There will be no social or political problem too hard for solution or too insignificant for notice. Jehovah's king will be able to do what the poor political tinkers of our day cannot do; he will bring about an equal division of wealth; he will justly diffuse and distribute the abundance of God's liberality, which is now scantily and unequally divided by the selfishness, and injustice, and impotence of man. He will do more than that; because mere plenty without wisdom to use it, would not be a blessing. Plenty with wickedness is a curse. Therefore he will

do something which these men cannot do, and never pretend to do, and never wish to do; He will teach men righteousness by the judgments of God in the earth. He will, by a period of trial and great and destructive judgments, train the nations of the earth to recognize their subordination to the Deity. He will enforce, as the first law of the world, "glory to God in the highest." He will teach them that God must be first, before there can be true blessing. He will bring them to obedience before he bestows benefit. He will teach them wisdom, which politicians cannot do, because they know not wisdom themselves. He will teach them how to be happy, which no human power can do. He will teach them how to make a beneficent use of things, which in the hands of wickedness are accursed; and he will abolish those standing sources of misery and poverty, of which political men complain, but which no human hand can ever get out of the way, viz., standing armies and immense fleets, the maintenance of which absorbs a great proportion of the world's wealth, and embarrasses the operations of peaceful industry. He will abolish them by abolishing the necessity for them. Armies and fleets owe their existence to the fact that the world is divided among many governments, each of which can only hold its own against the rest by the right of might. Christ will put this plurality system of government out of the way, and erect a simple and absolute monarchy "by divine right," exercising supreme power unquestioned throughout the earth, and his iron hand will keep down all opposition for a thousand years. He will thus bring about the possibility of beating swords into plough-shares, and spears into pruning-hooks, and for that period will exhibit the prediction of the prophets, and the hope of saints, as a blessed reality. It is idle for men to dream about such a thing now, at best all expectations that it can be realized in the present state of things can only be dreams. The facts are against them. Political deceivers assure listening audiences that the world is getting better, and is getting towards the realisation of peaceful principles, when actually there are more armed men in the world now than there ever have been in the whole course of the world's history! and there is a greater tendency to, and danger of war, than there ever has been in recent times! The increase of these armaments going on before our eyes, is itself a disproof of the fair speeches and plausible theories by which they seek

to secure the votes of electors.

Now, witness how great a cause we are on the side of, and you will realise what an indignity it would be for any Christadelphian to be deluded by the glosses, and the silver lies with which these men tickle the ears of the people; and induced to lay hold of the defiled machinery of electoral power. Such a mistake would in some degree be to compromise his position as a son of God. It would be to play the human reformer on the basis of the devil. Let us stand apart in the holiness and the dignity of our position; as those who have no continuing city, but seek for one to come. It is true that the maintenance of this position involves present self-denial and obloquy. It is not agreeable when everybody is busy and enthusiastic, to be looked down upon as a religion-warped lunatic, nursing utopian dreams, and letting the present substance slip. It is not agreeable to be isolated in the corner, and considered as belonging to those whose society is to be avoided; yet the eye of faith, the mind of conviction, the soul that really and resolutely believes the gospel, will have no difficulty in "tiding" over the trial, and in keeping a tenacious hold of the invisible link of connection between a suffering and degraded present, and a glorious future—such a future as the world has no conception of and can never realise. It is only the mind of those whose faith is weak, whose vision of the promises of God is very dim, whose confidence in the truth is faltering, that would hesitate as to their duty in such a crisis as this. No doubt there will be some such; for there are some whose faith is weak. But what we must do is—for those who think themselves strong to help those that are weak to envelope themselves in the mantle of faith and spiritual vision, through which the darts of the wicked will not be able to penetrate, and within which they will feel themselves to be calm and serene and confident, when all the world is upheaved with vain excitement, or a prey to well-founded fears. The world desires and believes in coming plenty and glory of its own creation; but all its hopes are vain. Rest and peace and blessing, will only come from God, and in His own way, which will be manifest in Jesus Christ at his coming.

So it is pleasant and profitable to come round this table, and hold as it were, an invisible interview with him who is the centre of all our hopes, and who is the instrument of all God's designs to the world. It strengthens us in our determina-



tion to abide by him and by his cause at such a time as this, when the association of his name with the future affairs of the world, is an occasion of laughter to the fool. We remember that when he was on the earth, he was all by himself: he took no part in political movements—he was esteemed a madman, and of no reputation. His words to us are “Ye are not of the world, even as I am not of the world; if they hate you, ye know that they hated me before they hated you; if they listen to my words, they will listen to you also.” We know that they did not listen to his words: he was an outcast, despised of men and afflicted, whose generation even was

cut off from the earth because he asserted his kingship in antagonism to the authority of man. He was crucified because he said “I am the king of the Jews;” and the culminating consideration with Pilate was put before him by the Scribes and Pharisees, in these words: “If thou let this man go, thou art not Cæsar’s friend; for whosoever maketh himself a king, *speaketh against Cæsar.*” When Pilate heard that, he gave him into their hands to be crucified; and so we stand by the side of the crucified Jesus, and we are prepared to be socially crucified with him, and to have nothing to do with the polling booth.—EDITOR.

## A PRESENT CHRIST v. A FUTURE CHRIST.

### REPLY TO A QUAKERISH ONSLAUGHT UPON THE TRUTH;

*Being a Lecture delivered at Whitby by F. R. SHUTTLEWORTH.*

THE present evening (Wednesday, July 15) brings us to the promised review of a paper read last Thursday evening, in the Reading Room of the Mechanics’ Institute, by a member of the Society of Friends, purporting to have been suggested by certain lectures delivered at the commencement of the year, by Mr. Roberts, of Birmingham, and entitled, “A Present Christ in contradiction to the doctrine of a Future Christ, as taught by Christadelphians.” The “Friend’s” own definition of what he heard from the lips of Mr. Roberts, will not be an inappropriate introduction to the subject of our paper for this evening, which we have designated “A Future Christ, in contradiction to the doctrine of a Present Christ; being a reply to a paper, read by a member of the Society of Friends.”

Speaking of Mr. Roberts’s lectures, the “Friend” says, in his own words, “During the first week in the present year, I attended some lectures delivered by Mr. Roberts, of Birmingham, the object of which appeared to be the propagation of the following sentiments: “That Jesus Christ will come a second time and reign on the throne of David in Jerusalem, as a king, in a strictly literal sense; during whose reign, which will be everlasting, all the promises made to Abraham and his descendants, which in the literal sense in which he understands them have not as yet been wholly fulfilled) shall receive their accomplishment; and

that all those who now believe this “gospel of the kingdom,” and act up faithfully to that belief, obedient to all that Christ when on earth taught, shall reign for ever with him, in his kingdom, along with Abraham, David, the apostles, and all other good men of old.” This is a brief but well-stated epitome of the doctrine of a Future Christ, as believed and taught by Christadelphians. As to how far Mr. Roberts succeeded in demonstrating these propositions from the scriptures of truth may be gathered from the continuation of Mr. Sewell’s remarks, which were as follow:—

“Mr. Roberts finished his course of lectures by an exhortation to faith and righteousness, in consideration of the blessedness of the *future* life, as opposed to the paltry frivolities of the *present*, which certainly commended itself to the attention of all who heard him.” Again, the Friend says, “There was nothing in the lectures I heard but was well supported by quotations from the holy Scriptures, and consequently whatever errors of omission there might be, there were *no very manifest errors* of assertion, and the conclusion arrived at by his process of argument seemed to be the *natural logical* result of the teaching of the particular and isolated scripture passages quoted, when taken in the sense which such words would convey in common conversation.”

The admission made by Mr. Sewell in this quotation is all-important, inasmuch as anything which can be presented to us by uninspired men, necessarily derives all its claims to be believed from the support it receives from the Scriptures; and when I speak of support, I do not refer to the numerical number of passages which may be adduced to substantiate a doctrine sought to be proved therefrom, but as to its being the *natural and logical teaching* of what is so brought to establish it. And here I would guard you against a very prevalent and disastrous error in reference to the Scriptures, viz., that unscripturally designated charity, which allows that all manner of contradictory religions may be proved, or receive countenance from the Bible. If the Bible be the word of God, then two contradictory propositions cannot be proved therefrom. If the propositions submitted by Mr. Roberts in his *Lectures* be demonstrable from the Bible, then there is not a man living who can demonstrate anything to the contrary without making the Bible contradict itself, and God a liar. Again, the "friend" says "I am by no means so certain as some are—perhaps because I know less about them—that the existence amongst us of this new sect of Christadelphians, as they have called themselves, is a fact very much to be deplored. It is—so far as I have understood them—an indirect, and perhaps not intended, witness to a great and important truth, that Christianity is not a question of morals or of opinions, but of allegiance to the authority of a king, and that king, Christ." This "witness" is true. Christianity is not a matter of opinion at all. If we had had no revelation of God's purpose, it could not but be matter of opinion; but we have to thank God that we had such a revelation. Therefore, Christianity is a matter of faith, credence or belief, of what God has promised, and this was never more beautifully illustrated than in the case of Abraham, who is the father of all who believe: of whom it has been said in reference to the covenants made with him, "And he believed in Jehovah, and it was counted to him for righteousness.—(Gen. xv. 6; Gal. iii. 6.) Now a man's belief of God or otherwise is proved by the *identity* of what he believes with what God has spoken. Where this identity is absent, belief, in such a relationship is *impossible*. "Faith," says the apostle, (Heb. xi. 1) "is the substance" (ground or conviction) "of things hoped for."

i.e., faith underlies hope, just as the promise of God necessarily underlies both. A man hopes for a thing when he believes in the veracity of the promise; and just as faith precedes hope, so does a knowledge of the thing promised necessarily precede both. Knowledge or understanding, then, is the first and great desideratum in the matter of salvation, and this is evident from what Jesus says (Matt. xiii. 19): "When anyone," says he, "heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." The same is also evident from what Paul says (Eph. iv. 18) concerning unenlightened Gentiles. "Having," says he, "the understanding darkened, being alienated from the life of God, through the ignorance which is in them." On the other hand, the practical utility and saving efficacy of knowledge in place of opinion (which is the mere thinkings of the flesh) is illustrated in his description of believing saints.—(Eph. i. 18.) "The eyes," says he, "of your understanding being enlightened, that you may *know what* is the hope of his calling, and *what* the riches of the glory of his inheritance in the saints." Opinion can only exist where knowledge is imperfect, doubtful, or uncertain. Opinion based upon the unenlightened thinkings of the flesh (Rom. viii. 7, margin) is the parent of the present multitudinous but conflicting "Ecclesiastical" systems of the so-called religious world. The india-rubber faith, so current at the present day, which can recognize such an incongruous medley of professors and pretenders to Christianity as "Christians of all denominations," as the phrase is, exceedingly ill accords with that specific, isolated, definite, uncompromising and antagonistic position assigned by the Scriptures to those who held the true faith. The Bible recognizes but *one* denomination, called by Paul (Eph. iv. 4) the "One Body," which is a creation of the "One God and Father," through a testimony given and believed: the same is the truth and the gospel, preached alike to Abraham, Israel, and the Gentiles, by the angel of Jehovah, by Moses, by Jesus, and by the apostles, all of whom were empowered to proclaim the glad tidings by one and the same instrumentality: the one Holy Spirit of Deity which dwelt in them; not for the purpose of superseding any previously-written revelation of God's will, but for the object of adding thereto until such times as the canon of Holy Scripture

should be completed in the last book of Revelations, from which period forward to the second appearing of Christ, if any man shall dare to add further or to take away from the words of the book, upon pretence of having the Spirit of God, or any "light within," which he has not received from the book, God shall take away his part from the tree of life, and shall add unto him the plagues written.

The *one* water-washed, blood-sprinkled, spirit-begotten denomination of the Christ, recognized by the apostle, has only *one* faith, (says Paul, Eph. iv.) which unites all its members in all ages, and throughout the whole world,—in the Bible—stated *one* hope of its calling. The same Bible-believing community recognize only one Lord, who, in the words of Nathaniel (John i. 49) is "Son of God and king of Israel." Their relationship to things promised is all through Christ, and is first a question, not of morals, as Mr. Sewell rightly says, but a question of allegiance to the Christ, involving faith, repentance, or change of mind, baptism, or immersion in water, and a subsequent development of righteousness or well-doing, which is the works, according to which, every man sustaining this relationship to Jesus will be judged. We take exception to the question of allegiance to Christ, as defined by Mr. Sewell, who apparently conceives that it is in the case of the saints, the present relationship of subjects to a king, who as such is exercising his official jurisdiction over them. This is a great mistake. Jesus is not king, in fact, but only as yet King-anointed. He is heir of a kingdom, for which also he has like David been anointed for some time previous to his ascension to the throne. At present he is waiting the preparation of the situation; he has gone "into a far country to receive for himself a kingdom, and to return."—(Luke xix. 12.) The heavens must receive him until the time of the restitution of all things.—(Acts iii. 21.) Christ is now a high priest over the household of God, but not a king. When Jesus is king in fact, his brethren also will be all kings and priests to God, and reign with him 1,000 years.—(Rev. xx. 6.) The dominion of Jesus is to be according to promise—Isaiah ix. 6; 2 Sam. 7; Luke i. 32, 3)—"upon the *throne of David* and upon his kingdom, to order it and to establish it with judgment and justice for ever." This necessitates his return, and is in accordance with the apostle James's interpretation of the prophecy of Amos ix. 11 (Acts xv. 16.)

viz: "I will return and build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up." The subjects of Christ's kingdom, therefore, are not the saints or the church, but restored Israelites after the flesh, to whom shall be given the first dominion, even to the daughter of Zion, as saith the prophet Micah iv. 8; from thence his dominion shall reach from sea to sea, and from the river to the ends of the earth, according to the testimony of Jehovah in the lxxii Psalm. Christadelphians know from *the word* that Christ's kingdom, when established, will be characterized by righteousness and peace, goodwill among men, and glory to God in the highest; and, therefore, they never conceive that the heap of spiritual abomination, labelled Christendom, is Christ's kingdom at all, and much less do they pray the Lord to extend such a kingdom; but being joint heirs along with their Elder Brother, the Christ, they pray, in the beautiful language which he left behind him, "Thy kingdom *come*, and thy will be done *on earth* as it is in heaven."

Christadelphians by no means deny a present Christ in the Bible sense of such a phrase. The word Christ signifies anointed, and is indicative of an appointment to a kingdom (Luke xxii. 29), or of an ordination such as Paul refers to in his preaching to the Athenians, where he says God hath appointed a day in the which He will judge the world in righteousness by that man whom he hath ordained.—(Acts xvii. 31.) A present Christ, therefore, in the Bible sense of such a thing, involves neither more nor less than the present existence of an anointed one, to whom has been given authority to execute judgment, and to adjudicate upon the affairs of the world in the coming age, and who, meanwhile, has entered into the presence of God on behalf of his waiting people, for whom he intercedes before the Father as the high priest of his household.

Speaking of what Mr. Sewell designates the illogical parts of Mr. Roberts's *Lectures*, he says "The illogical part of Mr. Roberts's *Lectures* appears to me to consist in the assumption, that such doctrines as he taught were incompatible with the doctrines respecting a future life ordinarily received by Christians of the present day." The "Friend" here labours under a mistake. The assumption, so-called, is no assumption at all, but the inevitable conclusion of the premises logically worked out. Mr. Sewell would see this on a little

reflection.

The doctrine of the kingdom and the name of Jesus Christ, as unfolded to us in the writings of Moses, the prophets, and the apostles, entirely negatives popular religious teaching. Thus the Bible doctrine of the kingdom and reign of Messiah is: That it is a divine political administration of human affairs, to be established universally at the visible advent of Jesus Christ on earth, with the object of upsetting and superseding all existing governments, and bringing the world into subjection to God. This is evident from the following: "And 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."—(Dan. ii. 44.) "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name One."—(Zech. xiv. 9.) "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen 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."—(Psalm ii.) "The Lord at thy right hand shall strike through kings in the day of His wrath."—(Psalm cx. 5.) "For he must reign till he hath put all enemies under His feet."—(1 Cor. xv. 25.) "And the seventh angel sounded; and there were great voices in heaven, saying 'The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign for ever and ever'."—(Rev. xi. 9) "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—(Dan. vii. 13, 14.)

Now, in opposition to this, current religious sentiment is that the kingdom of God is a state of the human soul, in which the impulses are subjected to the divine supremacy. The one view is, therefore, different from and subversive of the other. Where the one is received the other is

rejected. There can be no amalgamation, no point of affinity or collusion: one is present, the other is future. In one, the saints are the subjects; in the other, the rulers. In the one the throne and territory is the heart; in the other, it is David's political dominion over Israel revived in the Holy Land. In the one, the saints are suffering with Christ; in the other, they are reigning with him. The one is contemporaneous with the existence of the wicked; the other is coeval with their extirpation. One refers to a time when Christ is in heaven; the other, to a time when he will be on earth. One refers to a time when the saints are mortal and corruptible; the other, to a time when they will be *immortal* and *incorruptible*. One has reference to internal feelings; the other, to circumstantial position; and so on. The establishment of this same kingdom, at the second appearing of Christ, according to the teaching of the Bible, is the time *when*, the locality *where*, and the *nature* of the reward to be bestowed upon the faithful: this is evident from the following: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my father."—(Rev. ii. 26, 27.) "To him that overcometh will I grant to sit with me in my throne (Davids') even as I also overcame, and am set down with my Father in His throne."—(Rev. iii. 21.) "If we suffer with him, we shall also reign with him."—(2 Tim. ii. 12.) He "has made us unto our God kings and priests, and we shall reign on the earth."—(Rev. v. 10) "But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."—(Dan. vii. 18-27.) "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the

heathen and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all His saints. Praise ye the Lord.”—(Psalm cxlix. 5-32.) “Do ye not know that the saints shall judge the world?”—(1 Cor. vi. 2.) “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”—(Luke xii. 32.) “And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.”—(Luke xxii. 29, 30.) “I charge thee, therefore, before God and the Lord

Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom”—(2 Tim. iv. 1.) “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all those who love his appearing.”—(2 Tim. iv. 8.) “There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.”—(Luke xiii. 28, 29.)

(To be continued.)

## SCRIPTURAL KNOWLEDGE CONCERNING JESUS CHRIST.

(Continued from page 336, vol. V.)

It is by no means a pleasant thing to go to war with all the world, but even this must not be shunned where truth is imperilled. And, after all, it is not without ample precedent. This opposition was the lot of all the prophets, of Jesus, and all the apostles. Those, therefore, of “like precious faith” can never expect to enjoy the world’s good name. “Whosoever will be the friend of the world is the enemy of God,” for “the friendship of the world is enmity against God.” Let it be remembered that these words apply to the professing world rather than to the swinish multitude. Jesus and his apostles were far more civilly treated by outsiders than by the pious of their day. There are still a few passages in the New Testament to be quoted, because they are very striking upon this subject. But we defer giving them till the old Scriptures have been appealed to. Their testimony, of course, relates to the Messiah, leaving Jesus for the time being out of sight. But it will not fail to strike the reader that they minutely accord with the statement already drawn from New Testament writings. Nothing but the narrative could be distinct from what the prophets had said should characterize the Messiah, for everything else had been affirmed or implied in their predictions. Paul, when standing before Agrippa and Festus, expressly declared that he said “none

other things than those which Moses and the prophets did say should come, that *Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.*”—(Acts xxvi. 22, 23.) The other epistles do indeed speak of the Christ, but Paul, chiefly by reason of the bulk of the Epistles being his, has by far the most to say concerning him. Peter also distinctly points out that the spirit by the prophets “testified *beforehand the sufferings of Christ, and the glory that should follow.*”—(1 Peter i. 11.) And again, to the disciples still ignorant of many things pertaining to Christ, Jesus expounded from the law of Moses, and the prophets, and the Psalms, the things concerning himself.”—(Lev. xxiv. 44, 27.) David, who was a prophet, says he had “set the Lord always before his face.” The adjoining testimony to this leaves no doubt that it was the coming one who held such a larger place in the prophet’s mind. The reason of David being greatly absorbed about the Messiah, was that a promise had been vouchsafed to him that the Messiah should be his son, and should perpetuate his throne and the glory of his kingdom throughout all generations. However, the nature of the thing was not altogether a mystery to David. He was told that the promises would be fulfilled after his own decease,

and partly—chiefly, in fact—after the resurrection of the great Son whom David styles—contrary to Hebrew usage—his Lord.—(1 Ch. xvii. 11-14; Psalm cx; Matt xxii. 42-46.) Being strong in faith that what Jehovah had promised He would perform, David says “therefore my heart is glad, and my glory rejoiceth: *my flesh* also shall rest in hope, for thou wilt not leave *my soul* in hell, neither wilt thou suffer thine Holy One to see corruption”—(Psalm xvi. 9, 10.) In Paul’s speech at Antioch, he makes a direct application of this prophecy to Jesus, and shews that David himself was not the man pointed to by it: “For David after he had served his own generation by the will of God, fell on sleep, and *saw corruption*; but he whom God *raised up* saw no corruption.”—(Acts xiii. 36, 37.) So that while David himself would rest in hope of a resurrection, the expression “*my flesh*” does not apply to his own body. Jesus was Son of David *according to the flesh*.—(Rev. i. 3.) The flesh of Messiah was, therefore, David’s flesh; hence he styles it “*my flesh*.” But it was the eternal spirit speaking in David when he uttered these words. Now Jesus was born of spirit as well as flesh, so that the flesh of Jesus was also spoken of by the Spirit as “*my flesh*.” It was the flesh of the Deity, for he was its Father, though the substance was Mary’s, who is called the Lord’s handmaid. Being Mary’s substance, it was, undoubtedly, of her nature—corruptible.—(Luke i. 32; Matt. i. 20; Luke i. 48; Psalm cxvi. 16.)

The tragic language of the Spirit in the prophets is conspicuous for its recognition of the corruptibility of the spirit-formed substance of Mary, styled that “holy thing which should be born of her:” that is “the Spirit’s holy child Jesus.”—(Lev. i. 35; Acts iv. 27.) “I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet.”—(Psalm xxii. 14 16.) O Lord my God, I cried unto Thee, and Thou hast heard me; O Lord, Thou hast brought up my soul from the grave. What profit is there in my blood when I go down to the pit?”—(Psalm xxx. 2, 3, 9.) “For my life is spent with grief, and my years with sighing: my strength

faileth because of my iniquity (the iniquities laid upon him), and my bones are consumed. Mine eye is consumed with grief, yea, my soul and my belly. I am forgotten as a dead man out of mind; I am like a broken vessel.”—(Psalm xxxi. 9, 10, 12.) “For day and night Thy hand was heavy upon me: my moisture is turned in me into the drougth of summer.”—(Psalm xxxii. 4.) “Many are the afflictions of the righteous . . . He keepeth all his bones, not one of them is broken.”—(Psalm xxxiv. 19, 20.) “The objects gathered themselves against me . . . they did tear me and ceased not.”—(Psalm xxxv. 15.) “There is no soundness in my flesh . . . my wounds stink and are corrupt . . . For my loins are filled with a loathsome disease; and there is no soundness in my flesh.”—(Psalm xxxviii. 3, 5, 7.) “An evil disease, say they, cleaveth fast unto him: and now that he lieth down, he shall rise up no more.”—(Psalm xli. 8.) “Cast me not off in the time of old age,” (brought on early through grief), “forsake me not when my strength faileth. Thou which hast shewed me great and sore troubles, shall quicken me again and again, and bring me up from the depths of the earth.”—(Psalm lxxi. 9, 20.) “My substance was not hid from Thee, when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect.”—(Psalm cxxxix. 15, 16.) “Bring my soul out of prison that I may praise Thy name.”—(Psalm cxlii. 7.) Thus far the testimony of David.

We now make a few quotations from Isaiah. “He hath no form nor comeliness; he is despised and rejected of men, a man of sorrows and acquainted with grief; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgression, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. He was brought as a lamb to the slaughter; he was cut off out of the land of the living. He made his grave with the wicked, and with the rich in his death. Yet it pleased the Lord to bruise him; he hath put him to grief. Thou shalt make his soul an offering for sin.”—(Isaiah liii.)

Daniel says “after three score and two weeks shall Messiah be cut off.”—(xxvi.) Amos: “The sun shall go down at noon, and I will darken the earth in the clear day” \* \* \* And I will make it as the mourning of an only son, and the end

thereof a bitter day."—(viii, 9, 10.) Micah: "They shall smite the judge of Israel with a rod upon the cheek."—(v. 1.) Zechariah: "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water."—(ix. 11.) "And they shall look upon me whom they have pierced."—(xii. 10; John xix. 37.) More texts might be cited from the Old Scriptures, but the above being most of the pointed ones, may suffice. All whose minds are not spoiled by "philosophy and vain deceit," must acknowledge that, numerous as they are, they proclaim, with one voice, the mortality of the Son of God. And if so, the same is the voice of eternal thunder against that tradition from which almost none, beginning at the Old Mother and ending with the newest daughter of that world-honoured Harlot, are exempt.

Seeing that these Scriptures teach the *deathfulness*, instead of the *deathlessness*, of the nature of Christ, it is impossible to doubt that his nature, body, or flesh, was *sinful*. This must be so, for death is always the consequence of sin in some shape or form. "The wages of sin is death."—(Rom. vi. 23.) We ought not, therefore, to think that this is degrading to the Son of God, as thousands do who hold the immaculate view, but rather to inquire into the reason and necessity of the arrangement. For God does nothing without a reason, and there is a necessity for everything He does. To know God is to have knowledge of the why and wherefore of His operations, and to know Jesus Christ is to understand the purposes which the Father sent him to work out, and the wisdom of the way employed in bringing them to pass. To have full confidence, evidenced by obedience in things thus understood, constitutes "saving faith," but ignorance or misconception of things revealed for salvation will serve as excuse for no man, when the time arrives for taking account of the servants. The reasons for the nature of Jesus being made sinful, appear from several portions in Paul's epistles. "Jesus was made a little *lower* than the angels for the *suffering of death*."—(Heb. ii. 9.) The term "lower" can only be understood in reference to body; for the *character* of Jesus was quite equal to that of the angels, inasmuch as "he did no sin, and in his mouth no guile was found." And it is also evident that this is the

intended sense, from the connection in which it stands to suffering death. Had Jesus been made equal to, instead of "lower than the angels," it would have been impossible for him to suffer death. For Jesus himself teaches that the angels are immortal, and *cannot die* any more."—(Luke xx. 35, 36.) He was, however, made only a "little lower," and that little pertains to his nature only. The necessity for the mortality of the Messiah is apparent. Could he not have died in the real and true sense of the word, sin could not have been overcome by him, and hence, as touching man's redemption, he would have been of no avail. So that there was a great mercy in making him "lower than the angels," whom he equalled in other respects. The apostle remarks this mercy in these words, "that he by the *grace* of God should *taste death* for every man."—(Heb. ii. 9.) No other than the mortal nature could have *tasted* death. To "lay down his life" would have been an impossibility under any other arrangement. And if no death, no resurrection; and if no resurrection of Jesus, the dead in hope of life would have been dead for ever. "I am the resurrection and the life."—(John xi. 25.) Paul exults over the death and resurrection, but more especially the latter, inasmuch as the other could not have profited without it. He says "It is Christ that died, yea, rather, that is risen again."—(Rom. viii. 34.)

When the words "sin" and "death" are Scripturally apprehended, the work which the Father gave Jesus to do is seen to require him to be of the same formation as those in whose behalf he came. "He that sanctifieth, and they who are sanctified are all of one (nature); for which cause he is not ashamed to call them brethren."—(Heb. ii. 11.) As the children are, so is the parent. "Forasmuch as the children are partakers of flesh and blood, he also *himself likewise took part of the same*." Lest there should be any misunderstanding about this, the apostle adds, "he took not on him *the nature of angels*, but he took on him the *seed of Abraham*." It is manifest, then, that the bodily nature of Jesus was clothed with weakness. Of himself, he could do nothing. Where then lay the strength to unlock the gates of the grave? Where was concealed the power on earth to forgive sins and to raise the dead? For it is this that must be known before there can be intelligent and saving faith and hope in

Christ. The answer is that the power lay in the *character* which was "without spot, or wrinkle, or any such thing." "I do not mine own will, but the will of Him that sent me." "If it be possible, let this cup pass from me, nevertheless, not my will, but Thine be done." "He was obedient unto death, even the death of the cross." In all this, Jesus was *not* like his brethren.

"Sin is the transgression of law," and the wages of sin is death." And without a redeeming power, it is death from which there is no return "None of the rich can by any means redeem his brother, or give to God a ransom for him, that he should still live for ever, and not see corruption."—(Psalm xlix. 7, 9.) Though poorer than the birds and the foxes, the riches of Jesus far exceeded gold or rubies, or anything that could be compared thereunto. Hence, he could buy that for which the silver and the gold, and the cattle of a thousand hills would have counted no more than dross. He had a *right* to life, for he had never forfeited it by the transgression of law. "He did no sin," and hence deserved no death. He was cut off, but not for himself." "For he had nothing in him." As a matter of law and justice, therefore, he could not remain in the grave. "It was *not possible*," says Peter, "that he should be holden of it." His perfection of character is, doubtless, to be referred to the fact that God was his Father, and not man. For never, in all the unold millions of our race, has appeared such a man as he. This was abundantly confessed by foes as well as friends. "Truly," said the centurion and the Roman guard who were with him, "*this was the Son of God!*"

Now, salvation is obtained by faith and works. Not by faith only, nor by works, but by both. For faith without works is dead. It is no better than a breathless corpse.—(James ii. 17, 24, 26.) Faith, however, comes first; for "without faith," says Paul, "it is impossible to please God," no matter what works a man may do. And this faith is *one*. Hence, it is described as "*the faith which was once*"—for all—"delivered to the saints."—(Eph. iv. 5; Jude iii.) "Now faith is the substance of *things hoped for*, the evidence of things not seen."—(Heb. xi. 1.) But seeing that faith is *one*, or that, in other words, there is but "one faith," it follows that a man must have a knowledge of "*the things hoped for*" before he can possibly

be in the one faith. The things are of two kinds, and are designated in the New Testament **THE THINGS CONCERNING THE KINGDOM OF GOD, and THOSE THINGS which concern the Name of Jesus Christ.**—(Acts xix. 8, 28, 31.) To know Jesus Christ, whom God has sent, clearly involves a knowledge of *the things which concern him.*" The mere verbal confession that Jesus Christ is the Son of God, is very far from this. Men say they believe this and that, but on examination, it turns out that the things said to be believed are not understood. This will never do in Scriptural matters. It is required that we "*know* God, and that we *know* Jesus Christ," and nothing short of this will suffice. The Father spake in times past by the prophets, concerning him "who should come;" and, having come, certain "things" have been recorded which he did; and John testifies that "these things were written that men might believe that Jesus Christ is the Son of God."—(xx. 31.) How could men believe these things if they did not know them? It is simply impossible. The things must first be heard, then understood, and afterwards believed: and, even then, this would be of no use if obedience did not crown the whole. It must be patent to the careful reader that the grand theme of the Old Scriptures is "that prophet that should come." And by the spirit the prophets delighted to describe his character and sing of his greatness. And only by an acquaintance with their testimony could those who lived in his day, and who were looking for him, say that Jesus of Nazareth was the Anointed. When John sent a deputation to Jesus to enquire whether he were the Messiah, or whether they should look for another, Jesus returned answer as follows: "Go and shew John *those things which you do hear and see.*" The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."—(Matt. xi. 4.) No prophet or doctor in Israel could present such a diploma as this; and to the intelligent in the prophets, the evidence that Jesus was Son of God and king of Israel, was irresistible. But there were thousands, in whose ears the prophets were read every Sabbath day, who were *not* intelligent in them, and, therefore, did not recognize Jesus, the humble carpenter, to be their future king. And is it not so now? The Gentiles constantly hear the same



prophets, and yet, like the Jews, they will not allow that Jesus is a king destined to reign on earth. Can any person know Jesus Christ who is ignorant and contradictory as to his king-ship? Can a man know Jesus Christ who affirms that his body was an immaculate body, and who, therefore, denies practically his sufferings and death? Can a man know Jesus Christ who asserts that he shall never return to this sin-cursed earth, when his reign on David's throne, rebuilt, is in the mouth of Moses, the prophets, the psalmist, the apostles, and Jesus himself, ever and anon? Can a man know Jesus Christ who declares that believers shall fly away to heaven without their bodies, and dwell there with him eternally, when Jesus has assured his disciples that they with him shall sit on the throne in Palestine, as judges of Israel restored? Can a man know Jesus Christ, who believes in judgment at death, when Jesus says that "at his coming he shall reward every man according to his works? Can a man know Jesus Christ who holds with burning up the earth, or blasting it like a bombshell by the sea rushing into the subterranean fires and forming steam, when Daniel testifies that "all people, nations, and languages shall serve him,

and that his kingdom shall be *under* the whole heaven?" Can a man know Jesus Christ who contends that men are being judged in this life, when Paul the Apostle of Jesus Christ tells us that "it is appointed unto men once to die, and, *after this*, the judgment?"—(Heb. ix. 27.) Can a man know Jesus Christ who declares him to be the son of Joseph, when angels and men testify that God was his Father? And can a man know Jesus Christ who denies the necessity of immersion, when Jesus commanded the disciples to immerse for salvation every believer of the gospel of the kingdom? We might ask many questions besides these; but let the reader think of them for himself. It is not a pleasant thing to say, but, taking things as they present themselves to the senses, there are very few who do *know* Jesus Christ; and how serious a matter this is may be judged when we remember that Jesus says "I am the way, the truth, and the life." If we do not know Jesus, we cannot know *the truth*; if ignorant of the truth, what chance is there of the life? "To know him," in other words, to know the truth concerning him "is life eternal."

Z.

## THE PRIESTHOOD OF CHRIST IN ITS INDIVIDUAL BEARINGS.

BY THE EDITOR.

THE priesthood of Christ is one of the plainest teachings of the New Testament. In proof of this, the reader has but to refer to Heb. iii. 1; iv. 14, 15; v. 10; vi. 20; vii.

24, 27; ix. 11; x. 21, 22; 1 Jno. ii. 1, and other places. We give the text quotations below,\* after which, there can remain no question as to the fact of Christ in his present

\* "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—(Heb. iii. 1.)

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For, we have not an High Priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."—(iv. 14, 15.)

"Called of God an High Priest after the order of Melchisedec."—(v. 10.)

"Whither the forerunner is for us entered, even Jesus, made an High Priest for ever, after the order of Melchisedec."—(vi. 20.)

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such

an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."—(vii. 24, 27.)

"But, Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands that is to say, not of this building."—(Heb. ix. 11.)

"And, having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—(x. 21, 22.)

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous."—(1 John ii. 1.)

exalted position exercising the priestly office in behalf of those who become constituents of his house, by the belief and obedience of the truth. But the question which has suggested itself to some minds is, What does this mean? Priesthood, argue they, implies a deity to be propitiated; and that since God is gracious, he requires no propitiation, and that therefore the priesthood of Jesus must be of another order. The idea of Jesus pleading with the Father, they seem to think inconsistent with the fact that it is the Father himself who has made the first advances of love, and that Jesus is but the medium through which he seeks to reconcile the world to himself—(2 Cor. v. 19). They argue that Jesus and the Father being “one,” it is not possible that there could exist even that mild degree of antagonism involved in a request by the one that the other should act differently from his disposition. They are therefore disposed to suggest that the advocacy of Christ bears towards his people rather than towards the Father,—that he is an advocate from the Father to us, rather than an advocate with the Father for us.

There is a certain amount of truth in these suggestions, but they are defective in omitting other elements of truth that require to be taken into the account before a truthful result can be arrived at. The bearing, and nature, and objects of Christ's priesthood can only be apprehended in the light of first principles, taken together without the leaving out of any.

While it is a first principle that God is kind, it is also a first principle that, in certain relations, he is a consuming fire. Anger describes an attribute of his character as well as love. “He is angry with the wicked.” (Ps. vii. 11). “He cannot look on iniquity.”—(Heb. i. 13.) “He is of purer eyes than to behold evil.”—(*Ibid.*) “He will by no means clear the guilty.” This hostile disposition toward rebellion of every kind (a hostility, be it at the same time observed, which has its foundation in benevolence, for its objects and operation are the *extirpation of the root of misery*) finds shape and expression in the fact that the wages of sin is death; and is palpably illustrated in the flood and the destruction of

Sodom. God will not tolerate sin; death and sin are eternally linked, and with sinners He will hold no intercourse. “He heareth not sinners.”—(John ix. 31.) This is the immutable law of the divine government: and this fact we shall find at the basis of the institution of priesthood.

Priesthood was an early institution in the relations of God to man. It existed before the Mosaic constitution of things, as evidenced by the case of Melchisedec in the days of Abraham, and probably was of antediluvian origin. Its existence embodies a principle which is practically illustrated more than once in the course of Bible history—viz.: that God will not hear or deal directly with offenders, but will be entreated concerning them by those whom He regards with pleasure. The plagues of Egypt were restrained at the request of Moses. Rebellious Israel were on the point of being devoured, like Korah, Dathan, and Abiram, when the intercession of Moses averted the outburst of divine vengeance. Job acted as intercessor for his offending friends. They were thus addressed by the voice of God: “Take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you; FOR HIM WILL I ACCEPT, lest I deal with you after your folly, in that ye have not spoken of me the thing which is right like my servant Job.”

Jeremiah was told not to intercede for Israel. “Therefore, pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me, for I will not bear thee.”—(vii. 16). This implies that had Israel's offences been less grievous, Jeremiah's imploration would have been of some avail: but the nation's wickedness had reached such a pitch that God said to him, “Though Moses and Samuel stood before me, yet my mind could not be towards this people.” (xv. 1.)

Now, with regard to Christ, we have the same principle but in relation to a different matter. The intercessions of Old Testament record had reference to the limited penalties of the time then present. They were instrumental in securing immunity from the temporary evils of mortal life. They had no effect as

regards the dispensation of eternal results. It was not in the power of any arrangement in force before the appearance of Christ, to secure everlasting life. The high priesthood of the law, under which, the successor of Aaron, once a year, entered the Holiest to supplicate the blessing of Jehovah upon an offending generation, was only a type of the true mediation. As regards eternal life, the high priest was no more in a position to be heard, than any of the people. He was equally under condemnation with them and carried the token of this fact in the blood of the slain lamb which he offered "first for his own sins and then for the people."—(Heb. vii. 27.) But though ineligible as an intercessor for life everlasting, he typified the Great Priest, through whom mortal man might obtain a standing and a hearing in the presence of God, with reference to the forfeited gift of life for evermore. The whole arrangement, of which the high priesthood was a part, was of this typical character. Paul says that "the first tabernacle" was "a figure for the time then present."—(Heb. ix. 9.) It allegorically pre-figured the literal method by which human salvation was to be worked out. This literal method is presented in Christ. He was a spotless Son of God, wearing the condemned nature of Adam. He suffered death, and thus met the demands of the righteous law that constituted man a mortal in the garden of Eden. He was personally sinless, and thus presented in himself an open door through which, by resurrection, sin-destroyed life could return in triumph from the grave. It was in harmony with the law of God's operations to raise to life everlasting, a righteous man: it would not have been so, to resuscitate and immortalize a sinner. Christ was the lamb in his meekness; the spotless lamb in his innocence; the slain lamb in his death; but he had to develop the literal counterpart to the living high priest. This he did in rising from the dead and entering the divine presence to supplicate, in their individual details, those results which his own position as an accepted, immortalised and well-beloved member of the human family, enabled him acceptably to intercede for. God looks only in Christ. No human being can be heard on

his own merits. No man can come to the Father but by the Mediator.—(John xiv. 6.) The Father judgeth no man, but hath committed all judgment to the Son.—(John v. 6.) Whom the Son prays for, will be given to him, and he has power over all flesh, that he may give eternal life to as many as the Father gives him. God's relations to the condemned children of Adam's race are readjusted in the last Adam, in whom the law has been upheld, magnified, and made honourable. All of Adam's race, who cast off the Old Adam in the water of baptism, concurrently with a repudiation of the old Adam principles and practices; and constitutionally put on the new man—Christ Jesus—become morally incorporated with the new mediatorial man in the presence of God, and will be physically assimilated to him and by him at the resurrection.

But are there no transgressions after the initiatory union in baptism? Does the weakness of the flesh not continue still in operation, leading to remissions, failures of duty, and positive offences? "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—(1 John i. 8.) Now, what is it that prevents these post-immersional sins from being as fatal as Adam's disobedience in the garden? By what arrangement are Christ's people saved from the death-power of their own offences? The answer is in the words of John: "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous."—(1 John ii. 1.) Again: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." See also the passages quoted at the commencement of this article. God heareth not sinners, but he hears Christ, and through him, will forgive unto life eternal. We are, therefore, says Paul, having such an High Priest (one who sympathises with our infirmities, from having tasted them), to "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."—(Heb. iv. 16.) "He ever liveth to make intercession for us."—(Heb. vii. 25), and he intercedes for those who come to avail themselves of his intercession,

but none else. It was only for those transgressors who brought the typical sacrifice to the priest at the door of the tabernacle that the priest interceded. So it is only for those who make confession in prayer, and supplicate the divine forgiveness in the name of Jesus, that Christ's mediatorial function will be exerted. Israel did not worship the High Priest: they sought the Increate God of their fathers, through the High Priest, worshipping without, while he interceded within; so the people of Christ worship not Christ, but, in the name of Jesus, worship God; and Jesus, in the presence of God, maketh intercession, and God hears him, and through him—by the means of his personal will—vouchsafes the blessings sought.

There is nothing in all this to clash with the fact that God is gracious to our worthless race. His love is shown *in establishing an arrangement by which we have access to His favour and life for evermore.* His love could not be allowed to violate any other attribute of His being; it must work in harmony with all His rules and methods of operation; and this is what it does in the work of Christ. God was in Christ reconciling the world to Himself, but the method of reconciliation was by sacrifice and mediation. God advances to us through Christ, but yet His advance takes the form of appointing a mediator “to make intercession according to His will.”

It need not be urged that the present forgiveness of sins interferes with the operation of the judgment seat. If we were now made immortal in answer to our prayers for forgiveness, such a reflection might arise, but all that is done is the obliteration of our offences from the divine mind. If they were not so obliterated, they would be disclosed against us at the judgment seat to our condemnation. Unpardoned sin will be fatal, and the pardon is to be sought now in daily prayer without ceasing. Yet practically, the judgment seat will witness and administer the results of prayer. We know not till then if our prayers are heard. God knows now. He knoweth them that are His, but it is not permitted to us to know the secrets of His counsel towards ourselves until the Day which he hath appointed for the disclosure of them by the mouth of Jesus Christ, whom He has constituted judge of the quick and the dead.

It would be a fatal mistake to overlook the priesthood of Christ, as now accessible to his household by prayer. The truth would be of no use to us if we did. The intercession of Christ is necessary to our salvation: and we can only set it in motion in our individual behalf by individual prayer. To live in disregard of this would be soon to decay from our places in the true vine, and, finally, at his coming, to drop as withered branches to the ground, to be bundled up for consumption, with all other fruitless branches, for any cause cut off.

## “THE VOICE UPON THE MOUNTAINS” ANSWERED.

(Continued from page 315.)

### THE STORY OF DIVES AND LAZARUS.

8th.—MR. GOVETT says “this is a real statement of facts.” In proof of this, he quotes the rich man's words: “*I have five brethren;*” meaning, as we suppose, (for he does not give us any reason for quoting it as proof) that this passage presents us with a particular that identifies without naming him, the man referred to. “There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every

day. He died, was buried, and left behind him *five brethren.*” This may be true; and the man while he lived may have been highly esteemed among the Pharisees, and when he died, his memory fondly cherished; a man against whom they would hear nothing. Hence, to obviate this prejudice, and to secure their hearing him while he exposed to them the true character of their much-praised and respected man, he chose to describe

him rather than name him, that they might not perceive to what man he referred until he had ended his story, and secured to them his rebuke.

But there is no evidence that the story had any such basis in fact. The Pharisees may have believed it, because from their point of view it appeared probable and intelligible, but they did not perceive all its bearings, nor could they. To them it was as a parable, but to us, it is impossible, and, therefore, a fable, and this may be the reason why in Scripture it is *not* called a parable. Jesus evidently planned it from a tradition of the Pharisees, and under the mask of that tradition, turned certain particulars of the story to point to certain truths, and hence set down the number of Dives's brethren as five, in order that he being represented as in torments, should be the sixth, the numbers six being the one in Scripture, judgment and suffering are chiefly associated with. This prominently appears in the punishments to be inflicted at the second advent, at which the picture represented by Dives and Lazarus will become the fact. See under the *sixth* seal, the *sixth* trumpet, the *sixth* vial, and the *sixth* angel which came out from the altar.—(Rev. xiv. 8.) Consider it also in view of *six, six, six*, the number of the beast, not as the exposition of its name, but as the symbol of her, who, like Dives, has been clothed in fine linen and purple, and scarlet, and decked with gold, and precious stones and pearls, but is now being wrecked, ruined, and in fear of that torment, weeping and wailing hastening upon her, when "thou heaven and ye holy apostles and prophets" who have been trodden under her feet as the poor, the despised and rejected, will be comforted, while she will be tormented. Compare it also as associated with the sufferings of Christ. On the sixth day he was crucified, six hours was he dying, and at the sixth hour darkness came over the land. So also with the *sixth* of a hin of water, as the symbol in Ezekiel for that scarcity of it which he prophesied was to come for a punishment.—(iv. 11, 16, 17.) So far, therefore, from the passage, "I have five brethren," proving the story a narrative of facts, it but proves it a narrative of figures. And more than this, it presents us with a certain evidence and illustration of the plenary inspiration of the Scriptures, from which we may perceive, in the microscopical view of little things

imperceptible to the naked eye, the same author's finger, the same impress of the divine mind as we see in the bold outlines of Scripture, and the same great harmony involving the greater in the less as we see in the history of nations the evolutions of prophecy. On the other hand, take the story as a narrative of facts, and there springs a hitch in the inspiration; and the story, in place of being an illustration or picture of a future event, becomes at once a shapeless mass of confusion.

9th.—The rich man asks that Lazarus may be sent to warn his brethren, and Abraham says, "They have Moses and the prophets, let them hear them: if they believe not Moses and the prophets, neither would they believe if one rose from the dead." "If orthodox ideas are true," says the author of *Toebec Lectures*, "there would be no need of one rising from the dead." A spirit disembodied would be sufficient to convey a message. Mr. Govett ironically admits the force of this, and replies "So it would, and Abraham admits it." Abraham's admission of it does not appear. "Nay, father Abraham," says Dives, "but if one rose from the dead, and went unto them they would repent." But he said unto him, "If they hear not Moses and the prophets, *not even if* one rose from the dead, would they be persuaded." Here Mr. Govett puts forth his Greek, and for "neither" gives us "not even if" as the better translation. We are obliged to him. "Not even if," emphasizes the statement and implies that had there been such a thing as the possibility of a bodiless spirit appearing to the brethren, Abraham would have mentioned it also. Abraham does not say "they have Moses, the prophets, and bodiless spirits," if they hear not them, *not even if* one rose from the dead would they be persuaded. Had Abraham not mentioned anything, the "not even if" might have then stood as a suggestion to Mr. Govett, to fill up the ellipsis in any way he pleased.

What are Mr. Govett's words? "The message of a disembodied spirit," says he, "was possible, and it would be an awful warning. But there was a means *far less common*" (our italics) "which might be given, and yet would not prevail—the rising of one from the dead in his body." Readers will here perceive that Mr. Govett ranks his bodiless spirits alongside Moses and the prophets, as being necessary to their sufficiency in any strenuous effort to persuade man. "They have Moses and

the prophets, and the messages of disembodied spirits, and if they hear not them, *not even if* one rose from the dead will they be persuaded,” is Mr. Govett’s version of the meaning of Abraham’s speech. Moses and the prophets are therefore of themselves not sufficient. The statement of Abraham, or rather of Jesus, for it is Jesus which puts it into the mouth of Abraham,—the statement of Jesus, as we find it written, is therefore short of the truth, and must be supplemented by the reasoning of Mr. Govett ere it can be understood and believed. Now, is this the intent of Jesus’s statement? Let the reader judge: does it not reverse the reasoning of Jesus? What is understood by the appearance of a disembodied spirit but as a message from the dead? And what is Jesus’s meaning, save this, that “if they hear not Moses and the prophets, neither will they be persuaded by any such warning?” And what is the reason a message from a disembodied spirit is not mentioned? Why, because there is no such thing, never was, nor cannot be. But, according to Mr. Govett, messages from disembodied spirits were so common, that they were disregarded, and hence “there was a means *far less common*, which might be given, and yet would not prevail—the rising of one from the dead in his body.” This is Mr. Govett’s assertion. How stands it with Scripture evidence? How many have been raised and have appeared among men, as compared with the appearances of disembodied spirits? How many did Jesus raise from the dead? How many came out of their graves at his resurrection? Were the appearance of Mr. Govett’s so-called disembodied spirits *more common* than this? Let him answer if he can. Where are the records of their appearances? Does not this turn his argument upside down? Does it not prove the messages of disembodied spirits—supposing them possible at all—*far less common* than from the raised from the dead? and therefore, in place of putting into Abraham’s mouth the statement of Mr. Govett, we should, from his own reasoning, rather put “They have Moses and the prophets, and numbers which have risen from the dead, but there was a means *far less common*, which might be given, and yet would not prevail”—and what was this? Shall we name it? Yes; let us thunder it, that Mr. Govett’s hair may stand on end—“the appearance of a disembodied

spirit!” In what light does his “not even if” stand before this? Clearly he has yoked it as the cart before the horse; and now need we wonder he wallows in a ditch, and leaves the “no need of one rising from the dead” clearer than before.

But apart from this, the very request of Dives for his brethren, implies there was no other way of sending Lazarus, than by his body rising from the dead; for the request is in the same definite terms as to bodily manifestation, as the request he made for him to come and “dip the tip of his finger in water and cool my tongue.” And as Mr. Govett has here miserably failed to establish his notion of disembodied spirits appearing, we must conclude that the manifestation of Lazarus to Dives, had he been permitted to visit him, would have been the same as had he appeared to his brethren, and hence Lazarus must have been bodily in Abraham’s bosom, and Dives bodily in hell. But as this is inconsistent with doctrinal truth, it can only be the figure of what shall be; for if taken literally, and as associated with the views of Mr. Govett, it—in all its bearings—is nothing but confusion worse confounded.

Mr. Govett, however, gives us *two* instances from Scripture, of the appearance of disembodied spirits. This is a very insignificant number against the many *he has taken no notice of*, who have risen from the dead, and hence a strange reason for his asserting the appearances of the latter to be *far less common*. Nevertheless, if only one disembodied spirit appeared, this would quite justify the imagination of a thousand. But as it is on Scripture we must depend, and not on the imagination, we are not justified in assuming from what is evidence, they were far more common. And inasmuch as there is an *a priori* argument in favour of his theory, and the facts destroy it, therefore the reliability of the two instances he has advanced to support it, is destroyed likewise. For if two disembodied spirits did appear, the fact that they had never ceased to be, as characteristic of all, presents a much weightier reason for many such appearances, than for the appearances of bodies which had ceased to be, and required first to be resuscitated. The former should have been rather the many, the latter only the two. But what are the facts? They show the reverse of this, and therefore the strongest *aposteriori* argument one could have, against any appearance whatever of disembodied spirits, and hence the strong-

est reason, if not the most acceptable one, for rejecting in toto the instances advanced by Mr. Govett. But let us examine them on their own merits, that we may see wherein their own strength lies. They are only two. Why so few while there exists so strong a reason for thousands? We need not search to see if there are more. Had there been more, Mr. Govett would doubtless have given us them. It was his interest to do so, as it was probably his interest to take no notice of the many who rose from the dead, that *his* two might appear a majority. Well, what are these two? and are they to be depended on? Of what value are they? "Eliphaz had seen one," says Mr. Govett, "and it," (the appearance of a disembodied spirit) "had already taken place in Samuel's case." The former he takes for granted. The latter he has endeavoured, but failed to prove. Why did he not take this for granted too? Is it not so clear as the other? His long argument indicates so. We shall here deal with the first, and the second reserve for a separate paper.

10th.—Mr. Govett supports his belief in the appearance of disembodied spirits on the evidence of Eliphaz, the Temanite. We are surprised he should, yet, from what we have already seen of his reasoning, we need not now, nor for the future, be surprised at anything he may advance. A witness more damaging to his cause, he could not have cited than Eliphaz, the Temanite. The evidence of a witness is only of weight, as his character is of weight. Well, what was Eliphaz's character?—(See Job xlii. 7.) What said God to him? "My wrath is kindled against thee, for thou hast not spoken of me the thing that is right." What wrong thing did Eliphaz say? He said things God could not endorse. He did not intentionally say anything untrue, but evidently he was a superstitious, conceited man, and thought himself, as well by his vision as by his age, *authorized* to speak. Consider his evidence. "In thoughts from the visions of the night when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake: then" (*not before*) "a spirit passed before my face, the hair of my head stood up." Just so, Eliphaz! We would have wondered indeed, hadst thou in such circumstances not seen such a phantom. Thou must have had a heavy supper the night before. Thy digestion for the night had been very bad, thy nerves excitable, thy sleep a feverish doze;

and in the morning, reflecting on thy vision, conceited with thine own superstitious and narrow-minded notions, hadst thought thyself highly favoured. Highly favoured indeed! "Great men are not always wise; neither do the aged understand judgment" was the verdict passed upon thee by Elihu, the Buzite. And it as much affects the vision thou sawest, as thy speeches, against which the anger of Job, the anger of Elihu, and the anger of God were all kindled. O, Eliphaz! of what value is thy evidence in the face of this? If Mr. Govett desires to establish his idea of disembodied spirits on such evidence as thine, simply because (contradistinguished by the testimony of better men, it is found in Scripture,) we make him welcome. As in Samuel's case, so in this. His *two* instances appear in very bad company. Let us judge them, therefore, by the company they are associated with. As the one is evil and false, so is the other. "Birds of one feather flock together." The condemnation Eliphaz received from both God and man, turns his testimony on the appearance of a disembodied spirit to a mere matter of fancy; and establishes nothing beyond a very natural and ordinary dream. And just as his speeches prove his folly, so does his dream prove his fancy to have had as many shapes as the fancy of an old wife.

"So full of shapes is fancy."

"This busy power is working day and night,  
For when the outward senses rest do take,  
A thousand dreams, fantastical and light  
With fluttering wings do keep her still  
awake."

"But woe to him whom fancy gains,  
Winning from reason's hands the reins,  
LIKE ELIPHAZ, THE TEMANITE."

Evidently, his speeches were the inspiration of his dream, his dream the inspiration of his fancy. The result—the united condemnation of his God, and wiser fellow-men.

11th.—What does the story of Dives and Lazarus teach? Mr. Govett informs us it was "designed to teach those who ridiculed our Lord, a stern lesson from the *torments of lost souls before the resurrection.*" Those who deny them will not therefore escape them. How solemn those words, "Lest they also come into this place of torment!" Solemn, indeed, they are, in their own proper connection, but in Mr. Govett's a solemn farce: an insipid, meaningless invention, a dream, and more than this, a lie. If this were its lesson,

where would exist the force of Jesus' statement "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead?" It would still be a voice from the dead, a message from Dives after all, a very contradiction of the reason assigned to Abraham for his not complying with Dives' request, and a counteraction of the counsel of Isaiah, "Should not a people seek unto their God, for the living to the dead?" The lesson in this, is the lesson in that. But here Mr. Govett turns Jesus into a spirit medium, his voice into that of one with a familiar spirit, and his speech as it were into a whisper from the grave. Here he sets down the principles of spiritualism as far better than the hearing of Moses and the prophets, displays the statement of Dives as more forcible than anything in Scripture: and in placing Dives' torment as a fact, and his warning as a literal message, pits the testimony of both against the testimony of Holy Writ. Is this the lesson we are taught? What a lesson! How perverted must be the mind who forged it! "To the law and to the testimony," if the utterance of Dives is not according to this, it is because it is a fable and not a fact. For as a fact, it is darkness as darkness itself; whereas, as a fable it is the vivid reflection of prophetic light.

12th.—What, therefore, does the fable teach? It teaches nothing more than we can elsewhere find in Scripture; and hence instructs us it is vain to expect anything from the dead, save silence. It teaches us, as if we stood within a house of the dead, and heard reverberated from the walls of its caverns, the mere echo of our own speech; and from this, that though their bodies were to rise and come forth, their tongues would but repeat the speech of their former selves, and be speechless concerning the state they had been in. It therefore teaches us "if we hear not Moses and the prophets, neither will we be persuaded though one rose from the dead." Not because such an one *could* persuade, but because he *could not*, even though we were willing to be persuaded. The apparent climax of the argument here, lies simply in the suggestion put into the mouth of Dives, "if one went unto them from the dead, they would repent." This appears as the imagination of the Pharisees, as it undoubtedly is the imagination of Mr. Govett. They imagined, and so does he, that much might be got from one risen from the dead. But not so Jesus.

He assumes it from their belief, to point his lesson against *their* belief, and the real climax of his argument, is his presenting Moses and the prophets, as the only means to persuade. It is not "if they be not persuaded with the lesser evidence, neither will they be persuaded by the greater;" but "if they be not persuaded with the greater evidence, it is not possible they can be persuaded by the lesser." But, according to Mr. Govett's reasoning, the "one risen from the dead" is the greater evidence of the two, and so it follows God has withheld the greater evidence, and given us only the weak, the doubtful, the beggarly elements (shall we say?) of a written testimony. Is this the case with Mr. Govett?

However, let us present facts to prove our case. Shakespeare speaks of an "undiscovered country from whose bourne no traveller returns;" and Mr. Govett reasons as if his distinguished countryman, the world's poet, was almost, if not altogether correct. Scripture, nevertheless, is a testimony against both. Many are the persons recorded in Scripture who have gone to that country and returned. One a namesake of him who was carried by angels to Abraham's bosom—the evidence appears as if he were the same; the fable but prophesying his future glory as it does the shame of the Pharisees, who would have put him to death. This man was four days sojourning in that country, and, surely, if he had been in his senses—not we mean in his physical senses, but in his soul's senses, the senses of his real self—according to the reasoning of Mr. Govett, he would have been able to have told his sisters something of his travels, of the souls he met there, of the conversations he had there, and of the sights he saw there. But what know we of this? Not a word. Even though he had told something of it to them as a secret, they would have whispered it as a secret too, and so we should have heard of it. Tradition would have improved it, and, from a word, it would have grown into a book—a book of travels. Well, where have we anything like this from which we might have blown the chaff and acquired some solid modicum of truth? Alas! the silence of death prevails over it. Darkness shrouds it up. Yet why should we despair? Let us hold our breath, and listen. The night is dark. The stars of heaven withhold their light. The zephyr sleeps, and we are alone. Something like a whisper



breaks upon our ears. Hush! It approaches nearer. What is it? Bend your ear. Hark! we can discern something definite. A moment more, we shall be relieved. And so we are. Mr. Govett speaks. "Why do you reason so," says he; "was it not by reason of Lazarus many of the Jews believed?" Does not this inform us that he must have spoken much to them of what he had both seen and heard in that "undiscovered country?" and that from this, Dives was justified in the plea he made, "if one go to them from the dead they will repent." Indeed, Mr. Govett. Is this your whisper at the dead hour of the night? It seems like the illusion of a spectre, and yet it is not one. It is argument we have put in your mouth you have not used, but which your reasoning justifies us in doing, that we may leave the reader to determine the remainder for himself.

Lastly, in the face of these things, what does the fable teach? It teaches God "shows no wonders to the dead, His lovingkindness is not declared in the grave—His wonders are not known in the dark, nor His righteousness in the land of forgetfulness." It teaches that they who go down to the grave go down to silence," to a land of darkness as darkness itself, and of the shadow of death without any order, where the light is as darkness," or where the light may pierce, but the dead perceive it not. It teaches they go where God is no more remembered, no more thanked, no more pleaded with, and no more praised; and so also where friends and *brethren* can as little be considered or remembered. "To the law and the testimony," therefore. If the statements of Dives are not according to these, it is because they are darkened by the counsel of Mr. Govett.

## THE POLITICAL HEAVENS AND THE SIGNS THEREOF.

THE sky, at no time bright within the last fifteen years, is again overspread with clouds, and the rumbling sounds of approaching tempest are distinctly audible. The Pope is at loggerheads with his subjects; the democracy in Spain are tearing the flesh of the Romish Harlot; Austria is in trouble with her own subjects, and the sick man at Constantinople is girding on his sword, and letting loose the dogs of war against the petty kingdom of Greece, not knowing that they will probably end by springing at his own throat and terminating his [slow-dying] existence. The situation is summarised by the *Globe*, of December 7, as follows:—"The general aspect of foreign politics is not altogether reassuring, or calculated to inspire any large measure of confidence. In France there are indications of an under-current of insubordination, which occasions considerable uneasiness in the minds of those who love order and desire peace. In the East there are ominous signs of rebellion against the authority of the Sultan. The Roumanians are threatening to cast off their allegiance, and the government of Greece is more than suspected of fomenting the insurrection of the Cretans to such an extent that the Porte has sent an *ultimatum* to the Hellenic Power, demanding explanations of the past and guarantees for the future. In Spain there

are strong evidences that the Provisional Government has procrastinated the establishment of a permanent authority until reaction is beginning to set in, and Republicans and Monarchists are contending with armed hosts. Meanwhile, the Papal power has filled up the measure of its iniquitous oppressions, and offended the people beyond reconciliation by the execution of Monti and Tognetti. The political horizon is therefore overshadowed, and whichever way the eye turns, there are causes for anxiety, and possibly apprehension."

The special features of the situation will be clearly discerned in the following newspaper extracts.

### THE EASTERN QUESTION.

PARIS, *Saturday Evening*.

"That terrible spectre, the 'Eastern question,' cast a shade over the Bourse to-day, and produced an effect which all the ghosts in the Montmartre Cemetery, disturbed by the police legions on December 3, had failed to do. The telegrams stating that the Porte was about to break off diplomatic relations with Greece, and that a ship of war with troops on board, had left the Dardanelles for an unknown destination, brought down the Rente from 71.80, the closing price of yesterday, to 71.35."—Correspondent *Daily News*, Dec. 7th.

"I think it pertinent to call to mind a forgotten paragraph in the *Gaulois* of Oct. 16 last. That journal, which at the time was a

favorite organ for the dissemination of official intelligence, then said 'The eternal eastern question is at this moment more threatening than ever, although people go to sleep over it with the heedlessness of the peasants who live at the foot of Mount Vesuvius. The latest news is that the Ottoman Government has sent an energetic despatch to Athens, relative to the troubles of Candia, and that the Greek Cabinet has made a no less energetic reply. Unless we wilfully shut our eyes, it is impossible not to see that grave events are preparing in that quarter; and the man must be insane who does not also see that the ostensible adversaries are but puppets in the hands of higher powers.' I look upon the above paragraph as a prophecy which passed unnoticed at the time. The higher powers are now at work, and I think it by no means improbable that the crash which must come at some time, and which naturally will be thought impossible till it does come, is at hand."—Ditto, Dec. 17th.

#### THE EVAPORATING EUPHRATES.

A correspondent of the *Globe*, signing himself "AN ENGLISHMAN SEVENTEEN YEARS DOMICILED IN TURKEY," writes Dec. 3rd, as follows —

"SIR—No small amount of animadversion has been cast on Lord Stanley because of his warning words at King's Lynn, in reference to Turkey, and it has been with a strong sense of its justice and truth that I have read your endorsement of his opinion; indeed it seems to me difficult to describe more thoroughly in few words the actual state of the Ottoman Empire than you do when you say, in the leading article to which I refer, that 'Turkey is threatened with internal peril, financial collapse, and rebellion in its own provinces. A desolated territory, an impoverished people, overburdened with taxation, writhing under oppressive and unequal laws, partially administered; lacking the advantages of ordinary government, and profiting in no way from the heavy levies made upon their limited resources: these are some of the characteristics of Ottoman provincial rule. We admire the patience and endurance of the Mussulmans, shown throughout their years of suffering and wrong. But they are human: they have long groaned under a subjection worse than slavery, for it exacts and never supplies, nor benefits those from whom it receives. The reforms which were devised and put into effect soon after the Sultan's return from this country have proved a grievous disappointment: theoretically good, they have been practically a failure. And, unless the Turkish government now listens to and profits by the warning note, the matter is narrowed to the question, how long will the subjects of the Porte bear their load of oppression? or

how soon will they rise up against the present system?' The startling truth of every word of that I can confirm from an intimate knowledge of the Turkish provinces for the last 17 years, holding land on lease from the government as I do, and considering myself competent, by a knowledge of Oriental languages, to judge from my experience as a resident of the country. In sober truth, no man here in England, nor even many of those who sojourn periodically at Constantinople, does or can possibly form a correct estimate of the utterly disjointed state of everything in Turkey that pertains to its so-called government, but which, in reality, can be compared only to a corpse propped up behind a mask: even the Sultan himself knows as little of his own provinces as does the king of Timbuctoo."

"In short; it is well nigh impossible for an Englishman to imagine a more complete farce than what is gravely styled 'the Government of the Sublime Porte'; sublime it decidedly is, if sublimity can attach itself to that which is the very antithesis of good. . . . Let Englishmen imagine a country without a civil government at all, where there are no common schools, no written laws, no statutes, no elections, no anything of what we justly consider a man's rightful inheritance from his birth; let him picture such a country, and he will have Turkey as it is. . . . Without, however, entering into outside politics, there is quite sufficient cause for anxiety in the internal condition of Turkey, to warrant the observation that unless heed be given to unmistakable warnings which each day are cropping up, ere six months or less shall have rolled over, Turkey will be in open insurrection from one end to the other; at this very moment of writing I am credibly informed a secret commission from Bulgaria is in London purchasing large quantities of arms and ammunition for the coming campaign, a large portion of which is already safely on its way to Varna, Ibraila, Kustendje, &c.

During the past summer, Consul General Longworth drew up a report to her Majesty's Government, stating, in effect, that Bulgaria is quiet, and that no armed bands were to be found; it certainly is "quiet" in one sense—the quiet that immediately precedes the near-by storm; and as for arms, why Bulgaria is to my personal knowledge one entire arsenal from end to end, though not for inspection by strangers, while at Constantinople alone the secret society of La Jeune Turquie has 20,000 affiliated members pledged to obey the first signal of insurrection at a moment's notice: nay, more than that, Zia Bey, at Paris, makes no secret of his being the head chief of the society, and here in London every native of Turkey outside the Embassy is ready to join in proclaiming the expulsion of the Sultan and his speculating Pachas. Did space permit, I could adduce

before your readers such overwhelming evidence of these things as would awaken serious anxiety for the coming spring, or even sooner; and the signal once given, the uprising will be general throughout the province: it may be that her Majesty's Government has expunged the Eastern question from off our political schedule, and if so, then must Englishmen, who, like myself, have interests depending on the continuation of the Sultan's dynasty, be content to look helplessly on, and see those interests swallowed up, ere very long, in the vortex of civil war which now threatens that entire country. . . .

Turkey is smouldering from end to end, and the battle, if it come, will be for the Danube and the Black Sea, and next for the Mediterranean and Egypt.—I remain, sir, your obedient servant.

#### HATING THE HARLOT: GROWING FEELING AGAINST THE PAPACY.

The Italian correspondent of the *Daily News*, writing from Florence, Dec. 5th, makes the following remarks:—

"I cannot help thinking that the state of feeling in Italy, created by the execution of Monti and Tognetti, is not sufficiently appreciated in other countries, and that the real facts of the case have not received, even from those journalists best disposed towards the interests of the Italian people, that calm and impartial consideration which they may fairly claim. General Menabrea is reported to have said in private that by the execution of these two Garibaldians, the hostility between the Italian people and the Papal court has been made hopelessly irreconcilable. Now General Menabrea is an extremely prudent and cautious man; he has been often taxed with marked clerical leanings; he is the very antipodes of a Garibaldian; he is the Minister for Foreign Affairs, and fully alive in every word and act, to the responsibility of that post; when, therefore, General Menabrea conceives himself to be justified in holding such language, his utterances should not be summarily dismissed as those of a mere stump orator. What, I would ask, has happened in the case of those men? They took part in a movement which had for its object to carry out what the Italian parliament has twice, by a unanimous vote proclaimed to be the right of Italy—the union of Rome to the rest of the Italian provinces. They did so beyond all question in violation of the treaties binding the Italian State, and of their duties as subjects of the Pope. But they did so in a movement by Gen. Garibaldi, notoriously connived at by the Italian premier of the day, the Commendatore Rattazzi, and scanty as their knowledge of their own

country's recent history may have been, they doubtless very well knew that, in previous great Garibaldian movements, though treaties had been equally ignored, and the allegiance due to native princes had been set at naught, the revolutionary movements were pardoned, nay justified, by success, and have helped to form the present Italian kingdom. But that is not all. The government which they were labouring to overthrow has been, and still is, so detestable, that it once numbered among its armed foes the very prince who now supports it by the presence of his troops, and during the whole term of receiving his support, it must submit at least once a fortnight to be reminded by his minister that it is the most intolerable system of abuse and tyranny that has ever cursed modern Europe. The Italians would consequently altogether repudiate the justice of a comparison which should place a Garibaldian assailant of Rome on the same level with a Fenian conspirator.

. . . . Take, for example, such an article as the following, which appears in the Genoese paper, the *Rinnovamento*, of the day before yesterday—I quote it on account of its tone, not that I by any means subscribe to the historical deductions which the writer has placed in succession:—'Jesus dies and liberates mankind from darkness, and then darkness again gathers over the throne of the Pontiffs, who are drunken with their temporal authority, but now the death of Tognetti and Monti will cause these clouds to disappear, and the true light of Christ will shine forth and shed peace over the whole of Italy.' Small subscriptions are accompanied by letters such as the following:—'I send my mite as a protest against him who calls himself the Vicar of Christ, and who, whilst perpetrating deeds of blood, dares to invoke that sacred name.' Or again, 'As a protest against the execrable act of vengeance perpetrated by the assassin Pope-King.'

#### EATING THE HARLOT'S FLESH.

MADRID, Oct. 13th, noon.

The Junta, considering all religious communities and associations to be contrary to liberty, proposes the extinction of those which have been established since 1835, and the abolition of all their privileges, as a measure urgently necessary for the safety of the state. It further proposes that the members of the other religious corporations should be empowered to declare themselves free.

The Minister of Justice has issued a decree suppressing the Society of the Jesuits throughout Spain and the Spanish islands, ordering that its colleges and institutions be closed within three days, and declaring its movable and immovable property to belong to the State."

# THE AMBASSADOR

## Of the Coming Age.

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*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii, 17.

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### WITCHCRAFT FROM A JEWISH POINT OF VIEW.

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A new edition of Sir Walter Scott's "Demonology," recently issued, has given rise to discussions in various papers, on the subject of witchcraft. The *Times* itself has devoted a whole page, not so much to the book itself, but to the matter which it contains. The prominence thus given to a topic which has ever, in Christian hands, led to a misunderstanding of the Hebrew Scriptures, must be our excuse for referring to it here in some degree of detail. The old plan, pursued both by those who wish to attack and those who wish to defend the book of the law of Moses—namely, that of attempting to fasten a belief in witchcraft upon the divine law-giver—is being again pursued. We shall endeavour to show that Moses held no such belief.

Undoubtedly the command was given by him "Thou shalt not suffer any witch to live." What then? The assailants of the Bible argue that such an injunction shows the falsehood of the sacred book, inasmuch as it assumes the existence of that which science has clearly demonstrated to be non-existent—namely, the aggregate of the occult arts called witchcraft. The defenders of the Bible, on the other hand, seek to prove the accuracy of all those parts of the Greek Scriptures which presuppose a belief in witchcraft, by referring the sceptical to precisely the same commandment of Moses. Both the contending parties, in our opinion, wholly misunderstand the circumstances in which the command was given, and consequently the scope of the command itself.

It does not in the least follow from the passage that the lawgiver in any way believed in the existence of such an art as that which we in

modern times term witchcraft. The command sprang out of quite a different train of ideas. It is connected logically and essentially with a number of other passages which represent the eternal as the only God of the universe at large, and of Israel in particular. According to the Jewish conception of the divine will, (as it is laid down in the books of Moses,) God, the creator of the universe, chose for special purposes a special people; and of this people He declared Himself the King. He was the Creator to the rest of the world, and mankind were His creatures. To the Jews He was King as well as Creator, and the children of Israel were not only the creatures of His hand but His "subjects." "I am the Lord thy God, pre-eminently; ye shall be my subjects (servants), and I will be your God." If, therefore, the Jew acknowledged any being as equal to or surpassing God in power, he was guilty of high treason. And the punishment for high treason then, as now, was death.

The penalty for violating the sabbath was death—not because such violation involved anything immoral *per se*, but because it was a rejection of the principle that the Eternal, being Israel's God specially, Israel owed to Him special allegiance and service. To deny that service was to deny God, and to deny God was high treason. So was it with other commandments which carried with their violation the death penalty. And one of these treasons was witchcraft. The wizard, the witch, the magician—call these by what name you will—maintained, if not by word at least by act, that there was some other being of equal power with God to perform what we now call supernatural acts, or that they, the persons pretending to occult art, had the power themselves of compelling the only God to forego His own will and do theirs; in other words, that they could circumscribe the might of God, who, therefore, could not be omnipotent. The sorcerer Balaam, pretended to this power, though compelled to confess his impotence. He was hired to curse Israel, although it was known that God had determined to bless them; and he made several attempts to display his power. But every attempt failed, and he was fain in the end to declare, "How shall I curse if God does not curse, and how shall I execrate if God does not execrate?" Clearly he had up to this time believed that he could compel God, in other words that he was God's superior. If, indeed, the sorcerer had professed to produce his miraculous effects by the power of God and in consonance with the will of God, he would no longer have been a sorcerer but a prophet. It was because he professed to produce his magic, despite God, that he became a sorcerer.

Here, then, is the simple explanation of the commandment, "Thou shalt not suffer a witch to live." Sorcery involved either the rejection of God in favour of some other being, say Satan, or the contraction of God's power by some creature of His hand. In either case it was

high treason, and was to be punished as such. And this is why it is that sorcery is always ranked with the crime of idolatry throughout the prophetic writings: both involved rebellion against the common king. If in after ages the idea of Moses came to be overladen with ideas brought in through the heathen, and if the original notion became so perverted as to lead to beliefs that were purely superstitious, this ought not to be laid to the charge of the Divine Lawgiver, who nowhere utters a single word indicating his belief in the occult power claimed to be exercised by wizards and witches. On the contrary, all his prohibitions against every kind of divination, necromancy, and sorcery breathe the spirit of one who was a stout non-believer, and not a believer, in the reality of the diviner's professions. No one, therefore, we say, be he assailant or defender of the truth of the Hebrew Scriptures, has the right to fasten upon Moses a belief in the reality of witchcraft.

There are two other old points raised in the same review, which, though it may seem like thrice slaying the slain, we may as well dispose of, now our hand is in. The first is the comfortable "get out" which whenever the Bible seems at variance with science, pleads that we are not to look to the Bible for accurate scientific teaching—God having taken men as they were, and fitted His language to their preconceived notions, as in the case when He spoke to Joshua, as if the sun went round the earth instead of the earth going round the sun. We neither wish to affirm or to contradict this proposition. All we do wish is, that readers of the Bible who are also students of science, would suspend their judgment for a time. Science has not yet spoken its last word. Nay, it is continually contradicting itself. "Science," says Washington Irving, "corrects the blunders of the last generation, and creates new blunders to be corrected by the next." "Science," says Lord Macaulay, again, "is a blind man's guess. But for the Bible—there it stands, amending nothing, altering nothing. It is a closed record. When, therefore, science sets itself up as a corrector of what it supposes to be the errors of the Bible, we have a right to pause and ask it, 'Is this a well defined and settled truth—a truth of which there can be no future modification—a truth to which all men must perforce adhere, by the evidence of their senses, through all time?'"

There was an era—and it was not so long ago—whence science proudly proclaimed that inasmuch as the Mosaic record fixed the creation of light at four days before the creation of the sun, and inasmuch as it had now been found that the sun was the one source of light, the Biblical account was absurdly wrong, and therefore could not have been inspired by God. Well, but presently the *savans* made further discoveries, and then it turned out that light and heat of the sun were by no means identical, and that, for what science could say to the contrary, light might have been created ages before the sun came

into being. Take, again the creation of the firmament. The *savans* in process of years, discovered that the old world notion of the material sky arched up like a ceiling to the earth was a myth, and that the deep illimitable blue was none other than fathomless space in which the planets sailed on in their appointed course, like tiniest insects in the vast world of ocean. Then how they laughed to scorn the Mosaic record of the creation of a firmament! "Firmament," they justly said, "was a word meaning—not space or expanse—but a solid substance setting limits to the upper air." Well, but presently it was discovered that "firmament" was by no means the accurate translation of the word used in the Hebrew Scriptures. In that word there was no idea of solidity at all; it ought to have been translated "extension" or "expanse." Here are two instances in which science was at fault. In the one case ignorance of physics, and in the other ignorance of philology—or rather that half-knowledge of both which is worse than ignorance—led men hastily to set aside the Divine record, because it did not tally with what their own limited knowledge had enabled them to find out.

Take now an instance the other way. We have shown two cases in which science proclaimed the Bible to be wrong, and then had to confess that it was wrong itself. Let us now show a case where science has overtaken the Bible, and shown one of its dicta to be true. Thousands of years ago, when the infant eye of the human race looked out dimly upon creation as a vague immensity, which it never dreamt of attempting to understand, there lived the patriarch Job. At that time, as we learn from the Braminical and other Eastern records, men found it impossible to conceive of something being founded in nothing. The earth rested on the back of an elephant, the elephant on the back of a tortoise, and so on *ad infinitum*. Yet the inspired patriarch was found distinctly declaring that "God had suspended the earth upon nothing," and Galileo and Newton proved the statement to be absolutely true.

Now we do not attach any undue importance to these undoubted facts beyond this—that with such instances before him, it behoves a man to be very cautious in hastily throwing over the Bible at the dictates of science. In two of the instances we have given it only took a very few years to show that science was wrong in her conclusions. In the remaining instance it took science nearly six thousand years to find out a simple truth set forth in the Scriptures. In these circumstances science has no right to be heard until she shall have established beyond all possibility of modification, until she shall have shown by proofs that are self-evident, the accuracy of the facts which she intends to place against the lasting and unalterable words of Divine record. Let her show that her knowledge of physics, so far forth as the particular subjects under discussion are concerned, is infallible. Let her show her knowledge of philology to be on a par with her knowledge of physics. Let

her also show that the results of both combined are irreconcilable with the teachings of the Divine record. It is then that we shall say, You need no longer suspend your judgment, but receive the last word spoken by science, and modify according your view of Scripture.

One word more and we have done. Spiritualism is a modern kind of witchcraft, or a new name for a very old practice. It is neither more nor less than necromancy, or, as the Bible terms it, "enquiring of the dead." The witch of En-dor practised this art when she pretended to call up the Ghost of Samuel at the bidding of Saul—for be it remarked, it is not said that Saul *saw* the spirit of Samuel—the witch described it to him, and from the description, he perceived that it was Samuel. But it is nowhere said that necromancy was a real thing, and not a juggle. On the contrary, as we have seen, the person who professed it was called a witch, and Moses commanded that all witches should die the death of traitors—deniers of God the King. And if the law of Moses had been the law of England, no such action as that of "Lyon *v.* Home" could have been sustained. The art out of which the cause of action arose, would have been illegal, and no suit could have been founded upon it.

Our readers must pardon us for entering thus at length upon a subject with which they are for the most part so well acquainted. Our excuse is the continual references to the Hebrew Scriptures, to maintain statements which have no shadow of a foundation there. A lie is very difficult to kill—the more difficult the longer it lives. But truth is truth, and it cannot be stated too often, so long as it is opposed by falsehood.—*Jewish Chronicle*.

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## INTELLIGENCE AND EXHORTATION FROM THE OTHER SIDE OF THE ATLANTIC.

SPRINGFIELD, OHIO, U.S. *December 20th*, 1869.

BROTHER ROBERTS,—After taking out the amount of the subscriptions for *Ambassador*, 38 dollars, and about 20 dollars 50 cents for the tracts ordered, the balance of the remittance enclosed, is intended as a freewill offering from the ecclesia to the brother referred to on cover of *Ambassador*, September No.: "Case for more than sympathy." This sum was raised in four weeks, after the order laid down in last chapter of 1 Cor. This rule commends itself to the faithful in Christ; it is the rule of the Spirit given through the apostle to the Gentiles; it secures the sum given as a freewill offering; it excludes any individual comparisons of amounts given; it goes into the Lord's treasury, and goes out by the will of the ecclesia as a body, and leaves no room for individual action or individual complaint; it is done only by those of the name, and, therefore, in the name, and will appear us a memorial for the name in the day of the Lord



the Spirit.—(Matt. xxv, 40; Acts x, 31; Rom. xii, 13.) “Thou shalt be recompensed at the resurrection.”—(Jesus.)

The city of Springfield—16,000 inhabitants—the place of our pilgrimage, is one of the prettiest inland cities in the States, situated in a rich and populous country, rapidly growing, and having several large manufactories for agricultural implements, &c. The ecclesia in this city numbers 22, with a good prospect of the addition of several more. We have a good hall, at rent and expense of 110 dollars per year; we hold two meetings every first day, the day meetings for the “breaking of bread” and the night meetings for lectures; we raise about 300 dollars per year for the cause we love, for periodicals, books, tracts, and paying invited speakers from abroad, relief of the poor, &c.

Brother William Zittle has had a thousand copies of the *Declaration* reprinted. American brethren can procure them of us at 100 cents. per dozen; single copy, 10 cents, postage paid. Except the Ashtabula ecclesia, reported in the December No. of the *Ambassador*, this is the only ecclesia known to us in the States; we know of several Christadelphians scattered throughout the States. Brother Woodworth and wife are faithful in Athens Co.; they have not met with a brother or sister of the one faith for some three years. I saw them several years ago, and re-immersed sister W. I correspond with them. There is good prospect of the reconstruction of a “church of God” in our neighbouring city of Dayton. They number about twelve, and eight or ten of them are investigating in true Berean spirit, and are progressing favourably from *under* the milk and water gospel—(corresponding to transatlantic Dowieism)—of certain “travelling evangelists,” who have compassed these churches, at least, in order to keep them from seeing the apostolic teaching of resurrection and *aiouian* judgment of dead works—not the least of which, by any means, is preaching another gospel and building up what they are pleased to call “properly organized churches,” which means a company of men and women with a superficial knowledge of the reign of Christ on the earth, associated with crotchety (vain) imaginations about their children and pious neighbours, &c., enough to destroy all love for the gospel, in its broad, justifying, and sanctifying fulness—the truth as it is in Jesus. In order for this company of pseudo-believers to be recognized by the “conferences,” and “heads of departments,” and “bodies” of monstrosity with one head, looked for to appear in the sky, and two or three busy heads, if not “busy bodies” on these low grounds of sorrow below, it must have certain horns growing out of itself, and one “little” travelling “horn” over it. The first they dub “elders” and “deacons,” and the other evangelists, or our “minister” or preacher. Some of these are considered “big guns,” because they make a loud noise and consume a great deal of ammunition, to wit: collections at the end of each performance from liberal brethren and friendly aliens!! Now this use of these much-abused “titles” of an order of “officials” created by the Eternal spirit, and set in and over the ecclesias in the “times” of the apostles—for the space of about forty years, Micah’s early rain—a foreshadowing of the fervour of the power of the “officials,” of the latter rain—during the forty years judgment hour, when the Lord of lords shall be present with the empowered saints, I

repeat this disposition to use their titles, and ape the "official," is the first step to the apostacy. Even if the N.T. sanctioned the appointment of men to official relationship in the body of Christ, or any other "body" religious by their own corporate action, which it does not, for the ecclesia never, in a single instance, appointed an official of the Holy Spirit's creating (Acts xx), much less one of their own creating—it would be impolitic to make such appointments; for "human nature" is too weak to bear this appeal to sin's flesh. There is not one man in a thousand but what appointment to a ruling and teaching position in the ecclesia, and especially in so fleshly an organization as a so-called "church of God," would puff him up in an overgrowth of his phrenological bumps of egotism, lording it, and, sooner or later, making him feel it due to the dignity of his "office" to arrest the free course of truth. The instances are few indeed, where a body, call it "congregation," "church of God," or "ecclesia," with a head of its own appointing, did not, sooner or later, cause the truth to suffer in its free course. The first step of that fearful-official stepping on the truth was the unwarranted succession, by appointment of elders, after the true and only appointing power was removed by the Holy Spirit from the ecclesias (Rev.——); and that power, to-day, that is trampling free investigation, and closing church halls and edifices, and the ears of partially-instructed disciples from the whole truth, is this same self-constituted "eldership" and "evangelistship" among the organizations known as "the christian church" (Campbellite), "church of God," in this country Adventists, some half dozen shades of Millerism, all bearing one strong feature of resemblance to their father—a fixed determination to burn up the inheritance of Abraham, and exclude his natural sons from any future portion in the promises. I fear, in some instances, professed ecclesias of the one faith are following in the same unscriptural and evil course. Our Advento-Campbellite quondam friends are a present illustration of how these "properly organized churches," with elders, deacons, and evangelists, who, in their incipency, spoke great swelling words against a "hireling clergy," and the tyranny of the officials of the churches have come, in less than three score and ten years, to do the same things they condemned and partially suffered. Their evangelists are rapidly approximating "white-cravated ministers" of the more orthodoxical abominations of the earth, and are centring in the cities, towns, and richer hamlets, where they are securing very comfortable salaries as ministers, pastors of their very respectable congregations of the rapidly-becoming popular and numerous denominations, (hence their utopianism of overthrowing sectarianism, and converting the world,) quite craftily styled "The Christian Church" now, though primitively they gloried in the appellation, "disciples of Christ!" At present they are so insensibly softening that they are almost willing to give up their talismanic motto, baptism for remission of sins, in order to secure membership in the evangelical conventions and "ministerial associations," at present everywhere being called—a sign of the times—by the evangelical who pass resolutions, declaring that baptism is not essential to salvation or in order to remission of sins.—(See *Proceedings of Evangelical Convention*, held in Cin., Dec. 10th.) After Brother Thomas's last trip to Va., it is only too patent that these "enthroned elderships" have a "lion mouth"—a venal press—

through which they roar their gross mirepresentations and villanous abuse against Dr. Thomas—that most excellent and fearless Christadelphian, and ablest expounder of the word of the Deity since the days of the apostles; as well as the feared, the cogent, the honest, honourable, and disinterested, patiently labouring *exposer* of the wicked wiles and silly follies of the full-grown, and, by expiry of time allotted to practice, now doomed apostacy—as also the “little bands,” scattered abroad, for they that will live godly in Christ Jesus, shall suffer persecution, and, therefore, spoken of by the Satans as “the insignificant few,” the LOVERS of the GOSPEL PREACHED TO ABRAHAM, and, therefore, true appreciators of the Doctor and his unequalled writings.

Let the enlightened brethren of Jesus, living in these last treacherous times, take warning, and take heed that they be not tempted to the first step of the apostacy, constituting orders for order, exceeding orders of the apostles; rather let us follow the plain order producing order, and human-nature crucifying order of the apostles of the Lord Jesus Christ. “Cry aloud, and spare not,” for these be the days of universal lapsing into truthlessness. None hold the truth in word and deed in sincere consistency, but the “insignificant few,” discriminately named “Christadelphians,” whom the rampant masses look upon with non-regardance. Let Christadelphians be found at the Apocalypse of Jesus to his own realm as the faithful were found in the lifetime of his ambassadors, in the full and hearty belief of the truth, and in the sober and hearty obedience of the commandments of Jesus Christ, and in the simplicity of apostolic order.

“Finally, brethren, whatever things are true, whatever things are honourable, whatever things are just, whatever things are pure, whatever things are amiable, whatever things are reputable, if there be any virtue, and if any praise, attentively consider these things, and what you learned, and received, and heard of me, these things practise, and the God of peace will be with you.”—(Phil. iv, 8, 9) Here we are taught, most definitely, that to have the God of peace with us, we are to *practise nothing* but what we have *heard, learnt, and received* of Paul, the apostle of the Gentiles.—  
W. H. REEVES.

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### INTERESTING COMMUNICATION FROM DR. THOMAS.

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*THE BAPTISM OF JOHN.—A DIVINE TEACHER OF GREEK.—THE TRUE APOSTOLIC SUCCESSION.—THE RICH MAN AND LAZARUS.—SPIRITS IN PRISON.—VISITED BY SPIRITS.—THE TRUTH IN WORCESTER, Mass. WINE DEALERS OF THE APOSTACY.*

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#### THE BAPTISM OF JOHN.

DEAR BRO. ROBERTS,—Yesterday a “Rev.” Nicodemus visited me, not by night, but by post, and enquired of me, not “How a man could be born when he is old?” but respecting the baptism of John. He is a

Baptist divine, and a man of singular candor and intelligence, and of remarkable courtesy to all with whom he has to do. In short, from all I hear of him, "he is not far from the kingdom of God." His letter is as follows :

"Dr. Thomas,

Dear Sir,—I beg the privilege of submitting to you the following question, and I hope you will do me the extreme favour of an answer at your earliest convenience. I cannot satisfy my own mind in the premisses ; and therefore I submit the inquiry :

Was the immersion preached and administered by John an innovation upon the times in which he lived, or was it not ; and if so, how is it that no objection was ever made to it ? Please reply. Yours truly.

Dec. 14, 1868.

I have suppressed the name and residence of the querist, as not necessary, and perhaps not agreeable to him, to be known, and content myself with giving you the substance of my reply, which may meet a like question in the minds of some of your readers. Thus, then, I wrote to him :

"John and Jesus were both 'made under the Law,' though for a different purpose : and were both co-workers in the proclamation of the Gospel of the Kingdom, and in the immersion of all who believed what they preached for remission of sins. The belief of their converts was characterised by the development in them of an Abrahamic disposition and mode of thinking—(Rom. iv. 18-22, Luke i. 17),—which, in their submitting to immersion, were] counted to them for '*Repentance* : ' and by the immersion of such as its subjects, characterised the immersion as the '*Baptism of Repentance for the remission of sins*.'

"The times' were constituted of a divine cycle by the Mosaic law. 'The law and the prophets were until John,'—(Luke xvi. 16)—that is, 'they prophesied' or preached, until John, in being read every Saturday or Sabbath day, in the synagogue—(Matt. xi. 13 ; Acts xv. 21);—but 'since that time'—since the beginning of John's proclamation, 'the kingdom of God is preached.' The beginning of John's preaching was 'the beginning of the gospel,' not simply of Christ, which was set forth in the law and the prophets,—(Rom. i. 2, 3)—but 'of Jesus Christ, Son of the Deity,'—(Mark i. 1)—by the Messenger sent before Him. The Johannist voice in the wilderness proclaiming the approaching *manifestation* to Israel of Yah, Yahweh, Ail of salvation'—(Is. xii. 2 ; xxvi. 4)—in the flesh. John said, '*I am not He*, but am sent before Him.' Jesus said, '*I am He*.' John preached till thrown into prison ; then Jesus carried on the work without him, assisted by the Twelve and the Seventy. The conjoint ministry of John and Jesus was the work of Daniel's Seventieth week, which ended at the crucifixion—it was the confirmation of the Abrahamic or New Covenant for many—(Dan. ix. 27 ; Rom. xv. 8)—and consummated in the *cutting off* of Messiah the Prince. There was nothing like this in all the previous times of the Law. It was a novel procedure altogether ; it was decidedly 'an innovation upon the times in which he lived.'

‘ If so, how is it that no objection was ever made to it? ’ There is no recorded objection, it is true; we may therefore suppose that there was none. One reason then may have been, because ‘ he came in the spirit and power of Elijah, ’ however they may have been manifested; because therefore and *secondly*, all the people held John for a prophet—(Matt. xxi. 26)—; *thirdly*, they were all on the tiptoe of expectation for the speedy appearance of Christ, and would be pre-disposed to hear what he had to say, especially as his ministry did not supersede the necessity of continued observances of the Law; and *fourthly*, although John did no miracles, they beheld a grand confirmation of his mission at the baptism of Jesus, in the descent upon him of the Spirit-Dove, and the voice of recognition from the excellent glory, declaring him to be the Son of God. Still, there were some that objected, saying ‘ He hath a demon ’ (Matt. xi. 18). ”

### 2. A DIVINE TEACHER OF GREEK.

The *Ambassador* for December has been received. It is always a welcome visitor, as it keeps us posted in respect of the progress of the truth in far distant lands. I was quite interested in the correspondence between bro. Boshier and the parsons. I was much amused at the letter of the “ Rev. W. D.,” the teacher of Greek. The idea of a divine teacher of Greek writing such foolishness about the text “ *Lo, I am with you alway, even until the end of the world,* ” is really astonishing! Though I am neither “ a divine,” nor “ a teacher of Greek,” I am at liberty to state without fear of contradiction from qualified scholars, that the Greek version of Matt. xxviii. 20, is most recklessly and shufflingly garbled in the English clerical version, “ appointed to be read in churches by the authority of the Most High and Mighty Prince James.” The “ Rev. W. D.” says, “ Christ said to his apostles, Lo, I am with you alway, even until the end of the world.” Allow me most courteously to tell this gentleman, whose profession is to “ grind divinity ” and teach Greek, that the Greek version of the words of Christ, does not record any such saying. Christ never said any such thing; still less did he say what he did in the sense put upon it by the State and Dissenting guides of the people into “ the ditch.” If the “ Rev.” gentleman had not been a teacher of Greek; if he had known only his mother tongue, there might have been some excuse for the mis-statement: but he hath been a teacher of Greek, which, doubtless, he can speak, as Hudibras would say, “ with as much ease as pigs do squeak; ” for such a learned Grecian, with the Greek New Testament within his reach—the easiest kind of Greek—to speak so falsely of Christ—to bear such false witness against him, is insufferable blasphemy, and without excuse. How dare this gentleman in black put a falsehood into the mouth of the truth incarnate! Is it because he is a son of that father who assailed Christ in the wilderness, in whom Christ says, truth is not—(Jno. viii. 44)? Is not this “ *straining so as to dovetail into a system* ”—a system of the worst kind, styled apostolically “ a strong delusion ” and “ a lie ? ” a system of divinity, that can only be sustained by putting lies into the mouths of Christ and his apostles.

If the "Rev. W. D." had not made Christ speak falsely, there would have been no scope for at least twenty-nine lines of print. "When Christ said," says he, "that he would be with his apostles until the end of world, he must have included all who should follow them *successively* in their work." Here is the old Mother of Harlot's dogma of "apostolic succession" lugged in for the occasion! The established ministries of all sects seize upon it. The catholic hierarchy appeal to it in proof that Christ promised to be with them; Queen Victoria's English and Scotch clergy do the same; so also all the contrarious and dissenting orders adduce it as Christ's promise to be with them! And here in America, the parsons of all sects perpetrate the same folly! What a Christ must he be that could promise to be with the holy apostles, and also to be with the catholic and protestant priests and parsons to the world's end, who are as ignorant of the gospel the apostles preached, as the name of Blasphemy himself upon the Seven Hills. Such a Christ could be no other than Antichrist. The true Christ would scorn to identify himself with such an impious and motley crew.

But the time is now come for one, though neither a divine nor teacher of Greek, to teach our teacher of Greek what Christ did say to his apostles, as reported to us in Greek. He said, "*Behold, I am with you ALL THE DAYS UNTIL THE END OF THE AGE.*" He promised to be with the apostles during all these days until the end. And the promise was amply fulfilled, "the Lord co-working and confirming the word through the signs following after"—(Mark xvi. 20.) He told them when "the end" should be, in these words, namely, "this gospel of the kingdom shall be preached in all the habitable for a witness to all the nations; and then shall come the end"—(Matt. xxiv. 14.) The preaching of the gospel to this pre-ordained extent was fully accomplished by the apostles. Paul testified to this in Col. i. 23, where he says, it "had been preached to every creature under the heaven." This work finished, nothing hindered the manifestation of the *end of the age*. What age, *aeon*, or cycle? The course of time divinely appointed for the continuance of the Mosaic Law, which when Paul wrote the Epistle to the Hebrews, he had "waxed old," and "was ready to vanish away,"—(Heb. viii. 13)—; and when he was writing—(1 Thess. ii. 16,)—he says in speaking of the Jews, "the wrath hath come upon them for the end *eis telos*. I trust then it will be apparent to our learned Greek that the Jesus Paul preached as the Christ was true and faithful to his promise, and that he was literally with them to the end of the Mosaic Dispensation or Economy. There is no reliable account of the apostles after the subversion of the Commonwealth of Judah. They had no official successors, and

could have none. The clergy, by whatever name they may pass current in the world, are not the successors of the apostles, but of those "false apostles" denounced by Paul in 2 Cor. xi. 13; and by the Spirit in Apoc. ii. 2, 9, 14, 20, 24; iii. 9, 17. Christ never promised to be with these for five minutes, and certainly not to the world's end. On the contrary, having "crept in unawares," he threatened to "spue them out of his mouth," which he effectually performed. The "Rev. W. D." seems to think, that if Christ's promise to the apostles did not include their self-styled successors, the clergy, (in America, where all sects are on the same level, their parsons are all regarded as constituents of the clergy, so-called; while in Britain the term does not include dissenting ministers: I use the phrase in the American sense; though in truth they are none of them clergy at all) there would be no divine provision for the preaching of the gospel. This foolish notion comes of having paid more attention to heathen Greek than to the study of the word.

### 3.—THE TRUE APOSTOLIC SUCCESSION

consists, not of divinity-grinding professionals, who

"Grind divinity of other days

Down into modern use: transform old print

To zigzag manuscript, and cheat the eyes

Of gallery critics by a thousand arts."—*Couper*.

This is true of those who claim to be successors of the apostles. But the apostles were not of this type. How then can these professional divinity grinders be their antitypes or successors! In the absence of these, "the Rev. W. D." thinks there would be no instrumentality for the proclamation of the gospel: Alas, for mankind! Why the history of the clergy has proved, that the longer they grind the "divinity of other days" the less of gospel is to be found in their grist; and the more superstitious or infidel the multitudes become! Will the protestant clergy of all the names and denominations of Christendom be pleased to inform us, who were the successors of the apostles before Luther? Will they tell us Wickliffe, Huss, Jerome of Prague? But they were only Catholics who quarrelled with the Pope. They were ignorant of the gospel; or if they understood it, so much the worse for them, seeing that they never obeyed it. It was impossible that such could be of the true apostolic succession; for they preached a gospel the apostles never heard of; and initiated sucklings into the Popish church by the blasphemous institutions of Baby-Rhantism and Episcopal Confirmation. The apostles were totally ignorant of these blasphemies. They knew nothing of the gospel and institutions accepted by catholics from Constantine to Luther; or by protestants from Luther and Calvin to our friend the teacher of Greek. The priests

and parsons, therefore, who minister in what they call "spiritual things," but in what are really "blasphemies," are all pronounced by Paul *accursed*. Hence, they can only be the accursed preachers of another gospel, and in no scriptural sense the apostolic succession. Let anyone who understands the truth inquire of them concerning the things seen and heard of Paul by his contemporaries, and such inquirer will soon discover the truth of what I testify respecting the clergy of our day.

My proposition is that *no man can be a successor of the apostles who hath not himself believed and obeyed the gospel of the kingdom; and who doth not teach the same things as they taught*. He only in the generations follows them successively in their work who teaches others the truth exhibited by them. This is evidently the principle of succession laid down by Paul, in saying to Timothy "*the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also,*"—(2 Tim. ii. 2.) The Rev. W. D. is not of this category. He is not a faithful man; for no faithful man would first put a falsehood into Christ's mouth, and then reason from it in proof of Christ's co-working with catholic priests and protestant parsons to the end of the world. And though he may be able to teach others Greek, he is clearly inapt to the teaching of the truth as it is in Jesus.

If the Rev. W. D. cannot interpret Paul and Christ better, or more faithfully represent their sayings, than he has mine in *Elpis Israel*, I am fully justified in saying that he is neither a faithful man nor apt to teach; and therefore, no constituent of a succession divinely authorized to say, "come, and take the water of life freely;"—(Rev. xxii. 17.)

Paul saith "the ecclesia of the living God is the pillar and firm support of the truth." What are styled "the churches" and "the church" by professors and non-professors, are not the ecclesia of the Deity: they are not therefore, "the pillar and support of the truth." The ecclesia is an association of individuals, who having received an invitation to God's kingdom and glory, have accepted it, in being immersed "into the Name of the Father, and of the Son, and of the Holy Spirit." Being thus called out from among the Gentiles, it is Scripturally styled *ecclesia*—the body of Christ's Brethren, joint heirs with him of God's kingdom and glory. This, the One Body, is the true and only apostolic succession; the divinely provided instrumentality for the proclamation of the gospel, in all the generations, from "the end of the age," to the appearing of Christ again in the day of his power." All societies called churches, beyond the pale of the ecclesia, are nothing else than "synagogues of Satan," whose orders "say they are apostles, but are not; having been found liars by brethren of the Ephesian type—Rev.

ii. 2; and had these spurious apostles reigned in past ages, without the antagonism and active opposition of the "faithful men" of the ecclesia of the living God, "*able to teach others*" the Pauline gospel, "the truth as it is in Jesus" would have been as non-existent in all the world, as it is now at the Royal Chapel at Windsor, the St. Peter's of the Seven Hills, or in all the "Names and Denominations of Christendom," apocalyptically styled "Names of Blasphemy," and "Harlots and Abominations of the earth."—(Rom. xvii. 3, 5.) "The Christadelphians," of whom our divine friend and teacher of Greek, does not seem to think much, are the last of the generations of the ecclesia of the Living God, in its conflict with the Laodicean apostasy in Romish and Protestant manifestation. The Christadelphian body contains within its pale "faithful men who are able to teach others" the doctrine of the Old and New Testaments. Like as it was in the apostolic ecclesia, there may be within its pale "unreasonable and wicked men"—men of "good words and fair speeches, whereby they deceive the hearts of the simple;" but then, these do not give character to a body, any more than a few rotten teeth determine the corporeal soundness of an individual. All genuine Christians who breathe the breath of life, are of this body, although they may not have heard of the name "*Christadelphian*;" nevertheless, they cannot be genuine Christians and be ignorant of the thing imported by the word. Can such a Christian be adduced who is yet ignorant that he has the high honour of being a son of the Lord God Almighty, and therefore a *brother of Jesus Christ*? This is the import of the Anglicized Greek name *Christadelphian*. Our divine friend, the teacher of Greek, will therefore perceive that Christadelphians are not of recent appearance in the world. On the contrary, they were coeval with the apostles. The apostles themselves were Christadelphians before "they were called Christians at Antioch." Hence, the Lord Jesus said, in effect, that he would be with Christadelphians to the end of the age. And has he not been with them ever since? Yea, verily; their living and active, and anti-clerical existence in this cloudy and dark day, is a demonstration of it in fact. The earnest and faithful men of the Christadelphian body, who walk not after the flesh, are the true apostolic succession in this the nineteenth century generation of it. "Christ dwells in their hearts by faith" (Eph. iii. 17)—by an intelligent belief of the truth concerning him who is THE TRUTH—therefore they know that Christ is "with them;" and being with them, they are not afraid to do battle with the false apostles of the apostacy, with all their tail of Beast and Image-worshippers; and with all the teachers of Chinese, Icelandic, and Greek, who may figure in the coccygeal extremity thereof. They can do all things

necessary to be done in this war through the spirit, which is the spirit that strength-neth them.—(Phil. iv. 13; 1 John v. 6.) The testimony which they bear is the last effort of the ecclesia of the Deity—the last warning voice before the epiphany of Christ. As for the clergy, their case is hopeless. They cannot believe, because they seek not the honour that cometh from God *only*.—(John v. 44); the goats whom they lead into the ditch, even “the last ditch,” cannot believe, because they are not of Christ’s sheep—(Jno. x. 26); his sheep know his voice, and a stranger will they not follow.—(v. 4.) This voice is the truth. The clerical hirelings, and those who pay them to prophesy smooth things to them, have no ears; that is, they are deaf to his voice, because they are not of God.—(John viii. 47.) Christ gives eternal life to as many as the Father has given him, and to no more.—(John xvii. 2.) The clergy and their co-worshippers of the beast are not included in this divine donation, because there hath not been written from the foundation of the world in the Lamb’s book of life the names of such,—(Rev. xiii. 8; xxi. 27.) The names of those that have been inscribed there, are of those who know the Father, the only true God, and Jesus Christ whom he sent,—(Jno. xvii. 3); or as Paul expresses it, “who know God, and obey the gospel of our Lord Jesus Christ,”—(2 Thess. i. 8); all not of this class are workers of abomination, lovers and inventors of lies,—(Rev. xxi. 27; xxii. 15); and for such, the lake of fire burning with brimstone, will be kindled when judgment shall be given, and executed by the saints: woe betide the clergy then!—(Rev. xx. 15; xix. 20; Dan. vii. 22.)

After saying so much as this upon the true apostolic succession, in which, I trust, it is plain as the bright shining of the sun, that the clergy, whether State or Dissenting have neither part nor lot; and that in making promise to his Christadelphian apostles, he made no promise to them, I hope I have succeeded in removing the Rev. W. D.’s *insuperable perplexity* which bars his reception of *Elpis Israel*, supposing that every word and thought in it were right, or appeared so, in other respects.

#### 4.—THE RICH MAN AND LAZARUS.

I am not going into the exposition of this parable now; but, as our friend, the teacher of Greek, has referred to it, I will just make a remark on the subject in passing. It evidently represents the rich man in torment; and Lazarus in *contemporary* enjoyment of good things, by which he is comforted. Let the reader notice this contemporaneousness of reward and tormentation. Now, I would inquire, When are the righteous rewarded? I ask this, because when the time of their reward is, then also must be the time of the wicked’s punishment. In answer to my question the clergy say that the righteous

are rewarded at the instant of the separation of the immortal soul from the mortal body—“the souls of believers at death do immediately pass into glory.” This is the form of words in which they give utterance to one of the lies of their father the devil. Well, this is what the devil says; but what saith the Christ, whose mission it is to destroy the devil and his ministers who preach the lies he has invented?—(Heb. ii. 14; 1 John iii. 8.) Let us hear him: “The Son of Man shall come in the glory of his Father with his angels, and THEN he shall reward *every man* according to his works.”—(Matt. xvi. 27.) And again he says, “thou shalt be recompensed in the resurrection of the just.”—(Luke xiv. 14.) What a different answer is this to my question! Which, as an inquirer after truth, am I to believe, the devil and his clergy, or Christ? Let the devil and his divinity grinders be tumbled into the last ditch, with all teachers of Greek who endorse them, I will believe the words of Jesus, come what may! He teaches that men are to be rewarded according to their works, when he comes and raises them from the dead. This being incontrovertibly true, it follows that between death and resurrection, men are neither “comforted” nor “tormented.” This being inevitable, the parable of the rich man and Lazarus doth NOT represent the relation of things subsisting,—being the righteous and the wicked in a state between death and resurrection. This is certain, and he that affirms the contrary is of his father the devil; who, when he uttereth a lie, gives expression to his own; “for he is a liar, and the father of it.”

No one contends that the parable represents the torment of the rich and the comfort of the poor before death. The devil and his angels, though fools enough for almost anything, have not been fools enough to affirm this. If, then, the parable does not represent the relative situation of the rich wicked and poor saints, in respect of adjudicated reward and punishment before death, nor between death and resurrection, it must be evident to all but the devil and his angels, whose blindness is too intense for the light of revelation and reason to penetrate, that the parable is a shadowy representation of the reality that will obtain in regard to the rich-man class and the Lazarus class, *AFTER the resurrection of the two classes from the death state.*

I do not know, however, if I have not given the devil and his angels credit for less folly than they are entitled to, in saying that they have not been fools enough to affirm this. Universalists profess to believe the scriptures; yet they teach that all men will be saved; and that all the punishment there is for sin is *before death*. Their interpretation, therefore, of the parable can only find its supposed realities in the present state of existence! The devil and his friends, then, are fools enough for anything!



But another question suggests itself here, in connection with this contemporaneous comforting of Lazarus and tormenting of the rich man after resurrection, namely, *where are the said comforting and tormenting to be developed?* I ask this question, first of Satan's transformed ministers of righteousness (2 Cor. xi, 15), and of all teachers of Greek or Esquimaux, who sympathize doctrinally with them. Come ye, who style yourselves "the ambassadors of Jesus Christ," tell us where the righteous are comforted and the wicked contemporaneously tormented?—

Here comes the Rev. Mr. Theological Buck, who testifies that "Hell is the place of divine punishment *after death*." The ancients supposed it was a region of fire near the centre of the earth. Mr. Swindon endeavoured to prove that it is seated in the sun. According to Mr. Whiston, the comets are so many hells, appointed in their orbits alternately, and carry the damned to the confines of the sun, there to be scorched by its violent heat; and then, to return with them beyond the orb of Saturn, there to starve them in those cold and dismal regions.

According to this, the place of torment is *up* in the sun and *down* in the centre of the earth; and, as the parable shows, that Abraham, Lazarus, and the rich Jew are all within sectional distance, the place of comfort, or heaven, must be in the "cold and dismal regions," or in scorching heat, alternately, as well! But here is Dr. Watts: let us ask him about the ups and downs. Where, Doctor, do the "never-dying souls" of those rich Jews and Gentiles go to *who neglect to hear Moses and the prophets?* Hear him!

"Devils plunge them *down* to hell,  
In infinite despair!"

*Down* it is then, and not *up* into hell; and upon our former hypothesis, it ought to be *down* into heaven also! Ah! just in the nick of time, here comes that fire and brimstone expositor of divine mercy and philanthropy, "the Rev. C. H. Spurgeon."

"Who thinks no word can please the  
Lord,  
Unless it smell of sulphur;"

What dost thou testify? Hear him! "When the poor soul shall find *itself* in the hands of angry fiends, it shall seem in that first moment as though *it* had been athirst for a thousand years. What will be *his* surprise. 'And am I,' he will say, 'really here? I was in the streets of London but a moment ago; I was singing a song but an instant, and am I in hell!' The place of torment then, cannot be far off, seeing that *musneuter* 'never-dying souls' can pass from a London dance-house into hell in a moment of time! Hell must be very near the Spurgeon Tabernacle, at all events; so that from thence it may be truly said

Est facile descensus Averno!

But, after all said, it is evident that these gentlemen in black, who say that they have been "called and sent of God as Aaron was," to guide the blind into the way of truth and righteousness, know nothing at all about the matter. The clergy of the nineteenth century know no more about the locality of heaven and hell, or the nature of the rewards and punishments to be meted out there, than the old pagans of the first century, or the successors of these, the worshippers of the beast and his image in the intensest night of the middle ages. One of their number, the celebrated Dr. Doddridge, observes concerning the locality of the place of torment, "We must here confess our ignorance; and shall be much better employed in studying how we may avoid this place of horror, than in labouring to discover where it is." Taking the Doctor then for their mouth, we may safely say that Satan's ministers "give it up,"—they can't tell where it is! Of course also they are equally ignorant of the locality of heaven, the place of Lazarus's comfort and Abraham's enjoyment; for according to the parable, heaven and hell are within speaking distance! indeed, clerical tradition allows no locality for "the saints' secure abode;" for Dr. Watts, the poetic and pious laureate of the Dissenting section of the apostasy, sings that it is "Beyond the bounds of time and space." If they assign *their* heaven to such an incomprehensible locality, *their* hell must be parabolically within hail. I feel embarrassed in speech in asking where a thing is "beyond the bounds of space." "Beyond the bounds of space" is certainly *nowhere*; and that which is nowhere is *nothing*. This is then the logical answer to the question in view of clerical teaching. The clerical heaven and hell are nowhere, and therefore nothing. They are a mere fiction, borrowed from the mythology of the pagans, not one whit improved since the catastrophe of the Red Sea.

Seeing then that we can get no information from the devil and his angels, we will now put our question to the holy Prophets and Apostles. *Where*, O ye faithful and infallible exponents of the truth, are the rich despisers of your testimonies to be tormented; and your righteous brethren to be contemporaneously comforted in the presence of Abraham, after resurrection? Hear them! "the righteous shall be recompensed **IN THE EARTH**; *much more*, the wicked and the sinner." The righteous, the wicked, and the sinner, then, receive according to their lifetime developments, their reward or punishment upon the surface of their mother earth. Again, "the upright shall dwell in the earth, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." The cutting off and the rooting out are the torment of the wicked in the earth, the result of which is the transfer of the earth to those

who are comforted.—(Prov. xi. 31 ; ii. 21, 22.)

Again, "the righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily, there is a reward for the righteous; verily, there is Elohim judging in the earth."—(Psalm lviii. 10, 11.) To the righteous it is said, "when the wicked are cut off thou shalt see it;" and "ye shall tread down the wicked; for they shall be ashes under the soles of thy feet, in the day that I shall do, saith Yahweh Tz'vaoth."—(Mal. iv. 3.) Will not the righteous and the wicked then be within speaking distance? When the wicked are being cut off, rooted out, and trodden under foot, as burnt ashes are trodden, will they not then lift up their eyes in the now invisible future, being in torments? This is a work to be done after the advent of Christ, and after the resurrection, and the judgment, that begins at the house of God. The wicked cannot be judicially tormented until then; because the spirit is the tormenting power through the saints when judgment is given to them. They must therefore come into existence by resurrection first; and the one-talent class separated from among them. The five and two-talent class represented by Lazarus, will then be comforted in Abraham's bosom—in other words, sitting down with them and the prophets in the kingdom of God; while the workers of iniquity who will see it—represented by the rich Jew—weeping and gnashing their teeth—will be thrust out into the aion-fire, prepared for the devil and his angels.—(Luke xiii. 28; Matt. xxv. 41.)

The rich Jew-workers of iniquity raised from the dead are "thrust out" of one country of the earth into another. They are "thrust out" of the territory of the kingdom of God, where they had once spread themselves as a green bay tree, and are commanded by the King to "depart" from his presence into that section of the earth still occupied by the devil and his angels. Daniel's Fourth Beast, styled by John of Patmos, "the Dragon, the Old Serpent, which is surnamed the Devil and the Satan;" of which devil and Satan power, the clergy of all the names and denominations are the blasphemous and untruthful element. They are thrust out to wander as condemned exiles among the nations of Greek and Latin Europe, whose body politic is to be "slain and given to the burning flame." This is the *kolasin aionion* into which they "go away."—(Matt. xxv. 46.) I agree with our friend the teacher of Greek, that this is "a subject of awful significance," especially to him and all others who "speak lies in the name of the Lord."—(Zech. xiii. 3.)

##### 5.—"SPIRITS IN PRISON."

Before I bid adieu to the "Rev. W. D.," it seems necessary to say a word or two in explanation of this phrase. Alluding

to the text in which it occurs, he says: "this passage is so mysterious that I believe only God understands it;" yet he thinks we are bound to explain to him what such phrases mean, worded as they are in antagonism to the other phrases of "sleep." Very well; but seeing that he confessedly knows nothing at all about it, how will it be possible for him to determine whether my exposition be scripturally correct? Pagan Greek will not help him; "to the law and to the testimony" this is our only resort.

"Christ put to death as to flesh, but made alive as to the Spirit, by which (*spirit*) he went and preached to the spirits in prison, formerly disobedient, when, once for all, the long-suffering of the Deity waited, in the days of Noah, while the ark was being built, &c.—(1 Pet. iii. 19.) In this passage, there are two things, the flesh that was put to death, and the Spirit that restored it to life. This same Spirit was in the prophets (1 Pet. i. 2; Neh. ix. 30;) in Noah, Abraham, (Ps. cv. 15) Moses, and the rest in Jesus and the apostles; and by it, the Eternal Father testified and made proclamation to the disobedient antediluvians, to the Egyptians, to the Israelites, and, last of all, to the Gentiles of the Roman earth. When they were preached to by the Spirit, they were not "*spirits in prison*," but *spirits at large*—disobedient spirits, like the ecclesiastical world-rulers of the darkness of this *aion*, whose class Paul denominates "the spiritual (*or spirits*) of the wickedness in the heavenlies," or official high places of society. Let our friend, the teacher of Greek, consult this text in the original, and he will come to know what are spirits not yet in prison.—(Eph. vi. 12.) In Paul's day, the spirits the Spirit preached to through him and others, were the rulers of the Jews, secular and sacerdotal; and the governors, pro-consuls, kings, and priests of the pagan world; all now dead spirits, or spirits in the pit, or prison, "where no water is;" and from which some of them will never come forth.—(Zech. ix. 11; Isaiah xxvi. 14.) The spirits in our day to whom the Spirit hath not preached as of old time, are the world-rulers in church and state—the blind-leaders of the blind peoples into the ditch. The spirits before the flood, and the spirits in all ages and generations since, who cause the people to err, are their leaders—(Isaiah ix. 16.) The spirits, or spirituals, while Noah was building the ark, and while the Spirit that was after-

wards in Jesus, was preaching or testifying through him, were those giants in iniquity that "had corrupted God's way upon the earth."—(Gen. vi. 11, 12; 4:) they were the leaders of this antediluvian apostasy; as the Catholic and Protestant spirituals of the "Names of Blasphemy," of which the modern Gentile body politic is full (Rev. xvii, 3), are the leading spirits of the Laodicean apostasy, who are to be bound, and cast into the abyss, and shut up there by the archangel of judgment, when he smites the nations with the rod of his mouth, and shall slay the wicked with the breath of his lips.—(1 Thess. iv. 16; 2 Epist. i. 7; ii. 8; Rev. xx. 1; xix. 15; Isaiah xxi. 4.) When this judgment is fully executed, the clerical corrupters of "God's way upon the earth," our modern devil and his angels, will then be "spirits in prison," as were their antediluvian predecessors in wickedness and disobedience, at the time when Peter wrote; and as they still are to this day.

But, why did the apostle of the circumcision introduce this supposed incomprehensible and mysterious passage into his epistle? For a very obvious and simple reason. The end of the power of the spirits who were persecuting the faithful was at hand. James, who wrote about the same time, says "the presence of the Lord hath arrived: the judge standeth before the doors."—v. 7-9; and Paul, who wrote both of the presence of Christ against Jerusalem, and of his epiphany to destroy the power and kingdom of the devil-clergy, in all his epistles speaks of these widely-different crises, though in such a way, that the unlearned and unstable progenitors of the reverend classical spirits of our age, who knew more of Greek than of the gospel, wrested what he wrote to their own destruction.—(2 Pet. iii. 16.) Paul, I say, said, in Phil. iv. 5, "the Lord is near;" and John also said "My little children, it is the last hour." The time had arrived referred to by Jesus in Matt. x. 23: "the End of the Age," the *sunteleia*, or co-end of the Mosaic body politic, (then become a carcass;) and of the apostles' mission to Israel.

In forewarning the faithful of the judgment coming upon the spirits who were plotting his death, and whom he styles "serpents," "vipers," "murderers," and "hypocrites," Jesus told them that "as the days of Noah" so shall also the presence (*parousia*) of the Son of Man be." The day and the hour the Father had not revealed; but the times of Noah's

contemporary spirits were given as a sign that would find its counterpart in the scoffing disobedience, recklessness, and revelry of the spirits, who were to be arrested in their criminal career, and shut up in the prison-house of the dead, by the eagle-host given to the little horn of the goat against the daily.—(Dan. viii. 11, 12; Matt. xxiv. 15.) Peter, as a faithful apostle, wrote his two letters to stir up the pure minds of his brethren on the subject of the impending vengeance, and to remind them of the signs given of the approaching end. In the execution of this purpose, he called their attention to the times of Noah, the fate of whose contemporary spirits would soon be the fate of those spirits among themselves, who had privily brought in heresies of destruction, denying the Lord that bought them, and, by reason of whom, the way of the truth was blasphemed.—(2 Epist. ii. 1, 2.)

Lastly, that "*spirits*" signifies false teachers, false prophets, or living flesh-and-blood deceivers of that ilk, is manifest from 1 John, iv. 1. "Beloved," saith he, "believe not every spirit (*pneuma*), but scrutinize the spirits (*ta pneumata*) whether he is (*esti*) of the Deity; for many false prophets have gone out into the world." "They went out from us," saith he, "but they were not of us." These false-teaching spirits, he says, were "of the world: on account of this, they speak of the world, and the world heareth them." They were ungodly professors of christianity, which they pretended to teach, but of the principles of which they were totally ignorant. They were worldly men, of polite address and oily speech; for "with good words and fair speeches they deceived the hearts of the simple," "led captive silly women laden with sins;" turned the affections of their victims from the apostles to themselves; and, in the garb of sheep, they subverted whole houses, ravening upon their prey. These spirits were what ecclesiastics now style "the Fathers." True, they were the fathers. They were the fathers of the apostasy! They laid the foundation of the kingdom of the clergy, commonly styled "the church" by the worshippers of the beast. They developed the mystery of iniquity into that system of blasphemy, which has grown so great and wide-spreading, that, like the tree of Babylon, (Dan. iv. 11, 22) its dominion overshadows the world. The spirits of John's "last hour" were known to the faithful by the infallible characteristic given, namely,

that "*the world heareth them.*" This has been the characteristic of the same kind of spirits from "the end of the *aton*" to the day in which we live—"they are of the world, therefore speak they of the world, and the world heareth them;" the world is their father; they are educated in the precepts and principles of the world; in their ministrations, they speak the lying vanities and unprofitable things the world approves; and the world having no controversy with them, gives them its ears, and pays them exuberantly for the deception practised upon it! What wicked spirits these must be that are in high favour with an "evil world," to escape from which, cost the life of the Son of God, "who gave himself for our sins, that he might deliver us from this present evil world."—(Gal. i. 4.) Therefore, "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—(1 John ii. 15.) Scrutinize these displeasing spirits by the word, and their true character may easily be discerned. "If I yet pleased men, I should not be the servant of Christ," says Paul. This is condemnatory of all the world's spirits, who minister to it in that which it highly esteems. But the Lord Jesus testifies against the world that hates him, saying, "that which is highly esteemed among men is abomination in the sight of God."—(Luke xvi. 15; John xv. 18.)

If we scrutinize the spirits by the light of these principles, we cannot fail to see the true character of the Catholic and Protestant ecclesiastical orders; and that it is no slander to style them the angels of the devil and ministers of Satan. It would be blasphemy of God's name and tabernacle (Rev. xiii. 6) to style such spirits "successors of the apostles," "ambassadors of Jesus Christ," "the called and sent of God," and "ministers of the gospel." The spirits of our day are the clerical orders, as yet unwhipped, of divine justice. They are like the frogs and flies of Egypt, which insinuate themselves wherever there is something to be plagued in house, field, or village. Where their influence is strongest, there the popular darkness is most intense, and the least penetrable by the truth. Men call Brigham Young, the Mormon Prophet, an impostor, and so the creature is. But why is this Utah "spirit" so styled? Because he is not what he pro-

fesses to be. A very good reason this; and, for the same reason, the Pope and his clergy, the English, Irish, and Scotch state clergy, and the Dissenting orders of Britain and America, are all impostors. They are not successors of the apostles, because they do not hear the apostles; they are not the ambassadors of Christ, because he has not accredited them, and they have no credentials to show; neither are they the called of God, because they never heard his voice; and they are not the ministers of the gospel, because they know not what it is. Such are the clergy of our day—mere impostors—spirits who sport themselves with their own deceivings, and beguile their victims from the simplicity which is in Christ.

And now, what more can I say or do for "the Rev. W. D," whoever he may be, than is already written? Some of his words are good and his speeches fair. If one could only believe that they were the honest expressions of his inward man, we might have hoped that he would learn to obey the truth. He appeals to the knowledge of brother Boshier, in evidence of his willingness to sacrifice *anything* in order to be found acceptable at Christ's coming. He may have changed his denomination in the action of baptism, and now be occupying a less popular pulpit than before; but, in this, there is no taking up the cross and following Christ. Will he put off the clergyman, come out from among the unclean, be obedient to the apostolic faith, cease to be a hireling, work at some honest calling for support, and be conducted with the despised? He will find some real sacrifice in this, especially for a professional. I should rejoice to celebrate such a miracle, for it is almost a miracle for a clergyman to obey the truth.

#### 6.—VISITED BY SPIRITS.

A few weeks ago, I was visited by two respectably-dressed "spirits," who reported themselves from that cavern of the vasty deep, familiarly known in this country as "the Hub of the Universe." Outside barbarians call it Boston; a great city of transcendental wisdom and intelligence, in its own conceit. In this mighty centre of radiant and progressive imaginations, the spirits reign in all the glory of high thoughts, which exalt themselves against the knowledge of God. It is the head centre of the formalism, superstition, atheism, and fanaticism of the model republic, whose festering and teeming exudations generate swarms of blas-

pheming spirits, who as richly deserve imprisonment in the invisible, in Hades or Sheol, as did the like disobedient spirits, who vexed the righteous souls of Noah, Lot, and the apostles. From this hold of the unclean, the aforesaid spirits sallied forth to visit me. One of them seemed to be a dumb spirit; the other talkative overmuch, and mouth for the occasion. They enquired if I knew who Israel was? I replied, that it would be strange if I did not, after studying the Scriptures so many years. He then descended upon me with an avalanche of words about Ephraim, and Manasseh, Celts, Tentons, Irish, Dutch, Scandinavians, and this great nation of America! I begged him to reduce what he was aiming to impress upon me, to a proposition of the smallest possible dimensions. When put into shape, it amounted to this: that the Teutonic tribes of Germany, and the Scandinavian and Celt tribes of the North of Europe, were the descendants of Ephraim and Manasseh, which tribe, namely, the English, Scotch, Irish, Welsh, Germans, and so forth, having emigrated to North America, had been made a great nation, by God, in fulfilment of promises to Israel; and that, consequently, the United States were the republic of the lost tribes!

The next thing I wanted to know was, what scriptural proof existed for such an assertion. This question was embarrassing; and as none was forthcoming, I told him I did not believe a word of it; but suppose it were all true, what practical benefit was there to be derived from knowing it? "Why," said he, "would you not be very much gratified in knowing that you are what you have very much the appearance of—a Jew?" "Not at all; for the word teaches me that 'he is not the Jew who is one outwardly;' that 'they are not all Israel who are of Israel;' and that 'the flesh profits nothing.'" I was satisfied with being a Jew inwardly through the obedience of faith, and was not at all interested to know through what tribe of savages I had descended from the first man.

He then asked me if I was aware that Elijah, the prophet, had appeared in Israel—that is, in the great American nation? "Some years ago, a Millerite named Snow placarded himself on the walls of New York as Elijah the prophet; and now advertises himself in the *New York Herald* as the 'the Messenger of God.' Then there is George Muller,

of Bristol, to whom, according to his own account, the Lord has given some two millions of dollars worth of mammon's filthy lucre, in answer to the prayers of himself and other pious but disobedient spirits not yet 'in prison.' The people of his palace proclaim him to visitors as 'the Elijah of the Nineteenth Century!' And now you announce to me a third Elijah! Which of the three is the veritable 'Simon Pure?' "Oh!" said he, "Snow is an impostor." "Doubtless, and my conclusion is that they are all of that ilk." "But on the supposition," I continued, "that your Elijah is the true one, by what name is he known, that if we common folks should stumble into his presence, we may know what dignity we behold?" He seemed reluctant to answer this question; my impression was that the dumb spirit, sitting with him on the sofa, was the so-called Elijah himself. He said he was not yet publicly manifested to the ten tribes or great American nation (all things are *great* here, especially from a Boston point of view!) but he would be soon, to the astonishment of the world. He was to prepare the way for Christ, who would come forty years afterwards! He was the subject of prophecy in four places, where he was mentioned by name." "That's it. Tell me then what is his Gentile name; for it is that, I presume, you refer to." He then drew forth a pamphlet, upon the cover of which was printed the words *kol korai bammidbar*, "the voice of one crying in the wilderness."—(Isaiah xi. 3.) Putting his finger upon the middle word, he said that was his name—*Kurry*! But it was objected: "There are many Currys in the world; there is Dr. Curry, a Methodist parson, perhaps he is the man! How are we to know? Besides, the word is not *kurry*, but *ku-ray*; nor is it there a proper name." "But the best Hebrew scholars in the country and Jews fresh from Europe say it is *kurry*!" "They may; but if all the world affirmed it, so long as it is read by the Masoretic points, the world would be wrong in this, as it is in all things connected with the truth."

I now concluded it was time to bring this unprofitable interview to a close. I inquired if he had ever obeyed the gospel? "Yes!" "What, the gospel of the kingdom of God and the name of Jesus Christ, preached by Philip to the Samaritans?"—(Acts viii. 12.) "Yes; but not as you would explain it;" for like the Rev. W.D., he had read *Elpis Israel*,

when a Millerite; but though it had convinced him that there is to be a real kingdom of God upon earth, like said reverend gentleman also, he deemed it "inconclusive" upon all matters of faith and obedience, if not "pretentious" and "hombastic." "Have you been immersed?" "Yes; but I don't believe in water baptism now." "But Peter commanded Jews and Gentiles to be immersed in water?" "Yes, but he was not immersed, because Peter said so." Of course not; he had lived too long in the hub of the devil's universe, to have any respect for Peter. He was immersed to follow Christ. But he saw differently now. The great thing was to be baptized with the Spirit, which, like all other worshippers of the beast, he imagined himself to have been! "I perceive you are a disciple of George Storrs, who, some years ago, accompanied certain Millerite fanatics to one of the Long Island cemeteries to see the dead rise! He who is himself un-immersed, and become spasmodically hydrophobic when the necessity is pressed upon him, this same disobedient spirit, not yet in prison, teaches that baptism of the Spirit is the essential baptism! But this was the very reverse of Peter's argument, who, in the case of Cornelius and his friends, considered that their unquestionable baptism of spirit necessitated and justified their immersion in water! But of what authority are apostolic testimony, precedent, and reason with Gentile spirits, wise in their own conceits! There is more hope of idiots than of such. These wise descendants of Ephraim and Manasseh, in the line of the Bostonian Celts and Teutons, pronounce water baptism no part of God's system of righteousness! In preparing to enter the Jordan, Jesus had said "thus it behoves us to fulfil all righteousness;" but the American Elijah and his Mouth know better than he! They can be righteous without it; but it is a righteousness of their own which is of no account. In conclusion, I remarked, that "the secret of Jehovah was with the righteous" (*that is true*, said the dumb spirit, who had not opened his mouth before), "and I am fully satisfied that he makes use of none else in proclaiming his secrets to the world;" upon which they departed; I closed the door upon them, in the hope of never seeing them again.—(Psalm 1, 16, 17.)

#### 7.—THE TRUTH IN WORCESTER, MASS.

Some years ago, I was in Worcester, Massachusetts, lecturing on scripture

topics. There was then no Christadelphian ecclesia there. As I was speaking in Warren Hall, by permission of the Adventists who occupied it, one of their country cousins came to the city to hear me, and I suppose, to enlighten my darkness. In brief, I may say, that he astounded me by announcing the myth, that Captain William Miller, the Baptist divine, who proclaimed throughout the great American Israel, that Christ was coming to burn up the world in 1843, had been prophesied of by Isaiah!! In the evening of the same day, after I had concluded my address, which did not at all harmonize with Millerite opinion, one of the fraternity asked me if the Scriptures did not somewhere say, that there should be false prophets in the last days? I replied that there was something like it. "Well," said he, "I think you are one of them!" I smiled at the creature's impertinence, and left.

That was the day of very small things in Worcester: they are not very great now; but they have attained a magnitude not to be despised. I believe the ecclesia consists of over thirty brethren and sisters, who are a light in the midst of darkness that may be felt. They are hardworking and industrious mechanics, who support their families in comfort and respectability, and can yet find time for the study of the word, with the assistance of what the Rev. W. D. considers that pretentious, inconclusive, and bombastic book, *Elpis Israel*, and *Eureka*. They have no such spirits among them as the clergy and those who paid me a visit. Their ecclesia is not the result of divinity grinding, but of the formative power of the word understood and believed. Any one of them could put to silence the ignorance of the city parsons, if the latter could pluck up courage to encounter them. But upon this, with all their Latin, Greek, and mythology of the Pagans, the pulpit spirits of disobedience dare not venture. They who are "taught of God" are too mighty in the word for the giants of the apostasy.

#### 8.—THE WINE DEALERS OF THE APOSTASY.

The stupidity of mankind in all things pertaining to "God's way upon the earth" is astounding. The Bible has been in the Gentile world eighteen centuries, and the pulpit spirits have had nothing to do but to study it, and well paid for the labour; and yet the older the world grows, the more infidel and rickety it becomes. The Scriptures say truly that all the inhabitants of

the earth have been made drunk."—(Rev. xvii, 2.) And who are they by whom they have been intoxicated? By whom else than by the clerical spirits who are of the world, and speak of the world, and whom the world hears. There is no hope of reforming a drunkard so long as he has access to the whiskey; so there is no hope of enlightening a Gentile so long as he drinks in the bedrugged and intoxicating wine, poured out to him by the wine dealers of the apostasy, the "abomination and filthiness" of which so befuddle his intellect and obtusify his perceptions, that he mistakes the swimming in his head and his self-satisfied feelings for the operations of the spirit of God! To subject such a subject to the curative influence of the gospel, you must detach him from the corrupt and corrupting influence of the soul dealers of "the church." See Rev. xviii, 13, where, instead of "slaves," read "bodies and souls of men," as in the Greek. The dominion of the clergy over a man's mind must be broken, before he can be made whole and free by the truth.

What essential difference is there between the American "Messenger of God," Snow; the American "Elijah," Curry; the American "Prophet," Young; and the proud hierarchies of "the Church," in all parts of the world? The sleek and fat bishops of the Anglican Harlot and her Hibernian sister, who bask in the sunshine of royalty and the vanities of courts, and who proclaim themselves "Fathers in God," and imparters of the Holy Spirit by the imposition of their ungodly hands upon the empty heads of pretenders to priesthood—what essential difference is there between them and Messrs. Young, Curry, and Snow? I can see no other than that, in a worldly point of view, the bishops are more dignified and influential impostors than the others. They all pretend to be what they are not, which is the quintessence of imposition upon the credulity of mankind. I am glad to see that minister Gladstone is marshalling

his retainers against the Hibernian daughter of the Old Roman Prostitute. When he has made her disgorge her ill-gotten gains, if he will just try his hand upon those other loose women, on either side of the Tweed, he will confer a real benefit upon the country. Let him eject the lawn-sleeve gentry from the Upper House; make "the Church," (always a den of thieves and empirical hypocrites,) restore to the people the countless millions they have been robbed of in tithes, rates, and other revenues; reduce the whole hierarchy to a company of peripatetic philosophers, whose merit shall be the only legitimate claim upon the pockets of the people; having spoiled them, divide the spoil between the support and education of the helpless and the children of the poor; and many other things he might do, if he were fully up to the character and necessity of the times. But after all, Mr. Gladstone and his tail are a mere scouting party, in advance of the grand army of the faith. He may harass the enemy, but he and his friend Bright have neither knowledge, wisdom, nor power enough, to rectify the evils which oppress the people. Reformers need themselves to be reformed.

While, then, these men are sapping and mining the Harlots' outworks, it is our mission to enter their citadel, sword in hand—the sword of the Spirit—and behead the garrison in its stronghold: the ignorance of the people. Dispel this by the light of the word; show them the true aspects of the social system in the sight of God, who seeth not as man seeth; teach them to call things by their scripture names, which are always right and proper, and you will develop a people in Britain, who, though they will not be able to destroy the apostasy, will be the torment of its spirits, and a crown of rejoicing in the presence of the Lord.

Jan. 1st, 1869. JOHN THOMAS.

## VISIT TO LONDON, SCARBOROUGH, WHITBY & LEEDS.

ON Monday, December 28th, the Editor left Birmingham, on a visit to the four places above-mentioned, with the object of co-operating with others in the work of upholding a testimony for the truth, in the

particular generation in which we live, and thus aiding the gospel in the mission associated with it when, in the hands of a different instrumentality, it was the power of God unto salvation to every one that

believeth." This work is the best in which mortal man can engage. Professors of the truth, who urge technical objections against it on the ground that there is no apostolic delegation in the present day, are insincere or inconsistent. They must be one or other of the two. They either do not really believe that the gospel will save the believer of it, or if they do, they suffer fleshly interests, in some way, to come between their conviction and the action which would logically spring from that conviction. Their objection can only mean one or two things; either that the gospel has no power to do the work allotted to it, during the as yet unexpired times of the Gentiles, or that that work—the taking out of a people for the name of Christ—is not worth their while. No truly sane individual can take either ground, if he knows the facts. "If any man be ignorant, let him be ignorant."—(1 Cor. xiv. 38.) Was it Paul, or the gospel preached by Paul, that saved those who heard him? There is only one answer to this question. Paul refuses to acknowledge participation in the result, except instrumentally. His words are: "Who, then, is Paul, and who is Apollos, but ministers *by whom ye BELIEVED?*" The great matter is the inducement of BELIEF in the promises of God as systematized in the gospel. Does it matter by whose instrumentality this belief is induced? What if one man heard the gospel at the mouth of Paul, and another, at the mouth of the man who heard Paul, and a third, from a letter written by one who had got it by mixing up with an ecclesia; is there any difference in the power of the gospel received to save each? If they all received, believed, and obeyed the gospel, will they not all be saved? however it was that they managed to hear and understand the gospel? Is it not the fact of the gospel believed and not the fact of a particular instrumentality of belief that will form the groundwork of a believer's acceptance? Can there be a doubt as to the answer? And if the instrumentality is a matter of indifference, shall anyone maintain that the power of the gospel to save is weakened by the lapse of time? If the gospel was the power of God unto salvation in the first century, is it less so in the nineteenth? If the spoken words of Paul were effectual to the enlightenment of Greeks and Romans

unto salvation, are the written words of Paul powerless with Britishers and Americans, when they are understood? There is only one true answer to these questions, and that is, that the gospel is as much the power of God unto salvation now, as it was in the days of Paul. The power of attracting men's attention to it and lodging it in their convictions is nothing now compared to what it was in the days of attested apostolic proclamation: but its power to justify men in the sight of God, and make them heirs of eternal life, is in no ways diminished. Jesus Christ is the same yesterday, to-day, and for ever,—(Heb. xiii. 8). God's institutions are unchangeable till he changes them; and we know he has not changed the dispensation of the gospel towards the Gentiles to take out of them a people for His name. The invitation which took the shape of an apostolic embassy in the first century of "the christian era," is still open to all the world. The edict "He that believeth and is baptized shall be saved," is still unrepealed. All we have to do is to lay hold of the glorious provision with as much freedom and assurance as if we heard it from the lips of Jesus himself. He could say no more if he were present on earth now. Our duty is to believe his words, make use of them ourselves and call men's attention to them.

This being incontrovertible, what is the position of any man disparaging the work as unauthorised and uncalled for? He is convicted of blindness or faithlessness. Either he does not believe he can be saved himself, or (believing he himself may be saved) he is insensible to the position to which the gospel has called him as a servant and fellow worker with Christ, in the great (though obscure) work which Christ has in progress, viz., the creation by the truth, from Gentile chaos, of a people who shall be to his praise and glory in the day of his exaltation. Either he is not convinced of the reality of the truth, or else while theoretically persuaded of it, he is too much a slave to the interests of the flesh to realise any degree of earnestness in relation to the glorious things unseen, which the truth reveals to the eye of faith that staggers not at the promises of God. Putting it in the mildest form, he is an unwise counsellor. Because there is no apostolic power on the side of the gospel, he would dissuade us from the use of the little power we have. The



brethren of Christ have only one answer to his sophistry; and that is to be found in words addressed to a man of very "good" intention: "Get thee hence, Satan: thou savourest not the things that be of God, but the things that be of men."

A peculiarity with the class of objectors in question, is that they greatly savour the things that be of men. One such will praise activity in any direction but the truth. Political reform, temperance, education, science, art, or any other of the legion devices by which dying and God-disowning man seeks to patch up his misery, are in high favour with him. He almost worship's devotion in this channel. He will occasionally be found at the shrine of the gods who have made themselves a name in connection with these. He joins the Ephesian cry, helps to swell the cloud of incense which at public meetings, in newspapers, and in "society" ascends to the little heaven of the Gentile gods. Poor man! he sadly feels the social disgrace of this Jewish craze about the kingdom of David to be restored, and the advent of the Son of David. He likes respectability. In connection with the world's various hobbies, he can earn it: politics, learning, or "philanthropy" affords scope for the sort of doings that beget acceptability with the world. The truth has the opposite effect; it makes a man a pilgrim in society. The restoration of Israel sounds vulgar at a conversazione; the coming of the Lord is a fanatical proposition in the lecture theatre of a scientific institution; eternal life burns with invisible light on a political platform; active identity with these "religious crotchets" is an awkward thing for a man who, like Lot's wife, relishes community with the affairs of Sodom. It is apt to spoil the flavour of his respectability. The idea of confessing Christ before men never enters his head; he leaves that to the "claptrap enthusiast," as he sneeringly designates every man who is bent upon making his adherence to Christ a practical matter. He believes the truth in theory, but his belief has taken no lodgment in his heart. It does not affect the shape or colour of his life. His belief does not amount to full assurance of faith. It is a mere matter of "opinion" with him, and opinion is not strong enough to overcome the love of the world. He has a distaste for the truth in that positive form which isolates from gentility, and brings one into collision with

the prejudices, institutions and movements of respectable neighbours and connections: and to screen his utter heartlessness in the matter, he invents a theory that there is no authority in the present day for preaching the gospel, and that any activity on behalf of the truth is unwarranted, evil, and presumptuous! Such a theory may soothe his feelings, but it does not mask his practical treachery from those who have learnt to prize the things that are of God above the concerns of present existence. Nor does it screen him from the effects of his self-convicted inconsistency. He stands before his neighbours as a man who knows the gospel, but denies its power to save him; or who thinks the gospel will save him, but nobody else; or who believes that it will save men and promote the honour of Christ; but that these objects are not to be placed on a level with the hobbies of respectable sinners, or his own private comfort and aggrandisement! In either case, he is a man to be opposed by might and main, by all who appreciate the service of Christ, and are in love with the mighty destiny which Jesus has made contingent on present faithfulness and activity in small things. The men and women whose hearts have been warmed by the glorious rays of the Sun of Righteousness, and whose mental vision has been illuminated with the splendour of Israel's covenanted glories, will not suffer his miasmatic influence to arrest their hands in the only glorious work there is for poor mortals in this benighted century of Gentile domination. They see the light; they rejoice in the light; they strive to walk in the light; and they will to the end practise the duty of beckoning others from darkness to light, thus obeying the last injunction of Christ to his servants "Let him that heareth, say Come;" and endeavouring to turn to some profitable account the otherwise vain life which all men in Adam are destined to live. On this principle alone (leaving the Laodicean professor to the comfort of his indolent, cold, carnal, devilish doctrine) can any man hope to participate in the age of light, which, in the mercy of God, is destined to supersede the present dispensation of deep darkness.

Animated by this spirit, the brethren and sisters, in divers places, are bestirring themselves to present the truth in their several localities, availing themselves of every instrumentality which may come within their reach. London, Scarborough, and Whitby are

illustrations at present to the point. In the Metropolis, there is a good prospect that the efforts put forth will be crowned with success. A second visit to London so early after August last, might appear to be giving undue attention to one place, but when the size and nature of the field are considered, this view will give place to the conviction that it cannot receive too much attention. Three millions of a population, embracing the most intelligent, devout, and independent class of men to be found anywhere in the world, are worthy of some attention. Nothing was done publicly for the truth in London till August last. As explained at the time, the size of the place discouraged the idea of such an attempt, but the experiment last August, has broken the ice, and opened up a prospect which is full of promise. About eight persons have become obedient as the fruits of a first endeavour. The particulars as to some of these will be found in the London intelligence for the present month. There are others enquiring, and some "not far from the kingdom of God."

The season of the present visit was inopportune as regards getting the public ear. The Christmas week in London is of all weeks in the year, the one least likely for obtaining the public attention, especially to the (generally-considered) dry and uninteresting subjects presented in Christadelphian lectures. The choice, however, between Christmas week and (at this time) none, left no alternative but the sensible decision to make the best of a small opportunity. Another drawback had to be encountered in the place selected for the delivery of the lectures. From the desire of the brethren to have the lectures in the neighbourhood of the meeting place, (Crowndale Hall), so that any interest created might be more easily followed up at the regular meetings, they made choice of a new place in Camden Road, which had only been opened to the public a few days, and with which therefore the public were unacquainted. These two circumstances, with the unpopular nature of the placarded announcements, conspired to limit the dimensions of the audience to a point considerably below those realised on the last occasion. Those who attended, however, were apparently of the intelligent and earnest class, and their number increased each night. The brethren were of opinion that the effort was more successful than the first as regards the actual work of arresting the attention of good and honest-hearted people. Brother Boshier presided at all the seven lecture meetings that were held. The last two were held at the meeting place, with the object of familiarising interested strangers with the locality, in the hope of future attendance.

On the Saturday evening, a tea meeting was held for the purpose of giving interested strangers an opportunity of asking questions,

and generally of affording an occasion of social intercourse on the basis of the truth. An Irvingite evangelist attended the meeting with the idea of bringing to bear some of the notions peculiar to that body. He had attended the lectures, and considered them indicative of a movement in the right direction, which he thought only required an Irvingite finish to make it perfect. He soon found, however, that it was a movement of a different order altogether from his immature impressions—that Christadelphian light and Irvingite light would not mix at all. He claimed to belong to the apostolic order of things revived, and to have "power" as an evangelist. Having premised with his consent that no one could be received on his own testimony, and that every spirit must be tried, whether it was of God or man, we asked him by what evidence he proposed to convince the assembly that he had evangelic "power?" Could he produce the credentials by which the assertions of the apostles were confirmed, "signs and wonders and divers miracles, and gifts of the holy spirit?"—(Heb. ii. 4.) His reply was "an evil and adulterous generation seeketh after a sign, but there shall no sign be given, but the sign of the prophet Jonas." We asked, if we recollect rightly, what was the sign of the prophet Jonas by which the Irvingites would convince the unbelieving moderns? To this, there was no intelligible answer. The evangelist gave out the idea that the sign of the prophet Jonas was not applicable to this time, but that the words of Christ showed that he did not give signs to the generation in which he lived, and that, therefore, his Irvingite church in the nineteenth century could not be called upon for any. We asked whether as a fact, Jesus did not perform many signs and wonders among the Jews, and whether he did not base his claim to their belief on the strength of them, saying "Believe me for the work's sake,"—(John v. 36)—"If I had not done among them, works which none other man did, they had not had sin."—(John xv. 24)?—Were the Irvingites to stand on a higher platform than Jesus? Were they to expect their claims to be received without proof, when Jesus himself did not ask to be taken on his own word? To this, there was no answer. We then asked the evangelist how he knew that the Irvingites were the "apostolic church" revived? He said Christ had made it known to the founders. We asked, how? by what means? He answered, by what had happened. We asked if he referred to what took place forty years ago in connection with Edward Irving? He assented. We asked what there was in those occurrences that gave evidence of a divine origin? He answered "speaking with tongues." We asked if he claimed that the Irvingite "speaking with tongues" was of the same order as the original apostolic speaking with tongues on the day of Pentecost? He answered affirmatively.

We asked how it was that no one understood the Irvingite "tongues?" He said they were unknown tongues. We asked if the apostolic tongues were unknown tongues? The answer was "Yes." We then called attention to the testimony that the multitude of foreigners who assembled in the presence of the apostles on the day of Pentecost, heard "every man IN HIS OWN TONGUE the wonderful works of God."—(Acts ii. 6, 11.) To this, there was no response. We proceeded to put further questions, but Mr. Evangelist concluded to say nothing more. We pressed several interrogatories, but were met by a dogged refusal to answer. We then said that such an attitude was evidence that he was either a pretender or an unfaithful steward. He ran from the light when it was brought to bear, which was the characteristic of pretence. On the assumption he was of the truth, he acted a faithless part in hiding his light under a bushel of silence, instead of shining it out, under examination, for the conviction of the company.

The rest of the evening was spent in fraternal addresses. Mr. (now bro.) Watts, whose case has once already been mentioned in the London "Intelligence," gave an account of his religious career as a preliminary to his immersion, which was to take place that evening. He had been for many years an active member of orthodox bodies, first as a Congregationalist and next as a Baptist, into which denomination he was inducted by the baptismal officiation of Dr. Brock. He was one of the deacons of Vernon-street Baptist chapel, and was actively connected with its affairs till a recent period, amongst other things leading a Bible class of about 70 young men. He came in contact with the truth on the occasion of the Myddleton Hall lectures in August last. He was very much opposed to it at first, but purchasing a copy of the *Lectures*, subsequent reading brought him to the conviction that nearly a lifetime of religious profession had been based on falsehood. The dawn of this conviction becoming manifest, it speedily created unpopularity in the chapel and vestry, and finally as it grew in strength and definiteness, evoked opposition of so direct a kind, that he resigned his office and membership, and began to attend the meetings of the brethren. After that, he made rapid progress, and finally reached the resolution to yield obedience, a resolution which was carried out at the close of the meeting in question, in company with three others, whose names appear in the London paragraph of this month's "Intelligence." When Mr. Watts left the chapel, about twenty of the young men, composing his Bible class, followed him, and met with him weekly, on Sunday afternoon, in the meeting place of the brethren, (Crowndale Hall,) which was placed at his disposal by the brethren. The meetings continued for a short time, but finally, the majority of the young men,

(through pressure brought to bear on them from the chapel, principally in the form of assertions that Mr. Watts was leading them on to a disguised infidelity) returned to their place, and left him with four or five. One of these has become obedient to the truth, being immersed along with Mr. Watts on the occasion referred to.

At one of the lectures, an incident occurred which is likely to bear fruit in an unexpected form. A clergyman was present—the "Rev." J. Campbell, M.A., agent of the Protestant Evangelical Mission and Electoral Union, whose special vocation (not having a congregation) seems to be to go about the country and try to neutralise the efforts of infidel advocates by meeting them in discussion. At the close of the lecture, this gentleman rose to address the meeting. The chairman (bro. Boshier) interrupted him with the intimation that he was out of order, as the meeting had been convened to hear a lecture, and not to enter into discussion, which at that period of the evening was out of the question, adding, however, that if any gentlemen were prepared to challenge the lecturer, arrangements would be made to have the matter thoroughly canvassed at a proper time and place. This intimation apparently met with the approval of the audience, and the matter ended for the night. Two nights afterwards, Mr. Campbell was again in the audience, and at the close of the lecture, rose and asked whether Mr. Roberts would accept a challenge to meet him in discussion. The chairman replied affirmatively, but explained that in consequence of official ties at Birmingham, it would be impossible for Mr. Roberts to make arrangements before Midsummer. There was, however, Mr. Andrew on the spot, who was prepared to carry out the arrangement which the chairman explained already existed between him and Mr. Campbell. It appears that at one of the meetings of the brethren, at which bro. Andrew was lecturing, Mr. Campbell put a great many questions, which it was impossible at the close of a meeting to answer. Bro. Boshier then said that if Mr. Campbell really wanted discussion, bro. Andrew would not be unwilling to meet him, though young and unaccustomed to that kind of work. Mr. Campbell expressed his willingness to meet bro. Andrew in regular discussion, and the meeting separated on the understanding that arrangements would be made accordingly. Mr. Campbell now said he would meet bro. Andrew, but would like to deal with Mr. Roberts also. The chairman said it was impossible that arrangements could be made at present. After an interval, Mr. Campbell again stood to his feet and asked if Mr. Roberts would not meet him in London, would he discuss with him if he came down to Birmingham? To this, the answer was at once in the affirmative, and so the matter ended. Since then, Mr. Campbell

has had a four nights' discussion with bro. Andrew. Arrangements are in progress for a nine nights' discussion (3 nights per week) in the Temperance Hall, Birmingham, beginning in the last week in February, the subject of discussion being the several

elements or items which go to make up the truth of the gospel: "the things concerning the kingdom of God and the name of Jesus Christ."

(To be continued.)

## A CHRISTADELPHIAN GREETING TO A NEWBORN IN CHRIST.

MY DEAR BROTHER,—THE good confession you have made must have rejoiced many of like precious faith; and having passed through much of the same discipline before I was begotten by the word of truth, I desire most earnestly through the weak effort of my pen, but in the strength of the word of the Lord, to assist you, that with a firmer grasp you may lay hold of the hope set before you.

To know the only true God, and Jesus Christ, whom the Father hath sent, is indeed life eternal; but like children we must begin with the letter A, before we learn correctly to articulate the word "shibboleth." One letter wrong in the mystery of the "name" will hinder our progress, and no doubt prevent our entrance into life; therefore let Moses and the prophets be our cloud by day, Jesus and the apostles our pillar of fire by night. Let the two lips of God speak aloud to us, for the one alone cannot make a perfect sound, and as you progress by adding to your faith, "*knowledge*," you will always find the beautiful shadow of the law and testimony will never fail to reflect the exact outline of the glorious substance, which Paul says is the Christ. You cannot conceive the rich mine you have found, but the treasure lies *buried*, wrapped together in a *clean* place by itself, and laid there by the Eternal Spirit's own hands, and if you say, where is it laid? *truth* will whisper, Come and see; but only the truth will reveal the hiding place, and when you have found the pearl which is hid in the gospel of the kingdom, you will indeed sell all, that you may retain it. Wisdom has counted its cost, but tells us its value cannot be estimated. We may buy the truth, says the word, but never sell it; wisdom's holy ones hold it too dear to part with it. To them it is most gloriously precious; continually they are heard to sing aloud "Thy ways are ways of pleasantness, and all thy paths are peace." For step by step, wisdom lifts her children, and although her foot-prints are only here a little, and there a

little, still are they deepened by the first tread of the Eternal Spirit's mysterious outline, which nothing can efface. And as we *follow on* to know the Lord, we indeed grasp a doctrine, which Jesus said "is not mine, but His that sent me." We must be taught of God before we can come to Christ, for the knowledge of the Father can alone draw us to him. Therefore, let us "give attendance to reading" that we may understand what God at *sundry* times and in *divers* manners spake in time past unto the fathers by the *prophets*, and in the last day of the Jewish dispensation He hath spoken by His Son. Let the ear of our understanding catch every sound, that we may be able to comprehend the *manifold* wisdom of God; the leaven of the word must be *hid*, and the warm atmosphere of faith and hope must surround it, before the rising process can leaven the whole lump.

My brother, truth, beautiful truth, unlocks all the King's treasure. Therefore says Jesus, "if a Scribe be instructed in the gospel of the kingdom, he is like unto a householder bringing out of the treasury things new and old," but the Scribe must understand the mind of the King before he can indite it, but if we are led by the Spirit of God, then Paul says we are the sons of God, and beloved John affirms that "the Spirit is the *truth*,"—(Ep. v. 6); "and there are three that bear witness on earth, the Spirit (or truth), the water, and the blood, and these three agree in *one*." We have received this witness, and believe it, every link of the chain which binds us as children of hope to the covenants of promise is fastened with the hammer of Jehovah's eternal *oath*; and by faith we stand, ever keeping in memory the wholesome words of our Lord Jesus Christ, for such James calls them; and the certain word which is Paul's form of doctrine, earnestly coveting the best gifts, not only having "the word of knowledge," but also the word of wisdom. Wisdom is the *right use* of knowledge, that we may *gather* and not *scatter*, build, and not pull down.

May you walk in the light, as He is in light. You have left the land of darkness, and have crossed the Red Sea of baptism, and have learnt the sweet song of Moses; but a great wilderness is before you, it is called the wilderness of *sin*. But here the Lord our Jehovah will prove you as He did Israel of old; here He will try you as silver is tried, and *refine* you as gold is refined; you have to pass through the enemy's land, for the promised rest is beyond, and although you may pitch your tent a little season to rest, yet your *march* will bring the enemy near, but while our Forerunner tarries in the mountain of holiness, let us not make an image of our own imagination and worship it, but let us be satisfied with the pattern given. Let us not when thirsty, strike the rock of truth with the rod of error, but like little children, in meekness, let us call forth its sweet waters as the Lord our Jehovah has commanded. Let us never forget to place our *rod* before the mercy seat at eventide, and in the morning, we shall find it has budded and borne fruit, for there the Lord our Jehovah has promised to talk with us; let us not listen to the evil report of the land, but let us be satisfied with the rich grapes of Jehovah's promises borne as they have been on the shoulders of the Prophets, Christ, and the Apostles; and when our footsteps mark the promised land, truth with her faithful finger will point out the lot of our inheritance.

I feel deeply interested in your welfare, because, as I said before, I have passed through much that you have been the subject of. In the year 1848, I sat under Baptist Noel for a short season. I was living at that time in a business house in Newgate Street, and although the distance was long, thought nothing of it, because I was deeply interested in his preaching. My marriage brought me to America, and in this land, the truth found me. I was like yourself, a wanderer, seeking for something, but knew not then what it was. Intense grief would come over me, when I opened the word, because I could not understand it. I left off going to church, and made my mind up I would embrace nothing, until I could find something like I read in the word; not an ism, but my

thirsty soul sought for a resting place, but found none until truth put forth her hand and pulled me into the Ark. Seven years ago, I plucked her beautiful olive branch of peace; it is an evergreen which time cannot wither or decay. I rejoice every day more and more, and although I labor with my hands to support three dear children and a sick husband daily, yet I grow in knowledge, and find the Lord prospers all I do, so that I can often administer to the wants of the saints, finding it indeed far more blessed to give than to receive.

I wish, my brother, you could hear our beloved and faithful Dr. Thomas. It is indeed a feast of fat things; and when I visit his house, and hear the words of eternal life drop from the faithful lips of his dear wife and daughter, I tell you my cup runs over: it is indeed good to have it full, but far better when it runs over. You will, I hope, soon hear our brother's voice, for he talks of leaving us in the early part of next year to visit England, and although I would rejoice to have him remain, yet I wish that the household should also be greatly strengthened.

I have two sisters in London, to whom I often write respecting the truth, but no answer for good is returned; they think I am entirely lost. I have desired them to hear the Dr. if he visits London. I often feel very unhappy about them, but truth has taught me to know no person after the flesh. It has separated me, and I am contented to suffer the loss of anything but the truth. I will hold that fast until Christ comes, for I want the pleasing sound to fall on my listening ear, "Well done, good and faithful servant, enter into the joy of thy Lord, for to him that *hath* it shall be given, and he shall have *more abundance*."

Trusting you may contend earnestly for the faith once for all delivered to the Saints, that you may grow in grace and the knowledge of our Lord and Saviour Jesus Christ; and that grace, mercy, and peace may continue and abide with you for ever; and with all the faithful everywhere, is the earnest prayer of

Your faithful Sister in the same blessed hope,

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THE MOUNT OF OLIVES is now said to belong to the Crown of France.—*Christian World*, Jan. 15th, 1869.

A GREAT ILLUMINATION lately took place in Jerusalem, on the occasion of an edict of the Sultan, liberating the Holy City for ever, from military service, and from all payments of taxes connected with the same.—*Weekly Times*, Dec. 13th.

## THE PRESENT STATE OF EUROPE.

REFERRING to the enormous armaments of the European Powers, the *Times* describes preparation for war as without parallel in the world. The preparation is for the largest and quickest possible destruction of the human species, and never before was it so advanced, so complete, so scientific, and so ready for immediate use. Numbers have not now the value in military questions they once had, but they still count for something, and five Continental nations have five and a half millions of men either ready to march to-morrow, or to follow at short intervals. These are the most warlike races, and all have their special qualities for the work. Of one race we are told that they are born soldiers, and never so much at home as on the battle-field; of another, that they will endure everything, and go wherever they are commanded; of another, that a national appeal will unite them all as one man, differ as they may in their habits of warfare; of another, that they only want organization and leaders; of another, that they are only too vivacious, and difficult to restrain. These are the forces of the first-class Powers—that is, of the first-class Continental Powers, for we are not ourselves included, and, of course, not Spain, Portugal, Turkey, Turkey, Greece, Belgium, Holland, or the Scandinavian nations. But what is all this for? Whom is it for? Who wishes it? Who has any purpose to be answered? Who holds this enormous avalanche suspended over our heads, waiting for the one fatal foothold or sound? This is the paradox. No nation wishes for war. Of the half-dozen Sovereigns who would have to give the word of command, not one desires war, or feels his interest to lie that way. Not one is naturally disposed to war, or now inclined to it by circumstances. Of the armies themselves, perhaps there are five men in a hundred, if so many, who do not wish for peace, for their discharge, and for their return to some peaceful employment. The Statesmen all wish for peace. All nations are heavily in debt, and disabled from prosecuting numerous works long desired by the dedication of the public money to the preparations for war. The cost of preparation, indeed, is felt to be almost as ruinous as the cost of actual war, and to be worse in having no legitimate conclusion. A war may come to an end one way or the other, but the preparation for war can only end in war. Of one Power it is said that now is its time for war, as it will never be better prepared; of another, that it would gain immensely by a respite for five years; of another, that it cannot be depended on a single day either keeping out of war, or keeping steadily at it; of another, that it probably contemplates war at its own time, but may find its hand forced before its time; of another, that it cannot

possibly wish to precipitate war, because time is wanting for it; of another, that since it is perishing and falling to pieces in peace, much more will it in war, no class of men wish for war, and the public opinion of Europe would gladly see the way to pacification, disarmament, and a return to a peaceful policy. Why, then, is this not to be? Why is it even doubtful? The danger consists in the universal preparation. The Continent is one vast magazine which an incendiary may fire. One insignificant State, one man happening to be in power, may push the first cause that sets the mass in motion. They who would wait may find themselves not be allowed to wait. They who wish to frighten may have to fulfil their threats. They who are looking about for partners may have to enter the dance without them. When anything is more or less ready, the word of command is too easily given. It may be given even by mistake, but, once given, cannot be recalled. We ought to have something more than fortunate accidents or the absence of mistakes to depend upon. Europe is not safe for a day unless there be a common determination not to go to war, and a consequent determination to regard as the enemies of Europe those who would force a war upon her. Without this security we are at war already in effect, and the actual outbreak is only a question of time.

### THE EFFECT OF THE TURCO-GREEK DISPUTE IN WEAKENING TURKEY.

The *North-Eastern Correspondence* publishes an important letter from its correspondent at Constantinople, under date of Dec. 30. It is difficult, says the writer, to decide how far Russia will support Greece in the war which is threatened, but it is incontestable that the latter Power, in provoking a war against Turkey, counts much more upon insurrection in the Turkish provinces than upon her own forces for success. Events will soon show how far those calculations are correct; in the meanwhile the probability of war has stirred up all the enemies of Turkey, and the Russian and Greek propaganda has renewed its efforts with greater zeal than ever. Throughout Bulgaria proclamations have been issued, declaring that the moment for the great struggle has arrived, and that the Czar and the King of Greece will soon come to the succour of the Christians with their invincible armies, and also promising that the Turks shall be driven out of Europe in the spring. The Porte has become alarmed, and besides sending numerous reinforcements to the Danubian provinces, has replaced Sabri Pasha by Osman Pasha, the former Governor of Bosnia. The writer further says that the Turks wish that the Conference may separate

without agreeing to means of conciliation, believing that an immediate war would be less serious than peace under conditions, which render impossible all amelioration of the country, and are bringing about slowly but surely a dissolution of the Ottoman empire. The Mussulman population is showing great discontent against the Government, accusing it of being guided by the counsels of the Western Powers to the detriment of the interests of Turkey. This feeling has manifested itself in the preaching of a holy war

against the Greeks, and the Iman Sara-Yerli, Efendi, one of the most popular in the Mahometan Church, recently, from the pulpit in the Mosque of Bayezid at Stamboul, called the faithful to arms in defence of the religion of Mahomet, and conjured them to overthrow the reigning Sultan, who had become the docile instrument of the infidels. He was arrested, but his words left a vivid impression on the people. The dangers from within, therefore, are only less imminent than those from without.—*Leeds Mercury.*

## INTELLIGENCE.

**BEITH, Scotland.**—Brother Gillies, writing on December 13th, reports a visit from brother Smith, of Edinburgh, who delivered two advertised lectures in the Assembly Rooms, on Sunday and Monday, Nov. 1 and 2, subjects—Sunday Evening, Gen. ii. 7, "and the Lord God formed Man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul;" Monday Evening, (Gal. iii. 7), "The gospel preached to Abraham in the saying, 'In thee shall all the nations of the earth be blessed.'" Brother Gillies adds that there would be about 100 persons in the audience the first night, but on the second night, not nearly so many: the weather being exceedingly stormy, and, as he observes, very little frightens people away from Christadelphian lectures.

**BIRMINGHAM.**—During the past two months there have been six immersions—the obedient believers being RICHARD VENN (31), shoemaker, formerly Independent; GEORGE MITCHELL (18), brazier, formerly Wesleyan; Mrs. WILD (23), wife of brother Wild, formerly neutral; THOMAS WARING, labourer, formerly Baptist; JOHN HORTON (33), labourer, Westbromwich, formerly neutral; FRANCIS AUGUSTUS CHATWIN (15), formerly church of England school. On Wednesday, Dec. 23, the Sunday School children, to the number of about 70, met for a Christmas entertainment. After tea and buns, a number of dissolving views were exhibited, by means of a magic lantern; occasion being taken, in the explanation of the pictures, to illustrate the bearings of the truth in various directions. The children, who were vastly entertained, assembled at half-past four o'clock, and were dismissed at half-past eight.—On the evening of Christmas Day, a number of the brethren and sisters, taking advantage of the holiday afforded them by the closing of the various places of business, assembled to spend the evening in a manner more befitting the nature of the occasion, than the festivities in which it is customary to indulge. They partook of tea together, and engaged in

agreeable conversation, after which a variety of addresses were delivered. The meeting concluded with the immersion of one of the brethren mentioned above.—The advertised Sunday Evening Lectures have been well attended up to the close.

The usual quarterly meeting of the ecclesia was held on Monday, January 18th. There was a large muster of the brethren and sisters, and a profitable and agreeable evening was spent. The secretary's report disclosed the following facts: the weekly contributions at the table during the quarter amounted to £24 17s. 1d.; the largest contribution being £2 16s. 4d., and the smallest, £1 9s. The disbursements were about £2 10s. within the receipts. The average attendance at the breaking of bread during the same period was 64; the largest 78, the smallest, 52. Visitors during the quarter, 10. All the brethren and sisters actually in Birmingham (being 113 in number) have attended the table, at least once in the quarter, except 3. During the month, one of the brethren has fallen asleep, viz., William Field (28), who has for a long time been "in a decline." He joined the ecclesia about twelve months ago. He died strong in faith, and was attended to his resting-place in the cemetery by a goodly band of the brethren, who laid him in the dust in hope of soon seeing him in life again, at the appearing of the judge of "quick and dead."

**CARLBRIDGE, STRATHSPEY.**—Brother J. Grant, writing from this place, January 7, says: "I am highly pleased with *Eureka*, vol. III, and can heartily endorse all you say in its praise. Truly our brother and father in Christ deserves all the gratitude and attention we are able to bestow. May the Lord bless him, and give him an abundant entrance into the everlasting kingdom. The truth is gaining "a wee bit" in this far away superstitious glen. Grantown (ten miles from this) has now four immersed believers in the coming kingdom. May they prosper till the king comes."

**CHELTEMHAM.**—Brother Otter, writing

December 26th, states that he and brother Humphries meet each first day for the breaking of bread, at the house of the latter, but that soon as a more convenient arrangement, they will hold their meetings at his own house. He says: "We find that the breaking of bread instituted by our Lord is the best means of keeping up a lively hope of his return, and, with our study of the Scriptures, helps to brace us up, and enable us to pace with a tolerably steady eye and firm step, the intervening six days. We don't get on so fast as we should like. Impatience is, doubtless the characteristic of youth. At any rate, we engage in battle with all who throw down or take up the gauntlet. Whether we shall ever do any good we cannot tell, but our motto is 'Work!'"

DEVONPORT.—Brother Hayes, who has returned from Devonport to Jersey, thus writes on December 24: "Of my lectures in Stoke (Devonport) I think I may say, as far as numbers and attention are concerned, they were a decided success. They were well attended throughout, the room being quite full on the last occasion, and the interest apparently as great as ever. Altogether I spoke thirty times, ten times to the public on the Sunday evenings, and twenty times to the brethren. I have some hope, that some of the wives of the Stoke brethren will become members after a while. A tea meeting, held one Thursday evening while I was there, had a favourable influence in that direction, prejudices having been thereby certainly weakened, if not destroyed.

EDINBURGH.—The intelligence from this place is not good. There has been a disruption of the ecclesia upon questions both of doctrine and practice, resulting in the separation of sixteen in connection with brother Ellis. Proper parties, who desire to know the bearings of the controversy, will be furnished with a printed statement on the subject, on application to brother R. Patterson, 12, Montague Street, Edinburgh. The separated brethren have formed a new meeting at Leith.

FAZELEY.—The truth has made an inroad in this place. An intelligent lady, who has heretofore taken a leading part in connection with an Independent chapel, (the property of her father,) has for some time past been studying the truth, and has come to a conclusion favourable to its claims. She is on the point of yielding the required obedience, and, should she take this step, the probability is the chapel will be shut up until possibly reopened on the truth's behalf.

GALASHIELS.—(Scotland).—Brother W. Dew, of Innerleithen, writing January 13th, says, "I told you in my last I purposed making an attempt at the proclamation of the truth in public in Galashiels. We did so on Sunday evening, the 27th December. The audience was small but very attentive; subject, "The glorious gospel of the blessed

God, where and when will its blessedness be revealed?" The truth was, doubtless, sown in weakness, but we may say as a rule, that Deity chooses the weak things of the world to confound the mighty."

GLASGOW.—Two Christadelphian immersions are reported from this place; on the 8th of November, JAMES SMITH, a young man, who was started on the path of investigation by the lectures delivered in Glasgow, in midsummer last; and on the 6th of Dec., Mrs. BELL, wife of one of the brethren. These immersions occurred in connection with the Christadelphians meeting at "St." Enoch's Hall, 2, Howard Street.

KEIGHLEY.—Brother Greenwood, writing on the 14th of December, announces the immersion of his son-in-law, JABEZ HUDSON (30), formerly Sunday School teacher among the Independents. The immersion took place on the 6th ultimo. After the immersion, a meeting of the brethren belonging to the neighbourhood of Leeds, was held, to break bread—brother C. G. Aspin of Halifax presiding. Brother Greenwood and his son-in-law intend to meet every first-day of the week at Keighley, to break bread and instruct each other in connection with the commemorative act alluded to. By this means, they hope to bring the gospel to the ears of others, and will, we trust, form the nucleus of an ecclesia in the town.

LEICESTER.—Through facilities provided by brother Lester, of this place, and his cousin, brother W. L. Hipwell, of Birmingham, a course of three lectures was delivered by the Editor in the Temperance Hall, on Tuesday, Wednesday, and Friday, December 15th, 16th, and 18th—subjects, "Modern preaching destitute of the main element of the gospel;" 2.—"The salvation of the world bound up with the destiny of the Jews;" 3.—"Immortality not inherent in the human constitution, but a promised gift of God through Christ at the resurrection." There was a tolerable audience on each occasion, and some amount of attention was apparently bestowed on the matters advanced. There were, however, rival attractions in other parts of the building, and this seemed to create a greater interest. This is the devil's day, his affairs are prosperous, and his friends numerous and influential. Another day is coming, which the devil does not like to hear of, but which wise men now identify themselves with, if happily suffering with an absent Christ, they may reign with him in the day of his glory. Brother Lester and Buckler are the only illustrations of this kind of wisdom as yet in Leicester. They are doing their utmost to bring others of their intelligent townsmen—for Leicester is in good repute for intelligence—to the same position, with what results, no one can yet say. They are only casting the seed at present. God grant them an abundant harvest, even in this present time, to his



praise and their own joy in the truth. Numbers of the *Declaration* and other works have been distributed, and, doubtless, the bread cast on the waters will, in due time, reappear, perhaps in unexpected places.

LEITH.—An ecclesia has been formed here, under the circumstances referred to in the intelligence from Edinburgh. The brethren, in connection with brother Ellis, have engaged St. Andrew's Hall. They have commenced a course of Sunday Evening Lectures, which so far have been well attended. The subjects for January are as follows:

1st.—The world to come: its nature. Does it now exist?

2nd.—Abraham, the heir of the world. How? and When?

3rd.—Popular views about the "heavenly Canaan," compared with the heavenly country of the Scriptures.

4th.—The city having foundations; who shall inherit it?

LONDON (North).—On Saturday, Jan. 2nd, the following individuals were, upon a confession of their faith in the things concerning the kingdom of God and the name of Jesus, immersed in a public swimming bath, in the neighbourhood of Crowndale Road: the immerser being brother Boshier. MARY ANN PHILLIPS (60), formerly a Wesleyan of 38 years' standing, and for the two years preceding her obedience, a Congregationalist; SAMUEL HARVEY (48), for some time neutral; at one time he made a religious profession, but of late years, through the anomalies of orthodox religion, he had lapsed into a semi-sceptical condition. The truth, in its power to harmonise the whole Bible, and reconcile its teachings with experience, opened his eyes, and he gladly laid hold of it, and embraced and obeyed it; CHARLES JOSEPH WATTS (35), formerly a Congregationalist, but for the last few years a Baptist, having been united to that body by aqueous submergence at the hands of Dr. Brock; has been an active officer of Vernon Chapel, Pentonville, where he conducted a large Bible class of young men, every Sunday afternoon; as soon as he discarded the immortality of the soul and eternal torments, he was compelled to give up this class, and left the congregation, under the imputation of being an infidel, and having gone out of his mind; ISAAC APLIN (21), who has been an attendant at Mr. Watts' Bible class, and was about to join a Baptist church, when he was brought to a knowledge of the truth.—The subjects of lecture by brother Andrew during the month of January have been

1st.—The Messiah—a glance at the great truths taught in this sublime oratorio, concerning Christ's humiliation and exaltation, which are neither understood nor believed by the multitudes who sing and hear it at this season.

2nd.—The wicked and the heathen, or the

Hebrew prophets opposed to the eternal torment of the former, and the salvation of the latter.

3rd.—What must I do to be saved? a Scripture explanation of Paul's answer to the Philippian jailor.

4th.—The burning up of the earth, a popular delusion based upon the misconception of Scripture terms.

The subjects advertised for the Sunday evening lectures for the month of December were

1.—Jesus Christ as a priest; or popular mistakes concerning the death on the cross.

2.—The sabbath, an institution of the past and the future, but not a part of the present dispensation.

3.—Man in life and man in death; or David no believer in the dead being conscious.

4.—Paradise lost and paradise regained; or man's fall and God's scheme of redemption.

MONTGOMERY, Wales.—Brother J. Richards, of this place, writing December 25, in renewal of his order for the *Ambassador*, says in reference to a certain parish clerk, who has taken the *Ambassador* for some time: "The last time I delivered the *Ambassador* to him, I felt determined to see him, if possible, to know what he thought about the truth, since he has read the *Ambassador* now for two years, and also the *Lectures*, the *Defence*, and other things. I went to his house: it was night; I was told he was gone to the church. So I went to the church, and opened the great door, and shouted "Clerk!" but no answer. I went round to the other side of the building, and seeing a light in the old coal hole, I shouted "Hallo there!" and he answered "Hallo there!" So I stumbled down into the coal hole to him, and had a talk with him about Christadelphianism. After pressing him rather hard for his thoughts, he said "Well, I think a great deal about many things, and after fair reading and thinking, I have come to a decision on immortality." I had but little talk with him after this admission. Perhaps he scarcely knows what a lot of odd superstitions fall with immortal-soulism. And now, what a state for a parish clerk to be in! What a lot of lies to say 'Amen' to every Sunday! I am sure he is made of the right stuff for a Christadelphian, if he can only brave the difficulty of giving up a living, with perhaps the workhouse to confront him. God often moves in a mysterious way, and He may work a way for him. I hope some ready scribe, instructed in the truth, will write to him, to help him to a decision."

NOTTINGHAM.—Brother Phelps, writing December 16th, announces the immersion of THOMAS FISHER, stonemason, lately from Mansfield. Brother Fisher was at one time a local preacher in the Wesleyan body, and has since gone through other phases of religious profession. Latterly he has occupied

an equivocal position in connection with the Tudorite body at Nottingham, having been formerly immersed upon a very defective apprehension of the one faith. The immersion took place on the 2nd of December, and, after the ceremony, brother Fisher gave reasons for the step he had taken. He is likely to reside at Nottingham, and is expected by the brethren to become a useful brother.

**SALE, NEAR MANCHESTER.**—Brother Birkenhead, on December 28th, writes as follows: "I feel myself called upon, in the interest of the truth, to offer a few words of explanation in reference to the position we, at Sale, are made to occupy in Mr. Wood's letter, as set forth in "LION-ROARINGS OF THE DEVIL." This adversary and antagonist of the truth would fain make the world believe that he has it all his own way in the matter, and that he cannot find anyone either able or willing to defend those doctrines against which he roars and bellows so lustily with the pen. I was not surprised to find that he had made his voice heard so far as Birmingham, seeing he has roared and growled so mightily against us. I say "us," because he has not confined his abuse to myself, but has vented his rage against my brother, and even my mother as well, she being the one who first handed him *Twelve Lectures*. The letter in this month's *Ambassador*, signed William Wood, is a *pretty fair sample* of the quality of stuff with which he has filled 138 pages of note paper and 20 pages of foolscap, addressed to myself and our family, and closely written. Now I may say that I have in my letters to him challenged him repeatedly to a verbal discussion of the truth of the Deity, not having time to devote to so much writing as would be required to combat his preposterous and malignant assertions. But he seems to have had enough of verbal discussion with me, and would prefer writing; knowing well that in writing he has a better chance of evading a pointed question than he has when face to face with his opponent. He seemed very willing and glad to accept my first and second invitations to our house for discussion of the truth. On his first visit, I did little more than draw out his views on various doctrinal points, and as he was allowed to pour out a volume of words nearly all the time he was here, he seemed to think he had gained a complete victory, and was anxious for another meeting. Accordingly, we appointed a time for him to come again. He did come; but this time the scales were turned. I took him to task on the kingdom of God; and having got him to make several admissions, covered him up so completely that he was discomfited, and actually writhed under the continued putting of questions which he tried to evade, but was not allowed to get away from until he saw that he was fairly beaten by his own admissions.—The immersions of

brother JOHN and brother WILLIAM CARR, have caused me much joy. We meet frequently in obedience to the command, for the breaking of bread, and prayer and thanksgiving and exhortation, &c. I hope soon to be able to record other additions.

**TALBACH**—(Wales).—Mr. J. Silman, of this place, the writer of one of the letters which appeared in the December number, in the article "Lion Roarings of the Devil," virtually wishes to withdraw the letter in question. In several letters he has intimated his gradually-forming conviction—that the Christadelphians, in spite of first appearances, have the truth. He now wishes it publicly stated that he is convinced they are right, and that he intends to withdraw from his orthodox associations, and henceforth to give up the preaching of orthodoxy. He says he desires to be baptised into the household of faith. He says, "I believe in one God, the Father of all, to be worshipped through the son, by whose merits we have access to favour, righteousness and life. I hate the immortality of the soul, and the doctrine of the devil and hell, as taught by the clergy. I renounce them all as deadly errors, having nothing to do with the gospel of Christ." Mr. Silman has been a local preacher in the Methodist denomination.

**TRANENT**—(Scotland).—Brother T. Cornwall, writing December 28th, reports two additions to the Tranent Ecclesia, by immersion, viz., RICHARD MCINTOSH and his WIFE. He reports the ecclesia in a healthy condition.

**WHITBY**.—With characteristic ingenuity and enterprise, brother Shuttleworth issued placards for Christmas Day, announcing under the heading of "Lecture for the People," a "grand oration" on the "Messiah," as rendered by Handel. The subject consisted of selections from the words set to music by the great composer, and certainly afforded the groundwork of an effective discourse. The meeting was moderately well attended.

#### AUSTRALIA.

**IPSWICH, QUEENSLAND.**—Brother Philemon Coley, who emigrated from Birmingham some three years ago, after reporting good health, writes on the 4th of December as follows: "I receive the *Ambassador* regularly every mail, and by this means I hear your voice, and am often at your meetings in spirit, though far from you in body. I have never broken bread with anyone since I left home on the 23rd of January, 1866, I can't hear of anyone in these lonely wilds who believes in the truth, only brother Sinclair, and he is about twenty-three miles from me. I have lent several of our books to neighbours, but they are returned, and very little said about them. Most of the people about here go to chapel on Sundays, and curse and swear all the week. They don't care about hearing the truth, but we must keep sowing the seed, even if there is no appearance of

fruit. • It may bring a crop some time. "Paul may plant and Apollos may water, but God gives the increase."

#### CHINA.

HONG KONG.—We have received two letters, dated respectively Jan. 8 and 15, from brethren E. Lilley and B. Hart, who reside in this remote dependency of the British Crown. They are as yet the only two Christadelphians in that place, and brother Lilley says 'I think there is not another place in the world like this—so barren, so hard to bring anyone to the truth as it is in Jesus.' Details of the difficulties they have here to encounter, and the absurd arguments which they have to meet, are given in the letters; but from some of the facts given, there seems ground for hope that the manful battle our two brethren are fighting (alone though they are, so far as human companionship is concerned), will not be without good results. We can offer some little consolation to them, perhaps, by the statement of this fact, that the opposition they encounter is precisely the same opposition that the upholders of the one faith have to encounter in all parts of the world. They wish to be remembered in the prayers of the faithful.

#### UNITED STATES.

BURRIT, Winnebago, Illinois.—Brother J. Wood's letter is for the present mislaid, otherwise the intelligence contained in it would have appeared this month.

CHICAGO, ILLINOIS.—Brother W. A. Harris, writing December 11th, says the Christadelphians who have recently separated from the communion of the Dowieite or Wilsonite party of that place, number 30, sound and true in the judgment of the writer. The Wilsonites he says are intensely opposed to judgment of the saints, and characterize the doctrine as damnable heresy. A recent addition to the Christadelphians from this body had been immersed in a partial knowledge of the truth, and discovering on investigation, that his faith did not embrace all that is included in a Scriptural profession of faith, he determined to be re-immersed, and join the Christadelphians. On discovering the defect of his position before leaving the Wilsonites, he began to urge his conviction upon those with whom he was in fellowship; but met with nothing but opposition from those styling themselves "brethren of the one faith." They, however, preferring unity at any cost, delegated two of the leading brethren to persuade, if possible, Brother Norton to remain in fellowship with them. They said he could stay with them, even if he did not hold their views, "thus," observes Brother Harris, "they

were willing to fellowship what some of their body called damnable heresy, rather than allow division to occur. The Christadelphians are unmoved by the bitter things said about them by those they have left, and are only too glad now that they have no connection with such a sickly body, who seek to live in harmony at the expense of the welfare of the truth, and who do not observe the line of demarcation to be broadly drawn in these days between that truth and the apostasy. The Christadelphians know what they believe, and do not hesitate to repudiate any who, under the guise of friends, are in reality most deadly enemies to the truth, and who, 'by good words and fair speeches, deceive the hearts of the simple.'"

SPRINGFIELD, Illinois.—See communication of brother W. H. Reeve, on page 37 of this number.

WEST HOBOKEN, New Jersey.—The brethren here have issued the following announcement of their meetings:—

#### REPUDIATION AND WAR!

The Monstrous Traditions of the Clergy and Atheists (or, in the words of Christ):

"THE DEVIL AND HIS ANGELS"

REPUDIATED, AND

THE GOSPEL OF THE KINGDOM  
PROCLAIMED ANEW.

#### BY CHRISTADELPHOS,

(Symbolic Soldiers of "the Faith once for all delivered to the Saints," 1800 years ago.)

#### WEAPON OF HIS WARFARE:

"The Sword of the Spirit, which is the word of the Deity."

#### ARENA OF EXPOSITION,

The Free Hall, in Meadow-st., near Fifth-st., Hoboken, N.J., on Sundays, at 10.30 a.m.

All who love truth, and "tremble at the words of the Deity," respectfully invited.

No war, nor income tax—seats being free, and no collections.

WORCESTER, Mass.—Brother Robert Cranshaw, writing on the 24th of Nov., relative to the *Ambassador*, says "We Christadelphians number thirty in Worcester. The Old Harlot is strong here, and also her daughters. The Campbellites have a church, the Millerites have one also. We are not much troubled by them, but we are well known to them, for they are somewhat tormented by our testimony for the truth. We can thank our heavenly Father that we are not in these parts troubled with any crotchets. We expect shortly that four will emancipate themselves from the condemnation of the Old Adam, by putting on our Lord Jesus Christ, that they may obtain the prize of the high calling."

# THE AMBASSADOR

## Of the Coming Age.

*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

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### THE CAMPAIGN OF CHRISTADELPHOS IN AMERICA—LETTER FROM DR. THOMAS.

WEST HOBOKEN, N. J., January 15, 1869 —Dear brother Roberts,—I despair of doing anything grandly effectual with the "wicked and adulterous generation" inhabiting this "New World." While I was writing EUREKA, I was, as it were, "within the Veil," listening to the words of the Holy One of Israel concerning "the things that are, and the things that shall be after these," so necessary to be developed in the preparation of that place of reception he told the apostles He was going down to make ready.—(John xiv. 2, 3.) But since that work, by the liberal aid of a few, has issued from the press and gone forth upon its travels to the ends of the earth, the discourse within the veil being finished, and "full assurance of understanding" thereof attained, I have, as it were, returned into this nether and outer "evil world," in contemplation and practical manipulation of which I find myself a solitaire, "cabin'd, cribb'd, confined," a "prisoner of hope," in a pit wherein no water is. It is a dry and thirsty land, whereof the heaven is brass and the earth iron.

When a man is deeply and continuously engaged in an atmosphere of divine thoughts, he has neither time nor inclination to plot mischief and play the fool. This is the vocation of vacant minds and idle hands, who know not what it is to enter within the veil. It is essential to a man's contentment, if not to his happiness, to be engaged in something, either for himself or for an object dearer than self. When he works for himself, he works according to the flesh and is found in harmony with its principles, and in sympathy with falsehood and the enemies, or lukewarm professors of the gospel. Among these he preaches "union and

peace," irrespective of purity of faith and practice, and has a good word and fair speech for all save the uncompromising adherents, tried friends and advocates of the truth. He looks at these with an evil eye, and hypocritically and maliciously curses them with "faint praise;" and with pious grimace, deplores their exclusiveness and want of "charity and love." Such capital is more productive than type setting in an obscure village at the end of the earth, where lying and covetousness, which is idolatry, have made even the corruption there ashamed of their associate!\* "Ye shall know them by their fruits;" and the fruits of such an one are only evil, and that continually.

Having completed my work of faith and labour of love in the publication of my exposition of that incomparable book, the Apocalypse, I once more have leisure to look the world in the face, and to say, "Come, let us reason together!" But the difficulty is to get the world's ear; and without its attention, the reasoning of Christ himself would only be "beating the air." How are we who are in direct antagonism to the world's own, which it dearly loves (John xv. 19)—to the principles, views, and aspirations of its statesmen, politicians, clergy, editors, and peoples—how are we, few and feeble as we are, so to interest it as to gain its attention to what we have to say? In all the departments of its social, civil, and ecclesiastical life, its devotion is exercised upon "trifles light as air;" and nothing but "sentimental and comic trash" is the pabulum of its existence. Must we condescend to the buffoonery in which it delights? Must we play off the arts of politicians and parsons who speak to its ear only what they are assured will be agreeable to its prejudices? How could we possibly interest it in the truth, the unworldly and unfleshly truth, by such a course? Between flesh and spirit, there is no harmony. The thinking peculiar to each has no oneness. The ideas of flesh and the ideas of spirit are wide as the poles asunder, and the latter loftier than the former as the heavens are high above the earth. This is the great difficulty—to interest this frivolous and intoxicated world in things which belong to faith, not to sight—to

\* The following is extracted from a letter signed "W. A. Harris," resident in Chicago, Ill., dated May 22, 1868. "I came here from London, Eng., eighteen months ago. On my way I heard rather gloomy accounts of the meeting in Chicago, of their looseness in doctrine and fellowship. As I began to get acquainted, I found out the characters and faith of the different members. Some were unintelligent in the Scriptures, while some others held very queer doctrine, besides tacitly fellowshipping the "Geneva Church." By this time I had been here some nine months. At last matters were brought to a crisis by Benj. W.—n coming to Chicago, and wishing to break bread with us. This brethren Fish and Bennett objected to in toto, on the immediate ground of the difficulty of the aforesaid B. W.—n and J. Johnstone. B. W. however insisted, but he was persistently opposed by brother W. W. Bennett: so he at last sat on one side. After meeting, brother Fish (who was and is odious among the Wilsonites) was pounced upon by them, and reasons demanded for his refusal to have anything to do with Benj. W.? He did not wish to say; but being hard pressed, he said 'don't drive me.' B. W. immediately responded, 'I want to drive you to the wall.' 'Well,' said J. Fish, 'the first thing I have against you is, that you are an habitual liar.' Wilsonites passed to and fro, and said in low tones, 'hard language for a Christian to use.' The result of this accusation was an examination, and more than one life perished against him. Wilsonites sustained him, while we, the minority, withdrew. We have now no more to do with them, than with Baptists, or any other sect. We now number about twenty, and are zealous and uncompromising for the truth. We have adopted the name, 'Christadelphian,' to distinguish ourselves from the Apostasy. We have been investigating 'the Great Offering,' and have concluded that it is 'wide of the mark.' Our views are substantially the same as your sixteen propositions. When I learned the truth I had some of your works to read and study; and from them I have formed my friendship for you; and when your enemies have endeavoured to poison my mind against you, and calumniate you I have ever judged you by your fruits; and the more I read them, the more convinced I am of your entire, unselfish devotion to the truth; and I desire to sympathise with you in your trials brought on by Nikolaitares and Balaamites. I have heard of some of your difficulties in Hoboken; and of all severe trials to an intelligent man, to be criticised by ignoramuses must be I think the hardest to bear. And then, after you have been working for years to build up a people in the truth, to see these false teachers and Balaamites coming into the floor, spreading their foolish and corrupt doctrines must be disheartening. We as a body sympathise heartily with you, and are diametrically opposed to your enemies."

the past and future, not alone to the transient and fleeting present.

I have tried smooth things as well as rough with equal success. We have "cried aloud, and spared not," as the Spirit of Christ commanded Isaiah to do. But what doth it signify how loud you cry in the ears of one deaf as a post? The world hath no ear to hear what the Spirit saith; and nothing will make it hear short of *a heavenly proclamation confirmed by the supernatural, and enforced by the sword.* "When the judgments of Jehovah are abroad in the earth," then the inhabitants of the world will learn righteousness, and not before.

I am satisfied that nothing can be done for the people in the way of their Scriptural evangelization so long as their veneration for the clergy is unimpaired. It is "the leaders of the people that cause them to err." Attack the clergy, then, and spare them not. They are a cowardly crew when encountered with the Spirit's sword, and brought to bay before the people. The following advertisements will illustrate our campaign against them in past years:—

(1.)

**"ANTIPAS" VERSUS "THE SATAN"**—(See Rev. ii. 13).—Apocalyptically, "Antipas," which signifies "Against all," typifies the faithful witnesses to the name and the faith of Jesus anointed; and "the Satan," which signifies "the adversary," represents the clergy with all the names and denominations whose hirelings they are, one and all adverse to the gospel of the kingdom and the obedience it enjoins. Now this is to give notice that the Antipas holds its meeting for the public on Sunday, at 187, Bowery, at 10.30 a.m.

(2.)

**FOOLS, AND SLOW OF HEART**, said Jesus, to believe all that the Prophets have spoken! Were his contemporaries greater fools than ours? The editor of the *Herald of the Kingdom* (who has returned from Canada), believes not: yet, that there are a few, even now, who would embrace the truth, if they could find it. Let such, then, renounce the clergy and all their gospel-nullifying traditions, and attend, next Lord's Day, at No. 187, Bowery, 10½ a.m., where they may hear the truth, without money and without price.

(3.)

**DEFIANCE.**—The immersed believers of the gospel of the kingdom of God, meeting every Lord's day morning at the Jefferson Assembly Rooms, corner of 6th and Greenwich avs., defy the clergy, both of the Old Roman Harlot and of her sectarian daughters, of whatever name and denomination, to prove from the writings of the Prophets and the Apostles that the contradictory faiths they preach are part or parcel in any degree of the gospel of the glory of Christ, through which alone salvation is offered to the world. Seats free. Entrance off Greenwich av.

(4.)

**THE PURPLE AND FINE-LINEN GENTRY** are not invited to room No. 5, on the second floor of Clinton Hall, for they have received their consolation (Luke vi. 24); neither are the swinish and doggish multitude, for we are commanded not to cast pearls before swine, nor to give things holy unto dogs (Matt. viii. 6); nor are the Pharisees, lay and reverend, who outwardly appear to men to be righteous (Matt. xxiii. 28); but we do invite, most cordially and respectfully, all honest and good-hearted sinners of all classes to meet us there at 10.30 a.m., every Sunday—all who desire to understand the Scriptures of the Old and New Testaments, which can alone make a man wise unto salvation—(1 Tim. iii. 15, 17). The seats all free, and the teaching without money or price—(Isaiah liv. 1, 4).

(5.)

**THE CLERGY OF ALL ORDERS ARE CHARLATANS**, the "ministers of Satan," who hypocritically assume a character to which they have no scriptural claim. They pretend to preach the gospel, of which they are utterly ignorant, and to cure souls without knowing what a soul is, and in lack of any remedy other than their own effete gospel-nullifying traditions. Happily, however, the day of their capture and destruction is at hand; for the coming of the Lord draweth nigh, as indicated by the

tottering of the Ottoman throne, the pending ruin of the Papacy, the increase of secular knowledge, the improved and improving fortunes and prospects of the Jews, the gross spiritual darkness of all peoples, and the fact that the 1,260 years of the down treading of the truth by the clergy and their adherents of all "names and denominations" of the Court of the Gentiles, miscalled "Christendom," is almost expired. Impostors, who style themselves the "Ambassadors of Jesus Christ," without credentials, and "Ministers of Righteousness," while ignorant of "the righteousness of God," will then be exposed to the contempt of men and angels, who will come and rejoice that their craft is destroyed and their occupation gone.—THE AUTHOR OF *ELPIS ISRAEL*.

(6.)

"THE CHRISTADE UPHIAN ASSOCIATION, or BRETHREN OF CHRIST," meet at 10½ a.m., Sundays, to hear the Scriptures expounded as all-sufficient for teaching the way of salvation. The Odd Fellows' Hall, Washington Street, between Fourth and Fifth, Hoboken, N.J., is occupied at said time for the purpose. All really interested in this important matter are respectfully invited. No sympathy with the 'old wives' fables' of the clergy, who 'with good words and fair speeches, deceive the hearts of the simple.'"

We offered advertisement No. 5, to the *New York Times*, but insertion was refused. The *New York Herald* published it; but charged the extortionate price of thirteen dollars for one insertion. You will perceive that they spoiled the advertisement by substituting the ridiculous and unmeaning phrase, "*Christade Uphian*," for *Christadelphian*. No one's curiosity was excited to inquire what testimony they had to offer who repudiated the charlatanry of the clerical leaders of the blind into the last ditch. Don't they hire the parsons to cure their immortal souls; why need they, therefore, trouble themselves about that business? Then, how can they tell which is right, the clergy or the author of *Elpis Israel*? Is it reasonable to suppose that he is right, and all the gentlemen in "Holy Orders," ordained to administer ordinances, wrong? Is not the supposition monstrous? Have these learned and reverend pundits devoted their youthful days to the study of apologetical literature, analytic and synthetic theology, the mythologies of the heathen, and the classical works of the pagan orators and poets; and is it to be supposed that being thus crammed with collegiate lore, they are still ignorant of the gospel and incapable of Scripturally guiding their disciples in the way of salvation? This, the outward show of things, by which the world judges, is against us. The apostasy of fifteen hundred years, in the absence of our Elder Brother and Lord, is too strong for us. The clergy have the ear of the world, and put into it what, from the experience of ages, they know it will approve. They are the world's priests, who minister to its propensities and lusts which war against the soul. Wolves in the clothing of sheep, they raven and fatten upon the delusions of mankind. Can we snatch the prey from their iron teeth and brazen claws? Their victims do not wish to be delivered if we could. While Dr. Livingstone, the African traveller, was lying with a broken arm under the paw of a lion, expecting to be devoured, he says he experienced "a sort of dreariness, in which there was no sense of pain nor feeling of terror." This is the condition of the people under the brazen claws of the clerical beast. They are in a state of stupor

from which nothing can arouse them but the seven thunders soon to issue from the throne. What then are we to do in the prospect of certain failure? Fold our arms, and exclaim "it is no use to try; let us take it easy; and if the world is determined to perish, bid it good speed and away?" By no means. If the world is bent upon suicide we have, meanwhile, a duty to perform, that we may, perchance, save some. Our order is to "contend earnestly for the faith once for all delivered to the saints." This is entirely opposed to do-nothingism. There can be no success without effort, though there may be much effort without success. The world worships success, which is the passport to its favour and admiration. Not so with him, whose servants we claim to be. He commends and rewards the merits of his brethren, although they may not have been attended with success. He does not forget his own failure when he "laboured in vain and spent his strength for nought, and in vain" in the work of "bringing Jacob again to Jehovah."—(Isaiah xlix. 4, 6) We prove and brighten our own faith in labouring under difficulties and discouragements to develop faith and good conduct in our contemporaries. Let us then, be of good courage, and, nothing daunted, though the clerical and editorial "spirituals of the wickedness in high places" be as thick or multitudinous as the tiles upon the houses of Birmingham, or the shingles upon those of New York.

#### "REPUDIATION AND WAR."

On the principle, then, of doing the best we know how to do in "the development of the good fight" and the promotion of the truth, we issued the enclosed handbill\* announcing our present place of meeting. We headed it "*Repudiation and War*," as there was a good deal of speculation afloat in the political world upon these topics. We proposed the substitution of the "monstrous traditions" of the clergy, and the Atheists for repudiation, rather than the bonds of the United States, and war upon their vain imaginations in defence and advocacy of the gospel of the kingdom, rather than a renewal of civil war for the triumph of faction and the plunder of the people. We printed it on bright red paper, signifying no peace with the enemy till he or we are conquered.

#### "THE CLERGY AND THE ATHEISTS."

This is a conspicuous line in the handbill. But why class the clergy with the Atheists? Because they are Atheists in Paul's sense of the word. An Atheist, in the vulgar use of the word is one who says "there is no God." Such an one, Scripture pronounces to be a "fool." But, even in this sense, the clergy are Atheists; for they define God to be something "without body or parts," in heaven, "beyond the bounds of time and space!" This is equal to *nothing or nowhere!* This is

\* The handbill appeared in the "Intelligence" last month under the heading "*West Hoboken.*"



the *ne plus ultra* of Atheism. Are we not justified therefore, in proclaiming to the world, that its spirituals are atheists; and their piety a mere "form of godliness" in which there is no power?

But they are also Atheists in the sense of the original; and in Paul's doctrinal use of the Greek word. It is used only once in the New Testament, and that in Eph. ii. 12. It is here used in the plural and applied to the Ephesians as worshippers of Diana and the gods of Greece. They believed in the existence of gods and goddesses, and of One greater than these, with whose character and attributes they did not profess to be acquainted; therefore, they "ignorantly worshipped" Him in common with the rest of the Greeks, under the style of "*The Unknown God.*" The Greeks knew as much about this God as the clergy know about the pure God. Greeks, Latins, Mohammedans, Protestants, and clergy, all profess to believe in this God, who must be equally unknown to them all, if He is "without body and parts." Notwithstanding their belief in the existence of a supreme God, Paul tells them that they were *atheoi*, or Atheists—they were a "without," *theos*, "God." So far, the cases of the Greek Atheists and our modern clerical Atheists are parallel.

But, there is a further striking resemblance. This will be seen in considering what it is to be *with God*, in contrast to being "*without God.*" We have seen that it is something more than believing in His existence. Paul's twelfth verse shews that to be an Atheist is to be "without Christ, an alien from the commonwealth of Israel, strangers from the covenants of the promise, and not having hope." Let the clergy answer this question Scripturally: Are ye citizens of the commonwealth of Israel? If ye say we are, then we ask, when were ye adopted into that polity, and by what means? We are all born citizens or subjects of the world's commonwealths; how came ye to be citizens of Israel's commonwealth? If ye are indeed Jews, ye will be able to prove it to the satisfaction of all Jews intelligent in the law of Christ; for it is as easy for a Gentile to prove to all such his citizenship in Israel, as it is for an Englishman to prove to the satisfaction of all Americans that he is a citizen of the United States. But the clergy do not claim to be Jews. There is nothing they would hate so much as to be seriously regarded as Jews. But, if not Jews, or citizens of the commonwealth of Israel, which citizenship begins in heaven, where Christ is (Phil. iii. 20), then are they "without Christ, not having hope, and Atheists in the world."

While in their Gentilism, the Ephesian worshippers of the great goddess Diana, were citizens of the commonwealth of Greece; what happened to them to make them citizens of the commonwealth of Israel? Paul appeared among them "disputing and persuading the things concerning the kingdom of God," or commonwealth of Israel. He continued his labours there for two years, teaching publicly and

from house to house, "declaring all the counsel of God." The result was that "*many believed and confessed*;" and became "fellow citizens with the saints, and of the household of God," being "cleansed in the laver of the water (immersion) by the word."—(Acts xix. 8, 18; xx. 20, 27; Eph. ii. 19; v. 26. When this operation was complete, they were regarded as no longer Greeks and Atheists, or "strangers and foreigners," but as being with Christ, citizens of the commonwealth of Israel, not strangers from the covenants of promise, but having hope and *theisto* in the world. Have the state clergy and dissenting ministers of Britain and America been put through this apostolic operation? Nothing like it. Oxford, Cambridge, Highbury, Trinity, Edinburgh, St. Andrew, and so forth, where are prepared—

"The things that mount the rostrum with a skip,  
And then skip down again; pronounce a text;  
Cry 'hem!' and reading what they never wrote,  
Just thirty minutes, huddle up their work,  
And with a well-bred whisper close the scene."—*Cowper*.

Are the last places upon earth, whence issue forth "the saints and faithful in Christ Jesus," able to guide the blind, enlighten them that are in darkness, instruct the foolish, and teach babes? Ignorant of the gospel, it is impossible for them to "put on Christ," if they were passed through "the laver of the water" a thousand times; and not having put on Christ, they are without him, and, therefore, "without God;" and not being "in God the Father and in the Lord Jesus Christ," are "Atheists in the world."

#### "THE DEVIL AND HIS ANGELS."

Another striking feature of our bill is the exposition of the line "*Clergy and the Atheists*," by the sentence, or, in the words of Jesus Christ, "the Devil and his angels." This would naturally cause a reasonable being to enquire into the meaning of the phrase; and in what view of the matter the learned, pious, eloquent, sleek, and holy-toned gentlemen in black could be identical with the "Devil and his angels." This would be as puzzling to his reasoning but vacant mind as their classification with the Atheists. The phrase occurs in one of the discourses of Christ, in which he assigns all the resurrected and some of the living whom he repudiates in judgment, to a common fate with "the Devil and his angels."—(Matt. xxv. 41.) The devil, Christ referred to, is imperial human power, symbolized by a dragon with seven heads and ten horns, "surnamed the devil and the Satan." His angels, or agents, are the officials of the power, doing its behests. Paul styles those of his day "the world-rulers of the darkness of this course (of things), the spirituals of the wickedness in the heavenlies." In our time, this wickedness has changed its form, and its world-ruling spirituals their names—Paganism has been transformed into Catholicism and Protest-

antism; and the priests of Dagon, Baal, Moloch, Jupiter, and company, now report themselves as "divines of state and nonconformist churches." The dragon—devil and Satan—is sin's flesh in civil and *ecclesiastical* organization, and in powerful manifestation in all "Christendom" so called. The clerical orders are the false prophet element, having two horns, like to a lamb, but speaking as a dragon. Wherever the devil power is, there are the clergy and parsons to uphold it, promote it, and do its will; for they minister to the flesh, are salaried and endowed by the flesh, are established by the flesh; and in all the earth, or under the earth, there is nothing more devilish and satanic than flesh and blood. Are we not correct, then, in associating the clergy with that wide-spread or world-wide establishment "the Devil and his angels?" Is there any body of human officials more highly honoured, more abundantly enriched, more abjectly revered, or more highly esteemed by men, than the clergy? Nothing can be truer. It is a truth indisputable and patent to all the world. This alone condemns them as an immense abomination; for the Lord Jesus declares "that which is highly esteemed among men is abomination in the sight of God."—(Luke xvi. 15.)

The old pagan devil and his angels were cast out of the Roman heaven in the fourth century; but they did not long remain out shivering in the cold. Like their brethren in the days of the eighth Henry, the Defender of the faith (!), when they thought that place, power, and official plunder, had finally departed from the old system of iniquity, they readily embraced the new. The virtue of no *femme de pave* is easier than that of the clergy, who are all things to all men for the loaves and fishes. They are the persistent enemies of the truth, which can never prevail till they are removed out of the way; and this will certainly come to pass before long; for the mission of Christ at his appearing in his kingdom, is to destroy the devil and the works of the devil, which cannot possibly be consummated without making a clean sweep of the clergy and all their institutions.

#### "CHRISTADELPHOS, THE SYMBOLIC SOLDIER OF THE FAITH."

Who is Christadelphos? This may be illustrated by inquiring who is John Bull? or who is brother Jonathan? or Monsieur Johnny Crapaud? or, Scripturally, who is the Rainbowd Angel? They are all of them symbolic, not individual, personages. They represent nations of men in political organization. Christadelphos and the Rainbowd Angel are the "Holy Nation" in the present and future state. Christadelphos is Christ's brother, constituted of many individual brethren, whose function it is to "fight the good fight," and to contend earnestly for the faith once for all delivered to the saints." It was that section of them meeting in Hoboken that published the handbill. They sent it in white envelopes, sealed and prepaid, to a hundred and twenty clergymen, in New York City, besides others in the Hobokens. But not a whisper has been heard concerning it.

### “HISPANIA INFELIX.”

The devil and his angels hate the light, neither come to the light, lest their doings should be discovered. Our policy is to disturb the stagnant quietude of the apostasy by assaulting it. The devil and his clergy love peace and “charity” at any price; but their great enemy, Christ, said he did not come to bring or send peace, but a sword and fire. Peace with the devil and his clergy is fatal to the truth. We are determined not to be silenced by their silence. If they will not defend themselves, we will attack them; but the difficulty is to get a hearing in the audience of their strongly-deluded votaries. We concluded to try the newspapers in our character of citizens of the commonwealth of Israel, or Jews. Would the editors not allow the despised Jews to attack the Gentiles? Are the clergy afraid of the Jews? Dare they not meet the Jews in discussion? And then what a fright the unbelieving Jews would be in, that Jews should stand up and advocate the claims of Jesus as King of Israel, and destroyer of the kingdom of the clergy! But what a glorious comparison for us who know the truth: few and feeble, but confident as David, with the faint-hearted rabbinites on the one hand, and the clerical Philistines, all froth and fury, on the other! Would it be possible to develop such a situation?

What could we do more than try? To give our attack as much a Jewish aspect as possible, we interjected our editorial circular with Hebrew words and sentences, as is customary in Jewish publications. Before the Jewish question assumed its present form, “unhappy Spain” was the cynosure of the public eye. The editorial spirits, who guard the Devil’s “*Fourth Estate*,” from the intrusion of Christ’s truth, were prophesying the certain transformation of Spain into a republic after the model, of course, of “the purest and best government the sun ever shone upon!” If you don’t know which of the devil’s dominions that is, you can never have heard of the United States! “One of themselves, a prophet of their own,” named Victor Hugo, prophesied, in 1848, that all Europe was about to become a democratic and social republic; when “Christendom” would consist of two grand popular sovereignties, the United States of Europe, and its sister republic, the United States of America! I then shewed in my lectures that this was bald nonsense; and affirmed that the then tottering monarchies would stand and prevail till Christ came and conquered them in battle. In our circular to the newspapers, written on the back of our scarlet handbill, and sent to twenty of them in New York, Brooklyn, and Newark, we revived this testimony in relation to Rome and Spain. You and your readers will see that this is not assertion without Scriptural proof. But there is the sting and poison of the document. While the devil and his angel-clergy can quote Scripture and use “holy water” for their own abominations, they regard both as “*detestable*” when legitimately and logically directed against the “strong delusion,” or “craft by which they have their wealth.” Do you think that it elicited even a penny-a-line notice? If it had been a play-bill, announcing some theatrical

novelty, or report of some revival saturnalia, full of clerical blasphemy, and comical doings and outcries of their ignorant proselytes; the details of a divorce case, or any other thing of "the pleasures of sin" in which the devil-nature delights to revel, our circular would have elicited marked attention. The propositions it contains cannot be exceeded in importance. Wise men would consider them; but, though shrewd, crafty, and subtle, the devil and his angels are not wise; for "a wise man will hear and will increase learning, but fools despise wisdom and instruction."

### HISPANIA INFELIX!

UNHAPPY SPAIN! A MONARCHY OR REPUBLIC: WHICH?  
GOTHAMITE ORACLES OF EGYPT AND SODOM.

*Can ye divine? "He that hath ears to hear let him hear!"*

No republic can permanently obtain in ROME, nor on the territory of any of the ten Papal kingdoms of EUROPE, whose Apocalyptic constitution in Church and State is imperial and regal, not democratic or republican. In the article of their death, SPAIN and the rest of them will perish, not as popular sovereigns, but as kingly powers.

### W H Y?

Because the present eighth head, *not a mouth*, is the last predetermined form of government in the miscalled "Eternal City;" and because this Papal head is to co-exist with DIADEMED horns of the imperio-regal European beast, or body politic *εκι κερατων αυτου δεκα διαδηματα*; and as royalties, not as democracies, are destined ere long to fall with the effete and emasculated Papacy, in sanguinary and fiery conflict with their DESTROYER, the speedily returning and the all-conquering, once-crucified, but resurrected, exalted, and glorified

"JESUS OF NAZARETH, KING OF THE JEWS,"

*Hasshaim hannikbod we hannora, Yahweh Eloeka,*

"THE GLORIOUS AND FEARFUL NAME, HE WHO SHALL BE THINE,  
ELOHIM (Deut. xxviii. 58), and his invincible Israelites.

See *our* prophets, ye preachers and disciples of "another Jesus," in Lev. xxvi. 8; Zech. ix. 12-14; x. 5; Mic. v. 8.

### WE JEWS

By nature and adoption *bendi-Israail*, will then let you Gentiles *goyim*, of "the house of Esau," (Obad. 18), now so "high minded and wise in your own conceits" (Rom. xi. 20, 25), know whether the sovereignty of the United States, and of all other states of the world, reside, of right divine, in Him *ham-Melekh-Yisraail*, THE KING OF ISRAEL; or in his *hypocritical, blasphemous, and ignoble rivals*, the Pope, kings of the earth, so-called "sovereign peoples," and their leaders into "the ditch!"

### S E E

Rev. xiii. 1; xvi. 14; xvii, 14; xix. 15, 19. Don't be afraid to examine these testimonies, lest they should offend your heathen prejudice.

The blind guides of the unreasoning and swinish multitude, the so-called and miscalled "Christian clergy," but really anti-christian "ministers of Satan" and rabbis of our nation, "dumb dogs" all, "who cannot bark" teach their devotees that our prophets, and the Apocalypse especially, are unintelligible!! *They are, doubtless so to them;* but like their typical fathers, the Pharisees, who made void the word by their monstrous traditions, they are "of their father, the devil," and speak not the truth (John viii. 44), as demonstrated by the recent simultaneous publication in England, Canada, and New York, of the only scriptural exposition of the Apocalypse and Daniel extant, in three volumes, octavo, 2,114 pages, by the writer; who, ye wise men of Gotham, may be sure is neither a clergyman, nor a rabbi, but a constituent, not of Johnny Bull, brother Jonathan, of Johnny Crapaud, but of that more ancient, august, and apostolic fraternity, little known to this divided and adulterous generation, styled CHRIS-TADELPHOS (Χριστου Αδελφος) "the symbolic soldier of the faith."—(2 Tim. ii. 4.)

The time is come for us Jews to be aggressive.

*Our Messiah is at hand.*

He is our strength and our redeemer, *géal*; led or commanded by Him, the United States, now sick unto death, will become a corpse before us. "Israel shall shall do valiantly."—(Numb. xxiv. 18.) and when the war of the Great Day, (Rev. xvi. 14) is over, there shall be *Shalom al Yisrael*—PEACE UPON ISRAEL.—(Ps. cxxviii. 6.)

#### "THE EASTERN QUESTION."

Soon after issuing our circular to the newspapers, evil befel the Spanish Republicans, and the irrepressible Eastern Question revived. It was announced that a meeting would be held to express sympathy with the Cretans. Quite a sensible letter appeared in the *New York Times*, written professedly by a Turk, commenting on the coming demonstration at the Cooper Institute, where, he doubted not, there would be plenty of contractors in expectation of disbursements for arms and munitions of war. The meeting came off, and the wind blew puff, puff, puff! The *Times* contained near a column of sentiment, breezed forth by a Dr. *Bellows*, who had been in the vicinity of Crete. He said that Crete was a representative

of the mother of civilization; that the cause of Crete, as the representative of the whole Christian world, was sacred as the cause of Christianity itself; that to free Crete would go a long way to freeing Syria, now a howling wilderness, except where, at a few missionary spots, the fire of the Christian religion was kept burning to show how much better might be the condition of the land if western civilization—American of course—were extended to it. He did not undertake to prove to his applauding hearers that the Cretans were any more civilized now than when Paul knew them, who, upon the testimony of their own friends, says "The Cretans are always liars, evil beasts, slow bellies;" which testimony he endorses when he says "This witness is true, wherefore, rebuke them (the Cretan Christians) sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that win from the truth." But however sharp Titus' rebuke may have been, it was not sharp enough to preserve them in faith, and certainly not "sound in it." It is not deniable that "Western civilisation" is eminently Cretan in every thing but its slowness. It is the civilisation of a world drunk with the golden wine cup of the Mother of Harlots, descended from the men of Crete and elsewhere, "who turned from the truth;" or like the Rev. Dr. Bellows, knew nothing at all about it. The Rev. Henry Ward Beecher then proceeded to prophecy, and said, "if Greece had the money stolen from American governments in a single year, she could put her king on Byzantium in six months." He said "clear the ring, and let Greece have a fair fight: the Cretans had made themselves dear to every lover of liberty everywhere. America was the patron of liberty the world round; and Crete was the drum that called Europe to battle, and when she sounded the advance, the Continent would respond." He concluded his prophesying by "laying the Cretans at the door of the Christian feelings of the American people." I send you the resolutions.

All this bellowing was deemed "very suitable" for the *N. Y. Times*. Could not we get something into the same paper upon this question, exhibiting the mind and purpose of Christ in regard to Eastern affairs? We determined to try. The following article was sent accordingly by private hand, which, if you please, you may present to your readers, if deemed "suitable" for your columns.

## THE GREEK, THE TURK, AND THE JEW.

To the Editor of the *N. Y. Times*.

Sir,—I know not whether you believe that the Deity governs the world, and, therefore, has a hand in current, national, and international affairs, or that they are abandoned to "chance," to take any shape or direction that "accident" may happen to give them. If I *knew* that you were of the latter class of society, I would not waste time, paper, and ink, in writing to you. I will *suppose*, therefore, that you are not to be numbered among such fools; and I will suppose, furthermore, that believing in the providential government of the world, you also believe that the Scripture testifies, namely, "*Surely ADONAI YAHWEH (He who shall be Lords) will do nothing, but he revealeth his secrets unto his servants, the prophets.*"—(Amos iii. 7). Grant me these two principles, first, that God governs the world, and, secondly, that He has made known what He intends to do in it and with it, and I have a solid foundation for what I am about to say concerning the Greek, the Turk, and the Jew.

"The wicked shall be recompensed in the earth."—(Prov. xi. 31) That the Greek Catholics, in all their history from the days of Constantine, when the Spirit "spewed them out of his mouth," have been intensely wicked is abundantly evident from the *Decline and Fall of the Roman Empire*, whose accomplished author says concerning them, "the Christians (properly *Catholics*) of the seventh century had relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honour of a goddess." This testimony is as true of the Greeks in the fifteenth and nineteenth centuries as it was in the seventh. They worship *Daimonia*—reputed ghosts of dead men and women), and idols; and have not repented of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—(Rev. ix. 20, 21.) Now, according to the expression of the mind of Deity in the Mosaic law, idolatry and these crimes, whether committed by individuals

or nations, make the guilty obnoxious to divine punishment "*in the earth,*" for there is no other place of punishment than this. The Jews have been exiles from Syria, and outcast wanderers in all the earth, because of like abominations; and is it reasonable that evil should have been brought upon them, and upon the Holy City—that they who are "beloved for the father's sakes" should be hurled from country and power, and that the idolatrous ghost worshipping thieves, sorcerers, and murderers of the Byzantine Empire should escape punishment.—(Jer. xxv, 29) ? By no means Their punishment had been on record about 1353 years before it reached its notable consummation in the triumph of MOHAMMEDANISM over the Greek Cross. This was the scorching instrumentality organized providentially to "*torment*" and to "slay the (Byzantine) third of men" with political agony and death.—(Rev. ix. 5, 15.) First, the Saracens for three hundred years; and, afterwards, the Saljubians, the Zenghis Moguls, the Timour Tartars, and lastly hitherto, but not finally, the idolatrous Ottoman Turks—executed the sentence of Deity upon the Greeks in subverting their tyrannical and demoralized government, drunk with the blood of so-called "heretics," in taking from them their country, and in permitting them to live in it only as tributaries and slaves. This has been the punishment of their great wickedness upon the arena of their crimes, from the first Saracen invasion of Syria, A.D. 636, to the capture of Constantinople A.D. 1453; and from this date to A.D. 1827, when England, France, and Russia interposed in their behalf; and in A.D. 1832, conferred Otho, of Bavaria, upon a few hundred thousands of them for the king of Greece.

The Ottoman Turks having abolished the dynasty of the ignoble and mal-principled Greeks, reigned in their stead, and became a formidable menace to the Latin idolators of the European West, "who were not killed," or politically extinguished, "by these" Mohammedan "plagues; yet repented not of the works of their hands that they should not worship *Daimonials* and idols, &c." The mission of Mohammedanism was not against Christians. Its leaders were ordered to protect those "who had the seal of the Deity in their foreheads"—(Rev. ix. 4.) Its sanguinary and oppressive mission was against catholic image and ghost-worshippers; mainly against the

Greek section of them; though the idolatrous Latins suffered terribly from the Turkish scimitar. Its raids upon the "worshippers of the beast and his image" were most ferocious. The European West, however, inhabited by these, afforded no permanent settlement for the Crescent. Its forces retired across the Danube, beyond which it was unable to establish its domination.

But "Allah is merciful." Though he expelled the Greek dynasty from Constantinople, and enthroned his minister of vengeance, the terrible Turk, whose mission was to destroy, not to build up, to plant and to improve; and who is of late years sustained in his decrepitude by Latin France and Protestant England, not because they love him—for no one loves the Turk—but because it is conceived to be to their interest to keep Russia, his insidious and natural enemy, as far from the Mediterranean as possible; notwithstanding this, the ever-merciful Allah has revealed his purpose to take the Ottoman Power out of the way. Not, however, for the benefit of the Greeks, but for the development of a power in Turkish Arabia and Syria little expected by the world, but which is destined to change the face of it in all its relations. This new Syro-Arabian power is apocalyptically styled "*Kings from a Sun's Rising*." It is for the advantage of these that the Euphratean or Ottoman Empire has become so enfeebled, that it is not even a terror to the little kingdom of Greece. Heaven is now against the Turk, while it is not in favour of the Greek. The judgment against the Turkish power was issued 1769 years ago, and placed on record by an apostle in these words, namely "The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the Kings of a Sun's Risings might be prepared.—(Rev. xvi. 12.) This drying-up of the great Turco-Euphratean Power has been notably progressing for the past forty-eight years, and no human policy or force can maintain "the integrity and independency of Turkey." It had fulfilled its mission of invincible destruction in 1820-3, when the time arrived to begin to "pour out that determined upon the "Desolator," Dan. ix. 27; the *denouement* of whose departure is now before the world.

The fall of Turkey will afford temporary development for the Greeks, the old enemies of the Jews. By the Greeks are to be understood the Russians also, who

are their co-religionists and natural allies. In fact, as is well known, the modern Greeks are but tools in the hands of Russia, which is the only power that Turkey has cause to fear. The Russians are Greeks as the French and Spaniards are Latins; and as Greeks, as well as "the Rosh, Meshech and Tobol, (Ezek. xxxviii. 2) are the subjects of prophecy.

The power for whose benefit Turkish domination is disappearing from the earth, is not as yet in combination. Its elements are in dispersion. Its king is in a far country, whither he has gone to receive the royalty, and return: its princes are most of them "sleeping in the dust of the earth," and some few of them, a very few, not yet fallen asleep; its rank and file, wanderers in all the countries of the earth; and the energy that is to combine and invigorate the whole, the Spirit of the Almighty. The most momentous event of the near future is the concentration, combination and manifestation of these scattered elements, first, "like the Garden of the Lord," or Paradise—(Ezek. xxxvi. 35; Isaiah li. 3.) The princes and nobles of this Syrian power are all "kings," whose Chief is styled "King of kings and Lord of lords," and mighty in war, as "the powers that be" will find to their cost; the metropolis and throne of whose dominion is that renowned city sentenced of heaven to be "trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled."—(Jer. iii. 17; Luke xxi. 24.) These "*kings of a sun's rising*" in powerful organization, are the potentates for the preparation of whose hostile way into the heart of the European West, apocalyptically styled "Babylon," "Egypt and Sodom," the Turco-Expiratean is almost evaporated. At the tread of their forces—termed "the sons of Zion"—the Greeks and other nationalities will be made familiar with days such as they have never yet known since they became acquainted with the terrible Turk. A power to them more terrible than he, will succeed the departed Crescent. The full-orbed Syrian will put them all aghast! Let the clerical orators, that meet at the Cooper Institute to-night, to manufacture sympathy for the degenerate Greeks, expound for the edification of "the world that heareth them"—(1 John iv. 5) the following unfulfilled prophecy: "Turn ye to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee (Israel); when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece,



and made thee as the sword of a mighty man. And Yahweh shall be seen over them, His arrow (Ephraim) shall go forth as the lightning; and Adonai Yahweh shall blow the trumpet, and shall go with whirlwinds of the South—of Teem un, Yahweh Tzevaoth shall defend them; and they shall devour and subdue. And Yahweh their Elohim shall save them (the Jews) in that day as the flock of His people; for they shall be as the stones of a diadem, lifted up as an ensign upon His land.”—(Zech. xi. 12, 16.) With such weapons of war in the hand of the Almighty “King of the Jews,” what will become of “the sons of Greece?” The new king of Syria and Turkish Arabia, possessed of the Suez Canal and Egypt, and commanding the Mediterranean and Red Sea, will be a more formidable antagonist to the Greeks than the Sultan, backed by all the powers of Europe. The conquest of Greece by the Jews, under their King and Princes is as certain as was the extermination of the seven nations of Canaan by their ancestors, under the leadership of Joshua, the terror of their foes.

If it be asked, *When may these things be?* It may be answered, that it is probable that the proposed “Peace Conference” at Paris may be a very important step in the development of a complication that will prove ruinous to Turkey, and not make the fortune of the Hellenes. “When they say Peace and Safety, then sudden destruction cometh upon them, and they shall not escape.” This is the character of things in Paris, the seat of the all-complicating Frog-Power—the louder the talk about peace, the nearer or more imminent the outbreak of war. It is exceedingly probable that the crisis is not far off. The present year will very likely be a more “wonderful year” than 1848. It is now 1335 years complete since the Roman Europe received its civil and ecclesiastical

constitution at the hands of the emperor Justinian. This is a notable fact, and for this reason: The cycle or course of years (1335) is mentioned in only one place in the Scriptures of truth; and that is in Dan. xii. 12. Daniel died in the first year of Cyrus’ sole reign. He has been at “rest,” or “sleeping in the dust of the earth,” about 2,409 years. Before he fell asleep, he placed on record the declaration that at the time of the end “many of them that sleep in the dust of the earth shall awake;” and when he had written all he was commanded, he was told to go his way “till the end; for,” it was added, “thou shalt rest, and stand on thy lot at the end of the [1335] days.” Hence the long-promised resurrection occurs at the end of the 1335 years, whenever that may be; and there can be no resurrection until he comes who is “the resurrection and the life.” His personal presence, and the resurrection, are indispensable to the solution of the Eastern and Roman Questions. *They cannot be settled independently of the supernatural.* The destruction of Greek and Latin Catholicism from the earth, and the restoration of the kingdom of Israel in all Syria, from the Mediterranean to the Euphrates, and from the mountains of Amanus to the Gulf of Persia, the Red Sea, and the Nile, as covenanted to Abraham and his seed, are the inevitable consummation luminously revealed in the state records of the Hebrew Commonwealth, among whose recorders were the prophets of Jehovah; a consummation that hasteneth greatly when commenced; for “a short work will the Lord make upon the earth.”—(Rom. ix. 28.)

In hope of participating in these world-wide and glorious developments of almighty power, I subscribe myself yours with respect,  
JOHN THOMAS, M.D.

West Hoboken, N. J., Jan. 11, 1869.

## A PRESENT CHRIST v. A FUTURE CHRIST.

(*Brother Shuttleworth's Reply to a Quaker: continued from page 18.*)

POPULAR teaching respecting both the *time* and the *locality*, and the *nature* of the reward is anything but in harmony with the quotation we have made from the Scriptures:—

“Orthodoxy” says men are rewarded *when they die*; the Bible says *when they rise* from the dead.

“Orthodoxy” says it is in *heaven*; the Bible says it is on the earth.

“Orthodoxy” says men *go* to their reward; the Bible says it is to be *brought* to us.—(1 Pet. i. 13.)

“Orthodoxy” describes the reward as playing harps of gold, indulging in social praise, and bathing in seas of

bliss; the Bible describes it as ruling nations, sitting upon thrones, executing the judgments written, and dispensing blessing to the ends of the earth.

Popular sentiment describes it as gaining kingdoms beyond the skies; the Bible, as taking the kingdoms *under* the whole heaven.

"Orthodoxy" affirms it of naked, immaterial, invisible, intangible, disembodied souls; the Bible of resurrected persons, and so on.

The qualification for inheritance in this kingdom is eternal life, or the bodily possession of immortality or deathlessness, which the *Deity* offers to bestow as a *conditional gift*. This is evident from the following testimonies:—

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—(John iii. 14-16.) "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."—(Rom. vi. 23.) "To them who by patient continuance in well doing, *seek* for glory, honour, and immortality (God will render) eternal life."—(Rom. xi. 7.) "This is the promise which he hath promised us, even eternal life."—(1 John ii. 25.) "Blessed are they who do His commandments: *that they may have a right to the tree of life.*"—(Rev. xxii. 14.) "This is the record that God hath given to us eternal life, and this life is in His Son. He who hath the Son hath life, and he who hath not the Son hath not life."—(1 John v. 11, 12.) "*He who believeth on the Son hath everlasting life, and he who believeth not the Son shall not see life.*"—(John iii. 36.) "I give unto my sheep eternal life, and they shall never perish."—(John x. 28.) "Paul an apostle of Jesus Christ by the will of God, according to the *promise* of life which is in Christ Jesus."—(2 Tim. i. 1.) Jesus Christ hath abolished death, and brought life and immortality (Greek, incorruptibility) to light through the gospel."—(2 Tim. i. 10.) "Jesus said unto her. I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die."—(John xi. 25.) "They which shall be accounted worthy to obtain that world, and the

resurrection from the dead neither marry nor are given in marriage: neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection."—(Luke 20.) "For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven. If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (2 Cor. v. 2-4,) "For this corruptible must put on incorruption, and this mortal must put on immortality."—(1 Cor. xv. 53.)

The religion of Christendom, so-called, teaches the very opposite of what is revealed to us in these quotations.

Instead of teaching that eternal life or immortality is a conditional gift of God, it declares it to be a native and hereditary attribute of man.

Instead of teaching, like the Bible, that as yet it is a matter of promise and hope, they declare it as a matter of present possession.

Instead of believing it to be the exclusive privilege of the righteous, who, as the Bible says, will alone live for ever, they openly avow its unending and unconditional possession by every mother's son.

Instead of conceiving it, as the Bible teaches, to be the possible possession of resurrected souls, they believe it to be the certain attribute of an indwelling ghost.

Instead of "looking" for it, "hoping" for it, "seeking" for it by patient continuance in well-doing, as the Bible enjoins, they glory in the *unsought* possession of it.

Instead of being content with the life of a creature, they claim rightful possession of one of the attributes of the Creator.

For this reason the so-called truths already received by *professing* Christians are not supplemented, as Mr. Sewell would fain have it, but they are entirely supplanted. In this way it is, therefore, that there is no compatibility between the truth of Christ's kingdom and Christ's kingship and the doctrine ordinarily received, in respect of a future life. In the doctrine of popular sentiment it is not a question of life or death at all, but a question of happiness or misery, weal or woe. The use of the phrases future life and eternal life, by popular religionists, holding the theory of an indwelling immortal ghost, is utterly destitute of all force; it is a mere

dressing-out of the incompatible thinkings of the flesh with the *stolen* words of Jehovah. The Deity hath a controversy with such: "Behold I am against the prophets (saith He) who steal my words . . . I am against the prophets, saith the Lord, who smooth their tongues, and say He saith."—(Jer. xxiii. 30, 31.)

"I have a strong dislike to controversy," says Mr. Sewell, "and besides it would be no easy matter, upon his basis of argument, to disprove his deductions." Mr. Sewell is not the only one who has discovered this. The truth is a two-edged sword; "It is like a fire saith the Lord, and like a hammer that breaketh the rock in pieces."—(Jer. xxiii, 29.) Its design is to bring down lofty and vain imaginations and high thought, which oppose themselves, and to give them the fate of Agag. The *truth* is not made up of opinions, and "I think," and "I believe," and "I feel," and "may be," and the "Voice of the Church," or the "Voice of the people." But it is constituted *exclusively* of the unbending and immutable testimony of the eternal God who made heaven and earth. The truth of God does not come to mere trimming and fawning, and flattering, and pleasing, and tickling men's ears. But it comes in the character of a gracious, but firm, inflexible, and unswerving benefactor of such as fear God, and hope for His truth.

In explanation of the many questions which agitate the church just now, the "Friend" suggests "it may be that some crisis in the history of the church is drawing nigh." "It may be," says he, "that Christ is about to take to himself his great power and reign over the kingdoms of this world."

Yes, "Friend," this is indeed the case! The times of the Gentiles, during which, says Christ, "Jerusalem shall be trodden down" are just closing. The end of the age is at hand. "The gathering storms of the political atmosphere, coincident with the expiry of the prophetic periods, are a sure omen that the close of this dispensation is nigh, and that the present generation may witness the unparalleled judgment by which the kingdoms of this world are to be wrested from the powers that be, and transferred to "that man whom God hath appointed." The mission of the Christadelphians is to faithfully delineate the verities of the coming age, for the enlightenment of those who would be saved, and to warn the honest among the people, ere it is too late, to prepare for the advent of the King of kings and Lord of lords,

that they may escape the destroying judgments of the period, and be welcomed into his joy."

As to the three parties in the Church of England, it matters little whether there are three or a hundred and three, so long as they are in the Church of England, or any other of the gospel-nullifying systems of the apostacy, absurdly enough called "Christendom." The mutations of the Bible are "Come out of her, my people, that ye receive not of her plagues." Be ye separate, saith the Lord, and touch not the unclean, and I will be to you a Father, and ye shall be to me sons and daughters."

The Protestant and Dissenting world, rejecting the embrace of Roman-Catholicism, forget that she is a mother; or if they remember that she is a mother,—as depicted in the Book of Revelations—they overlook the notorious fact that they are her children, and the offspring of her fornication with the kings of the earth. Dissenters and Protestants may repudiate this relationship as they like, but the family likeness is too strong to be mistaken. Despite the apparent hostility manifested sometimes from one section of the family toward another, they have one spirit and one hope in common. They are *all aiming at one place*, and that a place never promised by the Deity at all; for saith Jehovah: "The heavens, even the heavens, are the Lord's, but the earth hath he given to the children of men."—(Psalm cxv. 16) And again, "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner."—(Prov. xi. 31.) But there is one still more striking family likeness, and that is Dissenters and Protestants, not less than Catholics, agree to give the lie to the holy writings—which declare that God only hath immortality—by affirming immortality of a perishing creature like man, and thus setting aside the necessity for the salvation which God in His goodness has designed for the human race. The doctrine of human immortality, repudiated by Luther, has thus been retained, and cherished by the children of the Reformation. Luther, speaking of it says, "I permit the Pope to make articles of faith for himself and his faithful—such as the soul is the substantial form of the human body—the soul is immortal—with all those monstrous opinions to be found in the Roman dunghill of decretals; that such as his faith is, such may be his gospel, such his disciples, and such his church, that the mouth may have

meat suitable for it, and the dish a cover worthy of it." And, referring to the same, William Tyndall declares that "In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that we shall know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The *heathen* philosophers, denying that, did put that the souls *did ever live*. And the Pope *joineth* the spiritual doctrine of Christ, and the *fleshy doctrine* of philosophers together—*things so contrary* that they cannot agree . . . . And because the fleshly-minded Pope *consenteth unto HEATHEN DOCTRINE*, therefore *he corrupteth the Scriptures to establish it*. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then *what cause is there of the resurrection?*"

This doctrine is at the root of all the denominations of the "religious world." It is the grand lever by which the Church of Rome has perpetuated her power and policy to the present moment; it is the backbone of spiritualism, and has been the soul and life of all the spiritual sorcery in the world for ages back. It was this doctrine which originated the Popes, Cardinals, Prelates, Deans, Bishops, Reverends, and Right-Reverend Fathers in God, with which the world has been taxed and cursed nearly since the days of Paul. This is the key to the situation; take away this, and their occupation would be gone. Their professed business is the "cure of souls;" in the emphatic language of Revelations, they "make merchandise of the bodies and souls of men." Their spiritual buffoonery commences with the birth of the puling babe, and, in some instances, does not cease with the death of the aged sire. Well might John say, speaking of the Roman Mother, that all nations were made drunk with the wine of her fornication. Thus have the inspired predictions of the apostle to the Gentiles been verified: "I will send them a strong delusion, and they shall believe a lie." Thus has it come to pass, as Paul said to Timothy it would, "that the time would come when they would not endure sound doctrine, but after their own lusts, they should *heap* to themselves teachers having itching ears, who should turn away their ears from the truth, and they should be turned to fables."—(2 Tim. iv, iii.)

The period of time between the apostles

and the second appearing of Christ, has, as was predicted, developed a gigantic apostacy, which ignorant divines call the church. Nothing less than the appearing and kingdom can dispel the gross darkness which covers all people. Nothing less than the brightness of his divine presence can dissipate the shades of night, which have so long brooded over the world. Nothing short of his omnipotent arm can break the staff of the wicked, and develop the kingdom which cannot be moved. Nothing less than his sceptre of righteousness can compass the conversion of the world, and restore peace and harmony amongst its inhabitants. The theory which supposes the resources of what is called the church, capable of such a thing is a delusion, and the quotation of Scriptural evidence that the ecclesia in apostolic times was blessed with the gifts and blessings of the Spirit, is no proof that the same is possessed by those who, utterly ignorant of the divine purpose, and who are seeking, in various fitful ways, to patch up a decrepid and tottering system of things, which only opens its mouth to blaspheme against the God of heaven and his truth, and which, too, is well-nigh capture and destruction at the Apocalypse of the anointed Jesus. No, certainly this is not proof—the claim to such a thing is only equalled by the monstrosity of Christ being divided into opposing elements, or of the spirit of Deity inditing folly and blasphemy. The gifts and presence of the Holy Spirit as a *Sign-power* were bounded by the duration of the expiring world of which Jesus spake when he said "Lo, I am with you to the end of the world:" the same world referred to by the apostle when he said "Once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." The same world to which Jesus alluded when he said "My kingdom is not of this world." This was the existing constitution of Israel as God's kingdom on earth, which came to an end when it was wrested from the hands of the Pharisees. This was the Jewish age, which in its expiry gave place to the present times of the Gentiles. Since then, the light-stand has been removed, and the star-angel presbyter, who illuminated the seven ecclesias of Asia, is no more. Nor did they impart their spirit-given powers to any successors. All subsequent pretensions in this direction, by designing men, belong to those lying wonders by which the undoubted working of the Lord was to be succeeded. What remains of the Spirit

in these degenerate days is the Spirit of Truth, which is in all who believe and obey its testimony, through the prophets and apostles; and what, too, remains of the presence of Christ is "Christ in those who believe as a 'hope of glory.'" It is the privilege of his brethren during his absence in the far country to "wait for the Son from heaven," to "occupy till he comes," to "look for the Saviour," because it is said that "to them who look for him, he shall appear a second time, without sin, unto salvation." It is also their inestimable privilege to shew forth his death, till he come, by breaking bread and drinking wine every first day, in remembrance of his death and sacrifice for sin.

A suggestion, relative to the second advent, by Mr. Sewell, as to whether it may not be fulfilled in the "church's" return to unity, and to a sense of that mystical presence which he advocates, is just one amongst too many of such ideas with which the world is at present cursed. "God made man upright, but He has sought out many inventions;" not content with the straightforward, simple, and obvious meaning of Scripture, they are always perverting and corrupting the way of the Lord, as they did in the days of Noah. It might never have been said that "this same Jesus which ye see ascending into heaven, shall so come in like manner." It might never have been written that "he shall appear a second time." Such suggestions are only calculated to lead men astray. Nothing is more clearly revealed than the second appearing of Jesus Christ, and there is nothing upon which the realization of the hope is more contingent; therefore, there is nothing for which the understanding and rightminded believer so much longs; "Come, Lord Jesus," is ever the cry of the waiting bride, and the gracious and warning promise from his own lips is "Behold, I come quickly; blessed is he who keepeth his garments, lest he walk naked, and men see his shame."

In conclusion, it is perfectly pitiable to see the plight in which many, apparently honest minds, are placed at the present time. Unity there is not—Babel confusion meets us on every hand. Conflicting zealots argue each for his opinion, and all proffer

to take the Bible as their guide—the honest enquirer is appalled and staggered. The spirituals of wickedness—misnamed the watchmen of Zion—set their wits to work to find a remedy: one suggests one thing and another another thing; and some think like the "Friend," Mr. Sewell, 'that if this be what comes of believing the Bible, it is high time to have an authority superior both to ourselves and the Bible!' Truly, men are in straits. If they only knew the truth, which all may know from the pages of their Bible, how would they not rejoice in being made free from such an incomprehensible dilemma. Men talk of "light within," but the light within is darkness truly, if it has not been generated by the "entrance of that word which alone giveth light." If men would be enlightened, they must throw to the moles and to the bats the irreconcilable theories in which they have been schooled, and receive, instead thereof, the kingdom of God as little children, which except a man receive in this manner, he may never hope to enter. "This is the only glad tidings which shall revolutionize the mind, change the motives, and induce purity of life, personal holiness, disinterested philanthropy, benevolence, and unreserved obedience to the will of God." The knowledge of this gospel of the kingdom, preached throughout India and the Roman Empire for belief of salvation, by Jesus and his apostles 1,800 years ago, is the only key to the present situation; and he who hold this, knows the destinies of nations, and the terrible scourge through which they will yet have to pass before they attain to the time in which they will all be blessed according to the promise to Abraham and his seed; and not only so, but they who have believed this gospel and been immersed in water for the remission of sins, have cast a safe anchor, which entereth into that within the veil. Having put on the name of the anointed Jesus, they have thereby become "Abraham's seed, and heirs according to the promise" made to Abraham. Such and such only are a prepared people for the coming of the Lord—heirs of the kingdom which God has promised to them that love him. Such, if found faithful at his tribunal, shall enter into his joy.

## THE RELATION OF JESUS TO THE LAW OF SIN &amp; DEATH.

BY THE EDITOR.

No teaching of the New Testament is more unequivocal than that Jesus was a man, and the same kind of a man as those whom he was manifested to redeem. He was "*found in fashion as a man.*"—(Phil. ii. 8.) He was "*made in all things like unto his brethren.*" (Heb. ii. 17.) He was of the seed of David according to the flesh.—(Acts ii. 29; Rom. i. 2; 2 Tim. ii. 8). He is "*the man,*" Christ Jesus.—(1 Tim. ii. 5; Acts ii. 22). And he is a man, not merely in the sense of being of the same general type as ourselves, but in the sense of partaking of our identical stock and nature—"Bone of our bone and flesh of our flesh." He was not organised from the earth as Adam was: he was not produced as a new man would be produced; he was developed from a pre-existing nature with a purpose having reference to that nature which necessitated that he should be clothed in that nature as we shall see. He was born of Mary: he was elaborated from her substance as any ordinary child is from its mother's substance, for the ordinary period elapsed from conception to birth. He therefore inherited the flesh and blood of Mary. He was made of her flesh and blood. He was built up from materials supplied by her nature in the ordinary process of foetal development. He was therefore Mary's nature embodied in a son. This fact is not interfered with by the fact that conception was caused by the power of the Holy Spirit; the materials made use of by the Spirit were human flesh and blood, and the result was the production of a Son of God in the nature of the condemned man whose representative and descendant Mary was. The purpose fulfilled by the Spirit's intervention we shall presently consider. We shall find that it had to do, not with the quality of his physical nature, but with the mental quality which was the essential qualification for a successful sacrifice.

We call attention to the fact that John lays emphasis on this doctrine, that Christ had come in the flesh. He makes it a test: he says if any man confess not that Jesus Christ is come in the flesh, the same is not of God—(1 John iv. 1—3,) and he forbids the faithful to receive any who bring not this

doctrine with them. We shall see a good reason for this stringency. We shall find that the fact of Christ having come in the flesh, involves a principle that lies at the bottom of the scheme of truth, of which the manifestation of Christ is but the expression; and that to surrender it or be a party to its surrender, is to be guilty of opening a leak which tends to the admission of the polluted flood which has for centuries submerged the world in death.

If Jesus came in the flesh, he was under condemnation, for the nature he inherited was a condemned one. The sentence of death ran in the blood which he inherited from Adam through Mary. He was, therefore, "*in the days of his flesh,*" as much under its power as those he came to save. This conclusion follows from the testimony that he was a man; it would stand secure upon that foundation alone, but it is also expressly affirmed in divers parts of the word. It is testified that he was "*made sin for us.*"—(2 Cor. v. 21.) As he was not of sinful character, this could only apply to his physical nature, which, drawn from the veins of Mary, was "*made sin.*" Again, in Rom. viii. 3, we are informed that "*what the law could not do in that it was weak through the flesh, God (hath done) in sending forth his son in the likeness of sinful flesh,* and for (or on account of) sin, *condemned sin in the flesh.*" The word "*likeness,*" in this statement is taken hold of by some to suggest that Christ was not the real nature of Adam, but a different nature, bearing a mere resemblance to it. The answer to this is that in testimony quoted further on we are informed it was "*THE SAME,*" a fact irresistibly apparent on the face of his origin; secondly, the word "*likeness*" will bear the sense of generic identity.—(See Gen. v. 3.) Paul's statement necessitates this view in the present case, for it must be evident that sin could not be "*condemned in the flesh*" if the flesh under the dominion of sin was not the subject of operation. Paul further says "*Both he (Jesus) that sanctifieth and they who are sanctified, are all of ONE, for*

*which cause he is not ashamed to call them brethren.*"—(1 Heb. i. 22.) That this has reference to nature, is evident from the words immediately following: "Forasmuch, then, as the children are partakers of flesh and blood, *he also himself took part of THE SAME* \* \* \* He took not on him the nature of angels, but he took on him *the seed of Abraham.* Wherefore in all things it behoved him to be made like unto his brethren."—(Heb. ii. 17.)

The next thing to be considered is the principle or law necessitating that Christ should be a man, and under the curse. This principle is to be found in the fact that Jehovah is a great king, whose word stands fast and changes not. He is immutable in His plan of operation. All His ways are founded in wisdom, and they are never diverted from their course. In the development of these ways, the human race has come under condemnation of death, and the operation of these ways would hold them in condemnation, and destroy them for ever, no new circumstance intervening. Not only is the sentence of death hereditary, but every individual of the human race is a transgressor, and has been from the beginning; and, therefore, the law that "the wages of sin is death" has fatal hold of every soul. From a human point of view, salvation under such circumstances is an apparent impossibility. Because, if the law cannot be relaxed, and the law has its hold on us, how can we escape? The answer is to be found in the facts before us. In his kindness, God intends release for the captives, but not at the expense of His law; this must have its full course. How to allow the law its full course, and yet save those under it, is the problem solved in Christ. By the Spirit, God took hold of the condemned nature in begetting for himself a son in the flesh of Mary. The son so begotten was, "in all points," like those he was manifested to save. He was of the same flesh and blood; was under the same condemnation, and exposed to the same temptations, but—thanks be to God!—through the power derived from his high origin, he was without sin, that is, he was not a transgressor. He was obedient in all things, even unto death, and when he died the death due to our common nature, he was not given over to its perpetual do-

minion, but was granted a glorious liberation from its bonds, and exaltation to a position of glory beyond the angels. The supremacy of God having thus been vindicated in the condemnation of sin in its own flesh, the Father transferred to the Son "power over all flesh, that he should give eternal life" to all who should make acknowledgment of their utterly lost position, by believing the truth concerning Christ, and taking his name upon them: the only means given under heaven whereby men can be saved. (Acts iv. 14.) The result of the scheme is that no flesh can glory in the sight of God.

But take away the doctrine which John inculcated as a first principle, (that Jesus, in the days of his weakness, had come in the flesh, clothed with the condemned nature of our sinful race), and a foundation stone is loosed; the key-note is altered; the whole system assumes a different complexion. We are landed in the doctrine of vicarious suffering—that is, one being suffering for another, which is not a fact or a possibility in the divine dealings. The blood of bulls and goats could not take away sin, and the suffering of angels could not avail. Man must suffer his own penalty, and this he did in Christ, who was a man—"made of a woman, made under the law"—(Gal. iv. 4,) and therefore under the curse of the law which said, "cursed is every one that hangeth on a tree." The contrary doctrine lowers the majesty of God, in representing Him in the light of a compromiser. God will accept no recompence. "Substitution" is a myth of the apostasy. Death having passed on the race of Adam, he will not accept the death of angels or a new race in the place of what he has decreed. His law must be carried out, and the salvation there is to be, is on the strict basis of compliance with the requirements of his law in the first place. This has been secured by the manifestation of Christ in the flesh of sin.

The objections to these teachings of the word, are not founded in true reason. They have an appearance of force which disappears on a strict analysis. The fact, for instance, that Jesus is styled the "last Adam," does not justify the conclusion that Christ was "as much a new beginning as the first Adam;" for this conclusion goes in direct opposition to the fact that Jesus was not created from the dust, but begotten of Mary.

He is the last (or second) Adam in the sense of being the beginning and father of the new order of men shortly to appear on earth, and in the sense that he bears to them the same federal relation in the matter of life that the other does in death: but we must not ignore the process by which this glorious work is brought into accomplishment.

The idea that "he was of the same nature as Adam before his fall," is equally untenable in the sense in which it is put forward. His nature was developed from Mary, and partook of the qualities of that nature. If, therefore, Christ "was of the same nature as Adam before his fall," in the sense contended for by the friend whose objections have given rise to these remarks, so must Mary's have been. The Roman Catholics themselves have seen the force of this, and have propounded the doctrine of "the immaculate conception," and given us the absurd and blasphemous title "Holy Mary, mother of God!" They are logical enough, but their premisses are wrong: they make Christ "immaculate," and therefore his mother; whereas the fact is that both were of the flesh of sin. The friend in question is bound to follow the Roman Catholics to the extent to which he affirms the immaculation of Christ.

But there is a misapprehension lurking under the proposition which we are combating. Our friend imagines there was a change in the nature of Adam when he became disobedient. There is no evidence of this whatever, and the presumption and evidence are entirely the contrary way. There was a change in Adam's relation to his maker, but not in the nature of his organization. What are the facts? He was formed from the dust a "living soul," or *natural body*. His mental constitution gave him moral relation to God. He was given a law to observe: the law he disobeyed, and sentence was passed that he (the disobedient living soul) should return to mother earth. What was the difference between his position before disobedience and his position after? Simply this; that in the one case he was a living soul or natural body in probation for immortality; and in the other, he was a living soul or natural body under sentence of death. He was a living soul or natural body in both cases. The phrase "sin in the flesh" is metonymical. It is not expressive of a literal element or principle

pervading the physical organization. Literally, sin is disobedience, or the act of rebellion. The impulses that lead to this, reside in the flesh, and therefore come to be called by the name of the act to which they give birth. In determining first principles, we must be accurate in our conceptions. The impulses that lead to sin existed in Adam before disobedience, as much as they did afterwards; else disobedience would not have occurred. These impulses are in their own place legitimate enough. We can judge of this matter by experience, because the human nature under discussion is the human nature we have upon ourselves and see in operation around us. There is no such thing as essential evil or sin. Evil and sin are relative terms. There is no propensity but subserves a good purpose in its own place. Sin is forbidden use; evil, interference with desired conditions as a punishment of sin, sometimes flowing out of sin itself. The difficulty is to keep the impulses in the legitimate channel. This difficulty is insuperable so far as perfect righteousness is concerned. A child comes into the world with impulses, but no knowledge or experience to guide the action of them. The result is that "folly is bound up in the heart of a child," which the judicious administration of the rod will help to take out of him—(Prov. xxii. 15). For the same reason, "there liveth not a man that (at some time of his life or other) sinneth not." The reason is to some extent applicable to Adam. He was in a state of innocence, or non-experience. Obedience seemed the natural thing till there was temptation. When good results were presented to the mind as the effect of disobedience, his want of experience left his mind a prey to the impulses excited by the prospect. Had he known experimentally that the path of disobedience was a path of thorns and death, he might have resisted the temptation.

When we come to the case of Jesus, we find a different state of facts, and at once perceive the part performed by the Spirit in his conception. Having God for his father, he was "holy." He is so styled by the angel Gabriel in his message to Mary: "Therefore also shall that holy thing that shall be born of thee, be called the Son of God." There are two senses in which he was so, (but neither exclude the fact, already established, that he was born a mortal



descendant of Adam by Mary). He was separated, set apart, from his mother's womb as an instrument of God, who, through him, was to compass the world's redemption. In this sense, he was a "holy thing," but he was holy in another sense. Having God for his father, he inherited a mental type in harmony with divine things, and a vital sympathy with the divine mind. We have only to look around us to see the proof of this. Children differ greatly in their latent capacities to apprehend moral and intellectual things, and this difference is invariably the result of a difference of parentage, either as to the individual or as to condition at the time of parentage. Take the child of an African and the child of an Englishman as tangible illustration of the first, and the child of chastity and the child of intemperance as an example of the latter. Now, Jesus was born of our species and one of our species, and subject to the laws which (in the divine arrangement) govern our species. When therefore, we realise the fact that divine power, (directly wielded by the Holy Spirit) was the energy which incepted his being, we are enabled to see that the type and texture of his being, though developed from the flesh of Mary, were something far above what fall to the lot of the mere children of men; and we shall find that this is one of the secrets of his sinlessness. It was the preparation of the suitable soil for the divine ideas to be implanted, which should germinate to such glorious results for this mighty globe which we inhabit. The soil prepared, the next stage was the sowing of the seed. The child "grew in wisdom and in stature." He was in the hands of devout and God-fearing parents who walked in the ordinances of the Lord blameless. By them, in addition

to the daily instruction commanded by the law, he was taken every year to Jerusalem to keep the feasts, by all of which means, he would acquire a knowledge of the past dealings of God with man, from the days of Adam onward, and being of so spiritual a constitution of mind, and "the grace of God being upon him" from his infancy, he would quickly apprehend the bearings of the whole matter, and become possessed, by knowledge, of that experience of the evil of sin which Adam lacked, and which, joined to his native tendency to divine things, would complete his qualification for succeeding where Adam failed. When at the age of thirty, the Holy Spirit descended upon him in bodily form, and as it were, took possession of his being, the Father dwelt in him, and his qualification was complete. Yet he was tempted, because he possessed the impulses common to our nature. He possessed however, that counter-balancing endowment of knowledge and superior power which enabled him to do what no man ever has done, and that is to pass through this state of existence without sin. The common run of mankind inherit natures in which—through the prevalence of ignorance and the activity of disobedience in a long line of ancestry—the propensities are out of all proportion to the regulating faculties; and under the special disadvantage of being brought up in a state of society where ignorance of divine things, and consequent lawlessness, is the order of the day. No wonder that sin reigns, and that no man can offer to God a ransom for his brother. But thanks be to God for the glorious provision in Christ, by which we may escape the corruption which is in the world through lust, and enter, in due season, upon life eternal.

### MR. JOHN BOWES KICKING AGAINST THE PRICKS.

In his *Promoter* for August last, Mr. Bowes has reported his recent doings at Wishaw, and reads us a lecture for having, as he alleges, uttered falsehood in performing the same duty in the *Ambassador*. He is not altogether blind to the disgrace of his retreat, and he makes strong efforts to excuse it. It is, perhaps, natural enough that a man should seek to preserve a reputation which he has enjoyed for a long period, even after he has

ceased to deserve it; but that this should be done (as in the present case) by imputing falsehood to an opponent, is scarcely the thing. Indeed, from no point of view will Mr. Bowes' proceedings bear examination. He was challenged to meet the Editor of the *Ambassador* in discussion, and his answer is, that our report of the circumstances leading to it was untruthful. Supposing we had not spoken the truth, would that be a valid

reason for declining discussion with another party who is in nowise responsible for it? In vain does he try to patch up an excuse for refusing to accept the challenge. His last effort is to be found on page 218, vol. x., of his *Promoter*. "We are not," he says, "called upon at present to decide the competency of any advocate whom R. Hodgson may mention to us; for aught we know he may speak no more truthfully about him and his willingness to come to meet us at Wishaw than," &c. All that Mr. B. wants, then, is an opportunity to decide on his proposed antagonist's competency, and an assurance of his willingness to come forward. This is what is implied, is it not? Well, then, of the former he is already aware; and of the latter I could forthwith have satisfied him had he, in any of his letters to me, expressed doubt of my authority to send him the challenge. But the fact is, Mr. Bowes did not want the discussion, and he could not confess cowardice by declining off hand; so he wants to give a reason, and like all dishonest reasons, it is a very lame one.

Mr. Bowes has appeared as a false witness against us, impugning and caricaturing our faith in public; and his non-acceptance of the challenge shows a fear on his part that his statements will not stand cross-examination. While this state of things continues, we fling back the charge of untruthfulness upon himself.

The first of the "glaring untruths" which Mr. B. has alleged and tried to prove, is, our assertion that his Sunday night's preaching was directed to prove two gospels. This he denies; but in the report he has himself written of his doings in Wishaw, he proves the truth of what we stated. On page 217 he admits that when Christ came he preached *the gospel of the kingdom*; yet the heading of his first lecture in his report is, *The gospel AND the kingdom*. Is Mr. B. prepared to say there is no difference here? Do these two forms of expression convey the same idea? The kingdom was involved in Christ's preaching; whereas the kingdom is something outside of Mr. Bowes' gospel. Christ preached *the gospel of the kingdom*: Mr. B. preaches *the gospel AND the kingdom*. His subject as advertised in the *Hamilton Advertiser*, was, "What is the gospel that saves?" Let any one read his report through, and they will fail to find that the *kingdom* (according to him) is any part of the gospel that saves; and therefore when Christ preached the gospel of the kingdom, it was not (if Mr. B. is right) the saving gospel, but something else. What Christ preached and commissioned his apostles and disciples to preach, was not and could not be that which Mr. B. preaches as the gospel. The gospel preached by Jesus was the gospel of the kingdom (Luke iv. 18, 19, and 43; viii. 1; Matt. iv. 23; ix. 35). Compare this with the commission he gave to his twelve disciples (Luke ix. 1, 2, 6, 11,

60, and 62; Matt. xxiv. 14); and see the proof that this commission was executed in Acts viii. 12; xix. 8; xx. 25, 26; xxviii. 31; and xxvi. 7. After reading the foregoing Scriptures, let the reader turn to Luke xxiv. 46, 47, which Mr. B. quotes to serve his purpose:—"And he (Jesus) said unto them (his disciples after his resurrection), thus it is written, and thus it behoved Christ to suffer and to rise from the dead," &c. How came it to pass that the disciples who had so long been engaged preaching the gospel, required to be informed that "it behoved Christ to suffer and to rise from the dead?" Does it not show that the fact of his death formed no part of their testimony prior to that event? Does it not therefore follow that Mr. Bowes' preaching and theirs are not identical? It is quite clear that Mr. B.'s "gospel that saves" is a different gospel from that preached by the apostles. Paul's sermon at Antioch (Acts xiii. 26-41), and his statement in 1 Cor. xv. 1-6, are quoted by Mr. B.; but they afford him no better ground for his fancies; and therefore the remark with which he concludes this paragraph, "faith and repentance secures salvation," while true in itself, is altogether out of place, as a settlement of the question. It is verily true that faith and repentance secure salvation; but we cannot permit a vague generality like this to divert us from the main point at issue. The question is, faith in what? Faith in the gospel, surely, since the great Teacher sent his apostles to preach it, and added, "he that believeth and is baptised shall be saved." A correct view of the gospel is the great desideratum, since faith in it and repentance resulting from it secures salvation. Faith in "the gospel *and* the kingdom," as set forth by Mr. B., is neither more nor less than faith in pagan fancies with a few vague and inaccurate notions about the kingdom superadded. Faith in the gospel of the kingdom of God, with repentance towards Him, are the Scriptural conditions of salvation. The death and resurrection of the Christ are essentially and inseparably connected with the kingdom of God; but the doctrine of these facts has been made void by such traditionised preachers as Mr. Bowes.

Mr. B. winces under our statement that he is a believer in ghosts. There is no necessity for his quarrelling with our statement, when properly understood. The idea we wished to convey by the use of the word "ghosts" is an idea to which he cannot consistently object. Does he not believe in an immaterial immortal something in man, which, twelve or fourteen years ago, he called "the soul," and which he now calls "the mind" of man? That which was the "immortal soul" fourteen years ago, and now, not the soul, but the "immortal mind;" and which next time may be an immortal something else, can only be a phantom or ghost; a sort of

will-o'-the-wisp, dancing before his vision, leading him first into one mire and then another. It is this subtle thing which, chameleon like, changing its hue so often, causes him to change his opinion about it, that we call the "ghost" in which he believes; and although this forms the substratum of all he has written and spoken for forty-six years, he demands a line or a word in proof of the assertion that he believes in it! Surely the subtlety of this is scarcely surpassed by the phantom soul itself.

Mr. Bowes refuses to acknowledge us as Christadelphians, or Brethren of Christ. This will in no way disconcert those against whom his remark is aimed. Mr. B. is not qualified to be a judge. We appeal from his decision to the written word, by which alone we stand or fall. No sensible man will receive slander and abuse for argument. We have given Mr. Bowes a fair opportunity of proving his assertions either by a public discussion, a discussion in his own Magazine or in ours; but the task is too difficult for him, and so he declines it, and stands afar off fulminating his slanders from the safe precincts of that cave in which worn-out giants are reputed to take a last refuge.

Twice, in his series of notices, Mr. B. has said he would be glad to see this "semi-infidel system" suppressed or overturned. Thrice have we given him a chance of trying his hand at the task so desirable from his point of view, and thrice he has refused to do so. The "semi-infidel system" is a more formidable antagonism than anything Mr. B. has met with for six and forty years. He is fond of discussion, and is quick to take the platform against all and sundry, but he shies at the Christadelphians. There is a reason. If he would give us the opportunity we would show their faith in a very different light from that in which he has placed it in his garbled account.

Mr. B. winds up his first leader by the usual flourish about "perilous times," "false

prophets," &c., but in this he is as entirely off the mark as in everything else. The last and perilous times began in the lifetime of the apostles, and many of the disciples departed from the faith by giving heed to the "seducing spirits and doctrine of devils." The preachers of these doctrines set up for themselves, in opposition to the real and uncompromising Christadelphians, and we have had a descent from both classes. Unhappily the voice of the charmer—the seducing spirits—the demonized preachers—has drowned the voice of the truth, and only a few have heard that still small voice. The million run after the successors of the false prophets. Mr. B. doubtless thinks differently, and perhaps thinks himself a genuine Ambassador; but I think I shall be able to show his descent is in the wrong line. I shall show that he has identified himself with the offspring of the seducing spirits of apostolic times, and teaches the same gospel-nullifying traditions about immortal souls, or "minds," being disembodied for reward or punishment; the righteous ones contributing to people kingdoms among the stars, while the other class descend to "hell," and fill the cars of Jehovah, Creator of the Universe, with sounds of execration and blasphemy.

Mr. B. says, "good results followed our THREE NIGHTS' lectures and TWO NIGHTS' discussion after." We hope there is no design in this mode of expression, but would not anyone imagine that this meant five nights in all? One would imagine that Mr. B. had condescended to hold two nights' discussion with his despised antagonists, after soundly thrashing them in three nights' lectures: but the fact is, there were only three nights' performances in all, and the only "discussion" that took place was at the close of the last two nights' lectures, which did not begin till twenty minutes to ten, allowing very little scope for fair play to the truth.

RICHARD HODGSON, Wishaw.  
(To be continued.)

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## INTELLIGENCE.

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BIRMINGHAM.—During the month, there have been two immersions. The first was a case of special interest, viz., that of MRS. SMITH (69), who had been for upwards of 50 years a member of the Church of England. She was governess at Ann street School, where the meetings of the ecclesia used formerly to be held, and from the first, took an interest in the truth, the brethren, and their affairs. She was however slow to throw overboard the convictions of a life-time, and the brethren had begun to despair of her obedience. Retirement from the active duties of school life for the past twelve months has however given her leisure for the study of

the Scriptures, and has also disencumbered her of sundry obstacles attaching to her former position, and she has finally seen her way to the step recorded. She was immersed on the evening of Saturday, February 13, the event being an occasion of joy to all concerned. The other case of obedience is that of MRS. KING, wife of brother King. During the month a class has been formed among the young brethren (of whom there is now a goodly number) for mutual improvement in matters affecting the common faith. The object is more particularly to accustom them to confidence in extempore delivery. An essay on some subject connected with the

truth will be read each week by one of the members and criticised by the rest. A monthly manuscript magazine will also be a feature in their proceedings.

The discussion between the Editor and the "Rev." J. Campbell is arranged to come off in the Temperance Hall, Birmingham, in the second and third weeks of March, beginning on Tuesday, the 9th. It will last six nights, three nights in each of two weeks. Subjects: 1, the immortality of the soul; 2, eternal torments; 3, the gospel; 4, the kingdom; 5, God; 6, the devil.

HALIFAX.—Brother Richard Whitworth, writing January 30th, announces the following immersions: Dec. 27, Mrs. HANNAH SMITH, wife of brother Smith of Halifax; Mrs. HOLROYD, wife of brother Holroyd, of Huddersfield; and Sunday, January 23rd, Mrs. BIRKENHEAD, mother of brethren Birkenhead, of Sale, near Manchester: and also her daughter, Miss MARY BIRKENHEAD.

LEICESTER.—Gratifying results have already begun to spring from the efforts put forth in December last, by brethren Lester and Hipwell, in conjunction with the Editor. Mr. F. W. Wilby, chemist, occupying a shop in one of the principal streets in the town, has given in his adhesion to the truth, and applied that he may be assisted in the obedience it requires. He writes as follows: "Allow me to express my deep felt gratitude for the effort you made in December last, to make known the truth as it is in Jesus among the people of Leicester. . . . I have sat under the preaching of the Rev. J. P. Mursell, of Belvoir Street, for many years, a gentleman whom I very highly esteem and sincerely love. I have no doubt you know or have heard something of him. I became a member of his church by baptism, a little over two years ago. I have laboured in the Sunday School over five years, and during that time, have been a most earnest worker, fondly cherishing the doctrines which from my earliest youth I have taught to be Scriptural. Little did I think, in seeking to engraft those ideas upon the minds of my scholars, that I was propounding doctrines so pernicious and fatal. God forgive me and all those who are now engaged in the work, and may they be led as I have been to see their error. I cannot pretend in a letter to go into the various and minute circumstances which have led me to endorse the Christadelphian faith, but the commencement of it was your lectures in the Temperance Hall. Since then, I have made it a matter of earnest enquiry, sound investigation and fervent prayer, and I have under the guidance of Him who can never err been led again to offer myself as a candidate for baptism, but in a very different faith to what I held previously. The truths laid down in the books I have read have laid hold upon my mind with such conviction, that I cannot help but profess them, and shall very earnestly seek to spread them far

and wide . . . . I have tried hard to reconcile myself to the orthodox side. I have naturally pondered over the subject, with the hope of securing myself in the faith I had held for so many years, but I am really surprised to find that they will not bear an hour's candid investigation."

LONDON (NORTH).—The discussion between brother Andrew and the Rev. J. Campbell came off in the Temperance Hall, Weir's Passage, Somerstown, on the Wednesdays and Thursdays of the third and fourth weeks of January. A digest of the discussion was intended for publication in this number of the *Ambassador*, but is unavoidably held over. The discussion was fairly attended, and the opinion of the brethren is that some good has been done by it. Brother Andrew, writing on the 27th of January, says that he was very glad when the discussion was over. "It is wearisome work," he says, "discussing with a dogmatic, unreasoning Scotchman, like Mr. Campbell. I got thoroughly disgusted with him on the third night, for he began by giving a definition of the word 'annihilate,' which he put into my mouth, and then argued, or rather dogmatised, on that basis, before I had uttered a word. His definition was that for anything to be annihilated, every atom of it must pass out of existence; and as even matter could not in this sense be annihilated, he argued that it was absurd for me to contend that the wicked would be annihilated. In answer to this, I said, that he had mistaken the kind of annihilation I contended for; that it was merely the destruction of living, thinking, conscious beings, and not the annihilation of the atoms entering into their composition. Notwithstanding this, he went on boring at his view of annihilation all the rest of the evening. On the following evening I told him he had treated both me and the subject in a very unfair manner, in violating the very elementary laws of debate, the first of which is that each disputant shall define his own terms, and that he shall argue on the basis of the definitions given by his opponent. This had no effect on him, but he still harped away on his own view of 'annihilate,' of which I took no further notice. He appears to have a mental skin so thick as to be quite impervious to all fact or argument; for, after I had explained passages, he kept bringing them up and repeating what he had said before, without answering my explanation of them except by dogmatic denial. He several times raised a chorus of laughter or indignation against himself by his ridiculous statements, and two or three times had to be called to order by the chairman. Judging by the manifestations of the audience, fully two thirds were on the side of the truth. Some of Campbell's own supporters were ashamed of him."

On Friday, the 19th ult., the following:

individuals were immersed, upon a profession of Scriptural faith, and added to the ecclesia: ELLEN WATTS, wife of brother Watts, formerly a Baptist; ALBERT WILLIAM AUSTIN (age 29), and SARAH MARTHA AUSTIN (age 31), formerly members of the Church of England, cousins to brother Harris, of Chicago, by whom the truth was first introduced to them when in London three years ago; JOHN LEACH (age 24), formerly a Wesleyan, son of a Calvinist Baptist minister, and brother to the writer of the recent article in the *Sword and Trowel*, in which Christadelphians were spoken of as "an obscure sect" which he had "unearthed." Brother Leach has been brought to a knowledge of the truth through the instrumentality of brother Skinner, both of whom are employed in the leather trade.

NOTTINGHAM.—Brother Phelps writes Feb. 16th: "The church here had two additions by immersion on December 26th, 1868, the persons being GEORGE BODEN, warehouseman, formerly neutral, and HENRY KERRY, son of Brother Kerry, miner, for several years a member of a Baptist community. On February 4th—this year—we had another addition by immersion, namely ELIZA HEWITT, widow, formerly Baptist."

[The first part of the foregoing intelligence, it appears, was sent for insertion last month, but was overlooked by the Editor.]

SALE, NEAR MANCHESTER.—Brother W. Birkenhead, writing on the 3rd of February, announces the obedience of Mr. R. O. MCLWRICK, aged 21. He was immersed in the river a little way from Sale, on the evening of Friday, the 26th of January, after having made a confession of faith on those things most surely believed among us. He adds: I have also reason to rejoice over the recent immersion, at Halifax, of my mother and sister. These additions bring our number up to seven in Manchester and neighbourhood. I hope soon to report one or two others.—[When it is remembered that but a short time ago, there was not a single known believer of the truth in Manchester, it will be perceived that the intelligence contained in the foregoing is both significant and gratifying.—EDITOR.]

SCARBOROUGH.—Brother Kidd, writing February 15, reports the obedience of Mrs. SARAH GREEN and her daughter, ELIZA GREEN, who were both immersed on the 5th ult., after giving evidence of their intelligence in relation to the subject-matter of the one faith. The brethren afterwards met at their house, and endeavoured to strengthen each other in the solitary position which the truth compels every faithful believer of it to take up in this age of darkness.

SWANSEA.—Brother Randles, writing Feb. 17, announces two additions to the ecclesia by immersion: viz., CATHERINE BENNETT, (27), wife of brother Bennett, for eleven years in fellowship with the Baptists, and

JAS. EVANS, grocer, (39), formerly Baptist. The immersions took place on the 29th of January, in Swansea Bay. Brother Randles observes that the case of brother Evans is a great triumph for the truth. He was thoroughly grounded in orthodoxy, and his friends speaking about him eight months ago, said to one of the brethren: "We don't fear for Mr. Evans in any point; he is too well versed in the Scriptures to believe any of your Christadelphian doctrines." His obedience has caused uneasiness and apprehension through a large circle of acquaintances and friends. Brother Randles encloses a letter from brother Evans, in which he gives an account of his religious antecedents and the circumstances resulting in his acceptance of the truth. As the letter may be interesting to our readers, we append the chief part of it. "Like Mr. Boshier, I have been baptised three times. My parents who were Calvinistic Methodists, took me, an unconscious infant, and had me sprinkled according to their usage, and I was sedulously trained in their faith. But while quite a boy, I became convinced that "*Infant Sprinkling*" was unscriptural, and when about 17 or 18 years of age, I was induced to attend Mount Pleasant, a Baptist chapel in Swansea, where, after a time (much to the horror and indignation of my parents) I was baptised. I then earnestly went to work among them, and laboured in the Sunday School for a period of fifteen years, during which time I went into business, and married one who like myself was devoted to Sunday School work. It is now about eleven months ago since I was advised to go to the Music Hall, and hear a Mr. Roberts, of Birmingham, who was advertised to lecture on subjects announced on bills I had observed posted in different parts of the town, and whom I thought to be a fanatic or enthusiast. No; I would not go; however I was urged, and went, and also went the succeeding evening, for I became interested. I always had great reverence for the Bible: and the facility with which the lecturer produced chapter and verse to prove what he advanced, struck me, and gave what he said at least the appearance of truth. I determined to look into the matter, and one of the brethren shortly after put a small hand-bill into my hand in passing his shop, entitled '*Thoughts for Thinkers*,' which still kept me thinking. Another, (who resides at Llanelly) kindly lent me the *Twelve Lectures* and various other books, including *Elpis Israel*, by Dr. Thomas. I should state that at this time I was engaged in Swansea during the week, returning, and spending my Sunday at Llanelly, where my wife and family were residing and still reside. My duties being very light, I had a good deal of leisure time which I devoted to the investigation of the 'new doctrines.' Very soon, I became convinced of the visible appearing of Christ in his Kingdom, and I began to teach

it. I felt what a good thing I had found, and resolved that my class should share the blessing. A few weeks passed on, and my turn came to examine the school, the subject being the 19th of Matthew. I explained the kingdom according to the views I now take of it. I thought I had only to speak of it and prove it from the Bible, and that people would believe, but I had soon to find how mistaken I was; for at the close of the school, the teachers told me they did not want those doctrines *there*, and they would not allow me to teach them, and for an hour we had a warm discussion upon the kingdom. Kindred subjects were not touched upon, for I felt I wanted more light and refrained; but the kingdom was *bad enough*, and from the tone of the meeting I determined to resign, which I did at a meeting of the teachers. At the next teachers' meeting, (over which the minister presided) it was resolved that I should be seen by my pastor and some of the teachers, to know what I really believed, for some thought I had become an 'Infidel,' others, a 'Pantheist,' and others, something approaching a 'Mormon.' They held a meeting for the purpose, but I was unable to attend, being very unwell and having had only two or three hours notice; but stated my willingness to meet them on the following Sunday, if my health permitted: But my message was not given, and so I had not another opportunity of defending myself. The minister now took the matter up in the pulpit, and for several successive Sundays defended the orthodox view of the kingdom, but the more he preached, the more I became convinced that his teaching was fallacious, and went on studying the word still trying to do so according to my old ideas, but it was in vain. I now began to attend the Christadelphian place of worship on Thursday evenings, and gradually I came to the conclusion that the doctrine of the immortality of the soul was not in the Bible, and that of the Trinity and everlasting torment equally wrong. After some deliberation, I resigned my position as member of the church. Our minister called and expressed his sorrow. He said as far as he was concerned, I was at liberty to hold what opinions I chose, so long as I lived a consistent life. But, of course I felt however broad his views and his charity might be, that I was bound to adhere to my decision. After a great deal of trembling and hesitation I at length, on the 29th of January, put on Christ by immersion, according to his word. I am fully aware how little I know: there is a mine of gold before me which I must explore—a pearl of great price, but I do not yet know half its value. There is a magnificent picture to be seen, but I only as it were see it in the twilight; I have an idea of its general outline and character, but I must have broader daylight, so that I may see the rich colouring and the effect of light and shade, until

I can view the harmonious whole.

TRANENT.—Writing on the 25th of Jan., brother Thomas Cornwall announces three additions to the Tranent ecclesia, namely, ROBERT RUSSELL, son of brother Alexander Russell; and ALEXANDER MCINTOSH and HIS WIFE.—The Annual Social Meeting of the ecclesia was held on the 18th of January, when forty-five brethren and friends assembled to consider matters relating to the glory of the name of Jesus. A review of the experience of the ecclesia for the previous twelve months, was placed before the meeting. Good progress was reported in all that concerned them. The additions during the year have numbered fifteen, eleven of whom are heads of families, which augurs well for the prospects of the truth. Brother Cornwall adds that the clergy are evidently getting alarmed, as the Christadelphians receive considerable attention at their hands. The minister of the Free Church has delivered a lecture on "The Immortal Destiny of Man;" a Primitive Methodist parson has harped against the truth, under the motto of "Life, Death and Eternity;" while a third—the minister of the "U. P. Church," eschewing all disguise in the matter, has come boldly out on the subject, delivering a discourse under the title "Christadelphianism."

WHITBY.—On January 25th, brother Shuttleworth reports an addition to the ecclesia in the person of Mrs. TIPLADY (63), who, after a satisfactory confession of her faith in the things concerning the kingdom of God and the name of Jesus Christ, was assisted to put on the Lord Jesus in the one baptism, for the remission of sins.

WINTON, WESTMORELAND.—Mr. Thomas Harrison, writing for books on the 17th of February observes that he finds a few disposed to receive the truth. He has been doing a little to open his neighbours' eyes, but orthodoxy is so rampant, that he has much to contend against. Immortal-soulism and sky-kingdomism are the principal obstructions to progress.

#### CANADA.

TORONTO.—Brother Coombe, writing Jan. 21, says: "The *Ambassador* for January arrived here this morning. In your article, 'Dr. Thomas's Exposition of the Apocalypse,' you have said, I find, all that I wish to say, and said it too so much more felicitously than I could begin to do, that I shall attempt nothing in the premisses, but then in place you might observe that your remarks are heartily re-echoed by the faithful in Toronto, Guelph, Listowell, Kingston, Hamilton, Elme, Brooklyn, Hispeler, Walkertown, &c."

EAST ZORRA.—Brother Francis Malcolm, on Jan. 19, writes as follows: "I have much pleasure in saying that I think the ecclesia is in a healthy condition. Though not of late increasing in numbers, I think it

is undoubtedly increasing in knowledge. For this, we are all very much indebted to Dr. Thomas. Being well supplied with his writings, we study the prophets with his assistance. *Eureka* has been a rich treat to us all. There are now facilities for getting a knowledge of future events that have never before been offered to the believer. Although much has been written on the Apocalypse before this, there can be nothing capable of giving satisfaction to a believer in the kingdom. This work altogether surpasses my expectations. I did not think so much could have been said with so little apparent speculation. I feel thankful for the knowledge I have received from the Dr.'s writings, and wish that more of my brethren would avail themselves of the assistance now within their reach."

#### UNITED STATES.

BURRIT, Ill.—Brother James Wood of this place, whose letter, misplaced last month, has now turned up, writing on the 29th of December, takes notice of the small progress of the truth in the States as compared with Britain. He says "I feel great interest in the progress of the truth in Britain, being myself a British subject, though resident in the States for twenty-six years. I rejoice in the active exertions that appear to be made to further its progress. In this country little or no effort is made, except among those parties who mix the truth with error. They make progress; but with the enlightened Christadelphians, things seem pretty much at a stand-still. It may be, and likely is the case, that not many Americans are called. Those who believe around here are mostly of British origin. I once thought, when residing in what is called a city in this country, that if I could be out in the country, farming a small piece of land, that the people would be more likely to hear and receive the truth, than in the gay and fashionable cities; but I find that immortal soulism is woven into their very natures; and they cannot see; their eyes are dull of seeing, and their ears are waxed heavy, so that they cannot perceive and be converted. I have been doing all I can to spread the knowledge of the truth, for several years past, and feel persuaded the soil must be very barren, or else there would be more fruit."

WORCESTER (Mass.)—Writing on the

25th of January, brother Robert Cranshaw observes: "The word of God does grow and multiply in Worcester. On the 13th of last month, three persons put on the Lord Jesus, and on the 3rd of this month, another followed their example in being buried with him in baptism into death. They now rejoice in hope of the glory of God, for the name of the Lord which is now upon them, is a strong tower, into which the righteous run and are safe. The names of the obedient believers are, LEANDER TUCKER (formerly of no religious persuasion), and his wife SARAH (formerly Methodist); DAVID ROLLSTON, (formerly neutral); and JOHN J. LAWTON (formerly Baptist). We keep sowing the seed and working together: I have no doubt fruit will show itself. Most of the brethren have got through *Eureka III.*, and are begun again. It is indeed a marvellous production. We have tried with brother C. Rockham, of Guelph, C.W., to get brother Thomas to write a small work (after the form of *Catechesis*), on the Types of the Law, but the Dr. thinks he has written as much as this generation can digest.

CHICAGO, Ill.—Brother Bingley, under date January 28, reports another visit to Kankakee, where he has spent one week in lecturing on behalf of the truth. He says he succeeded in obtaining the same school-house as on the last occasion, notwithstanding the opposition of one of the directors. He is sanguine in his belief that the word of the kingdom will take root in the place, as quite a few are much interested. One of the directors (a fine old man) expressed his intention of rendering obedience as soon as he fully understands the truth. The subjects were as follow:—

January 21, The Destiny of the British Empire.

January 22, Rome, the Seat of the Apostacy; its approaching Doom.

January 24 (being Sunday), in the morning, The One Hope, or What is the Gospel? in the evening, The Object of Christ's Death Scripturally considered.

January 25, The Re-establishment of the Kingdom of God.

Brother Bingley says: "On Sunday evening I spoke two hours to a full house. Some of the audience came a distance by their teams. I find that I am gaining more confidence every time I make the bold attempt to lecture. I begin to overcome my usual timidity."

A SECT OF ONE (as the Editor of the *Citizen* thought.)—In a case heard at the Bristol County Court, on Tuesday, a witness was called who objected to be sworn. On being asked by the Court what his religious denomination was, he said he was a member of an American sect called the "Christos Adelpbos." He believed he was the only one of the denomination in England. [He little knew there are hundreds in Britain.—Ed. *Ambassador*.] On assuring the Court that he conscientiously objected to taking an oath, he was allowed to make a solemn declaration, and gave his evidence.—*Glasgow Evening Citizen*, Feb. 19th.

# THE AMBASSADOR

## Of the Coming Age.

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*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

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### CONCERNING JUSTIFICATION BY FAITH.

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WEST HOBOKEN, N.J., *February 23rd, 1869.*

DEAR BROTHER ROBERTS.—The following is from my Baptist preacher correspondent on the Mississippi, who enquired of me concerning John's baptism, as published in your February number. He is an intelligent, earnest, and, I think, candid enquirer, and does not regard Christadelphian writings as "*detestable.*" To me the "intrusions" of such clergymen are acceptable. It is pleasant to consider the difficulties of unprejudiced and sensible people. I have reason to believe that he is one of these; and that he is really desirous to know the truth in all its details. You can publish his letter, and my reply, both of which may be of interest to some of your readers, if not to all. J. T.

*February 9th, 1869.*

DR. THOMAS—DEAR SIR.—Pardon me for my seeming intrusions; but I beg to understand you. You say "justification by faith in the obedience of the truth." Now, if I understand you in the use of the term "*faith*" in the above proposition—and it, or its equivalent occurs quite often in your writings—I must say I cannot endorse it. I take it that you mean believing; and then the proposition would read "Justification by believing in the obedience of the truth." Observe, I do not say justification by believing in, but justification by believing the truth in the obedience of it. This is what I understand you to teach. Am I correct? Assuming that I am, I must say I do not, I cannot, so understand it. I understand the Spirit of God to teach justification by *the faith of Jesus Christ* in its required obedience. By "*the faith of Jesus Christ,*" I mean the antithesis of "the law of Moses;" I mean "the new covenant;" I mean the original principle "will" or



“testament” of God to Abraham made effective for righteousness, or the remission of sin by the blood of Jesus. This, “the faith of Jesus Christ,” understood, believed, and obeyed, becomes effective to the end of sin-remission. If this is so, then the believing is no more important than the understanding, or the obeying. Indeed, the understanding, the believing, and the obeying, are all and equally essential to the end in view—salvation by the faith. It was *the faith*, and not the understanding, believing or the obeying that was counted or reckoned to Abraham for righteousness. The faith was his righteousness, and he was accounted righteous for the faith’s sake. He held *it*, and *it* was his stock in spiritual wealth. Is not this so? I think it is. And is this what you mean? or do you mean to say that Abraham’s belief or believing was accounted to him for righteousness. If the former, then I understand you; if the latter, I do not understand you, or, if I do, I do not endorse it. In your definition of Christian baptism (see *Herald* vol. I, p. 143) you say “his”—any man’s—“belief of the truth is counted to him for righteousness.” Now, sir, I would say, the truth believed is counted to him for righteousness, putting all the merit and virtue in the truth where it belongs, rather than in the belief of the truth where it is not, and does not belong. The blood of Jesus Christ is on the truth and not on the believing of it. I can see no merit in a man’s believing any more than I can in his understanding or obeying. Am I not right, or do you say unimportant? True enough, we must believe the truth, so, too, must we understand it and obey it. The faith has its works as well as the law; but God’s righteousness is of the one, while it is not of the other. I should be happy to have a word from you on this point. Yours to understand, believe, and obey the faith.

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### “FROM FAITH TO FAITH.”

WEST HOBOKEN, N.J., *February 20th*, 1869.

DEAR SIR,—“The gospel of God is the power of God for salvation.” To whom is the gospel Paul preached “the power of God for salvation?” *Answer*: “To every one that believeth.” Believeth what? *Answer*: The gospel of the kingdom Jesus commanded the apostles to preach. This, then, is *the truth to be believed*—the subject matter of *the faith*, the “one faith.” This faith “came by Jesus Christ,” therefore, it is “the faith of Jesus Christ,” as the righteousness to which it introduces is “God’s righteousness”—the system of things, without which, no justification can be obtained.

Is there no difference between *the man believing* and *the truth to be believed*? You and I are creatures of to-day; the truth or God’s system of righteousness, in “the form of sound words,” apostolically exhibited, is more than 1,800 years old. What brings us into apposition and harmonious relation with the ancient system? *Answer*: Believing the report of it. In what doth the believing consist? *Answer*: “Against hope believing in hope; and being fully persuaded that what

God hath promised, He is able also to perform.”—(Rom. iv. 18, 21.) This is the sort of believing that grasps Jesus Christ’s faith—a believing, working by love of what is believed, and purifying the heart.—(Gal. v. 6; Acts xv. 9.) God’s righteousness is revealed in the gospel Paul preached, *ἐκ πίστεως εἰς πίστιν, ek pisteos eis pistin*, from or out of believing into the thing believed, or “*from faith to faith*,” as it is written, “the righteous man by HIS faith shall live.”—(Hab. ii. 4.) Surely a righteous, or justified, man’s faith is something different from the faith or truth that “came by Jesus Christ.” Paul’s teaching is justified *ex*, out of, a believing, *eis*, into, the thing believed. The question is not “the merit and virtue” of believing. There is no merit or virtue in doing what we cannot help doing; but there is merit and virtue in doing what we can either do or let alone. Believing is not an act of the will. I cannot will to believe what I have no evidence of. The power *compelling* faith is in the testimony. God created the human sensorium, He created the faith that came by Jesus Christ, and He created the testimony concerning it (for it is styled “the testimony of God”); by Scriptural and by human instrumentality, the divine faith and human sensorium are brought into juxtaposition by the divine testimony, and faith germinates and grows as a plant from seed sown. *Out of* this germination, fully developed *into* ripeness of plant, comes justification, *δικαιωσις ἐκ πίστεως, dikaiōsis ek pisteōs*, justification from, or out of, faith, or believing the truth. Hence, truly, a man’s believing may be styled “the gift of God;” for, speaking of sinners saved from their past sins, it is written “they shall be all taught of God.”

Can an honest and impartial jury truly believe of their own volition that the prisoner at the bar is guilty or not guilty? If there be no evidence, how can jurors believe anything? Is their any merit or virtue in believing the truth concerning the accused, when it is demonstrated by unimpeachable testimony? But are not merit and virtue due to them, if republicans, when they render an impartial verdict, favouring an accused democrat? Is there not the *virtue* of honesty repudiating political and partisan bias, which *merits praise*? Doth all the merit and virtue belong to the truth, and none to the jurors?

Unfortunately for the blind, popular faith, so-called, is a *willing to believe* without evidence—a mere act of the human will. The people assent to what they feel like. Hence they are as fickle as the wind. There is nothing justifying in the popular faith, or credulity rather. They are a jury rendering a verdict without evidence, which is not only devoid of merit and virtue, but transcendent iniquity.

But how doth the God-instructed and gospel-believing sinner “from faith,” as the motive principle pass “into faith?” *Answer*: “In delivering his self-condemnatory verdict according to the divine testimony, which convinces him of sin, of righteousness, and of judgment to come.” He sentences the thing styled “self” and “me,” that is, “the flesh, in which dwells no good thing,” to crucifixion, death and burial; that a new and self-denying character, styled “the new man” and “the new

creature," may thenceforth come into living manifestation. But, furthermore: In what particular form is this verdict rendered against "self?" *Answer*: "In confessing with the mouth the word of faith Paul preached, and *written* in the heart by the divine testimony—heart-belief, and mouth-confession—(Rom. x. 8-10); and in invoking, or calling upon, the Name of the One Yahweh (verse 13). And how is this One Yahweh-Name apostolically and Scripturally invoked? *Answer*: In the way illustrated by Paul in his own person (Acts xxii. 16): by the believing *sinner*, in obedience to the command of the Spirit, being immersed into the name of the Father, and of the Son, and of the Holy Spirit—the One Name of Deity-manifestation—the Eternal Father manifested through the Flesh Veil by Holy Spirit—the Christship of Deity.

When is the believing sinner saved from his past sins? *Answer*: In being immersed, or "buried with Christ by baptism into death," for the remission of sins—(Acts ii. 38; Rom. vi. 3, 4.) No believing sinner ought to be buried till he is "dead to sin." by the water-burial he enters "into faith;" "into Christ," "into the Yahweh-Name," and his believing is counted to him for righteousness; he is therefore in faith, in Christ, in the Name, in God; and no longer an uncleansed, naked, sinner; but a purified, pardoned, sanctified, man, or saint, clothed with the Christ-Name as with a garment, waiting for the wedding. Thus far he is a practical illustration of "from faith into faith;" or of one who had "purified his soul in the obeying of the truth."—(1 Pet. i. 22.) In yielding this obedience, the believing sinner is "sanctified, being cleansed in the bath of the water by the word" (Eph. v. 26); on the principle, "Ye are clean through the word I have spoken to you."—(John xv. 3.)

Here are then, the time when, the place where, and the thing by which the ungodly are justified in the divine scheme of justification, *from faith* of the sinner *into faith*. What more need I say to make myself understood, and to make more plain "the simplicity that is in Christ?" In hope that I may have met all existing difficulty. I remain, very respectfully,

JOHN THOMAS,

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### "THE ADOPTION;"

OR, THE CONFRATERNITY OF TRUE BELIEVERS WITH CHRIST, DEMONSTRATED IN  
REPLY TO A LETTER FROM AN ANTI-CHRISTADELPHIAN FRIEND.

BY JOHN THOMAS, M. D. \*

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DEARLY BELOVED BROTHER,—Yours of the 6th ultimo came to hand on the 25th; and, notwithstanding what I would term its critical adversities, I thank you for it. I accept them as the outpourings of a friend, who, though he may be mistaken, is jealous and zealous for what he believes to be the truth. From such an one, much should be borne. Previous character always goes for something in mitigation of the

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\* Being a letter (under date, March 4, 1869,) to the "Anti-Christadelphian friend" in question.

verdict rendered ; so that even an offence proved, should not be visited with the severest punishment of the law. Upon these principles I desire to deal with friends, whom I believe to be good and honest friends of the truth, though they may not see eye to eye with me in all its details, and, in the liberty of Christian friendship, may feel themselves called upon to dissent from my statements of doctrine, and even to rebuke me for them, as you have done in the epistle before me. I do not deal thus, however, with pretenders, who, I know, never manifested any zeal till an opportunity seemed to present itself for them to obtain notoriety by doing all the mischief they could under a cloak of contending for the truth, or against what they ignorantly and maliciously style "*heresy*." If these are certain nobodies without influence, I give them the go-by with imperturbable silence and indifference. I don't waste paper, ink, and time, upon them ; for to notice them would be to give them the very notoriety they are agonizing to obtain ; but, on the other hand, if they be little somebodies, as Hymæneus and Alexander the coppersmith, of old time, I leave them in the hands of Satan, after whom they have gone ; but "rebuke" their following "sharply that they may become sound in the faith," and recover themselves out of the snare of the devil ; thus, as Jude exhorts, concerning those "who separate themselves, sensuals, not having the spirit" of the truth, "of some have compassion, making a difference ; and others save with anxious care, pulling them out of the fire ; hating also the garment spotted by the flesh."

I sincerely thank you for the "peace and joy" you wish me and my household, and reciprocate the same to you and yours.

I am glad that you can "cordially agree with the whole of my statement of things in the February *Ambassador*, from page 40 to page 52," with only one exception, and were "refreshed by them very much." I may, then, I think, conclude that those twelve pages of "solid matter," as the printers say, are, in your judgment, a good work ; for that which can refresh an earnest and zealous believer can be nothing else. I rejoice at having been able to refresh you, and not you only, but, I trust many others also. So that the times of reading may be truly said to have been "times of refreshing ;" and, I hope, an earnest of the "times of refreshing" soon to come from the presence of the Lord." Freely I have received and freely I give to you of what I have in store. If some things I offer are not very palatable to all, still the motive which prompts their presentation is liberal and good ; and though the things may not be refreshing in the taking, they may be like medicine, salutary in their effects, and the obligations of friendship to the administrator, none the less.

But your epistle reminds me that the times of refreshing under the shadow of Salisbury Crags, are not altogether free from weariness of spirit. I had learned from the *Ambassador* with sincere regret, that "the news from" Modern Athens, the city of the epicureans and stoics of the north, was "not good ;" but, until your epistle arrived, (by which I frankly confess the "peace and joy to me and my household" it evangelized, were by

no means increased) I knew nothing about the cause that had driven asunder those who ought to be nothing but the firmest and fastest of friends. I had hoped that past experience had taught all parties wisdom; and that they would bear and forbear a great deal before they would rejoice the heart of the enemy by renewed dissensions. What can be the cause that underlies these outbreaks of the flesh? Ah, that flesh! It is the root of the whole disturbance of the peace. Truly did Paul say that in the flesh dwells no good thing. Among "the works of the flesh" are "enmities, variance, jealousies, wrath, strife, dissensions, factions, envyings." These demonstrations are not prompted by *the fulness of the truth* dwelling in all. This indwelling fulness develops a different cluster of fruit; such as "love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance." Where these virtues prevail as the result of an intelligent and affectionate belief of the truth, the works of the flesh cannot be manifested. Which party is to blame among you Modern Athenians, I know not; perhaps both may be blame-worthy; how can I tell, seeing that I have only your own testimony, dear brother, against yourself and against me; for no one else has communicated with me upon the subject. May I not, then, conclude from these general principles, in the absence of particular details, that the cause which underlies all ecclesiastical troubles, great and small, is *the play of the flesh, unshackled and uncontrolled by the truth as it is in Jesus?* If Christ dwelt in all hearts by faith, there would be "righteousness, and peace, and joy in the Holy Spirit; and he that in these things serveth Christ is acceptable to God, and approved of men."

But what was my surprise, or, I may say, my inexpressible astonishment, when on reading your epistle, I found myself (though quietly reading by my own fireside, over 3000 miles away) implicated in the disruption of your good fellowship to the extent of being threatened with personal repudiation, if I fostered and built up something you term "Christadelphianism," which I learn for the first time is the bone of your contention in "Auld Reekie," and said to have done great mischief in Britain generally! Well, this is my fate! In 1848, the Campbellite organ in Nottingham, under the inspiration of a message from America, warned the British public that I was coming to England; and that being a dangerous character, who had done great mischief by his doctrine, they should not hear me. But this defeated itself in creating a desire to do what was forbidden, and, instead of no one hearing me, the people turned out to hear me by thousands. The result was the publication of *Elpis Israel* by eleven hundred subscribers, and the origination of congregations in Nottingham, Birmingham, Devonport, Edinburgh, Glasgow, and Aberdeen. This was the beginning of what has since developed into what, dear brother, you term "Christadelphianism," and which you have conceived, somehow or other, a distaste for. But "a rose by any other name would smell as sweet." However, the elements of things generated in this beginning, aided by the silent influences of the *Herald of the Kingdom*, continued to grow until they were well nigh choked by the thorns and briars of what, for want of a better name, has

been styled DOWIEISM. The truth superficially and smatteringly embraced, fell into the hands of the Samaritans, by whom it was traditionized, and converted into a fiddle for "jolly companions every one!" Among this ale-bibbing, tobacco-burning, picnicing, and jovial company of part-singing Samaritans, you and some ten or eleven others found yourselves walking, as you rightly conceived, not after the Spirit. Becoming disgusted, as well you might, with the Bohemian laxity, and the uncertain sounding of the doctrinal trumpet, it was thought that an importation from abroad into your Macedonia would aid the cause of truth and righteousness. It was, therefore, proposed by certain that an invitation should be sent to me to come over. The proposition was opposed by the ruling craftsmen, who apprehended that their fiddle might be damaged, and their jollity impaired. They objected, therefore, under the hypocritical pretence of anxious consideration and solicitude for my domestic interests and convenience! But, somehow or other, the invitation came in 1861, and I accepted it, to the no little vexation of the Samaritans, some of whom would not come to hear me, or see me, though specially invited!

Before I had arrived in Auld Reekie, the original twelve, of which you were the ringleader, could stand the Bohemian practices of the Samaritans in Surgeon Square no longer. In the fulness of their disgust, they came out from among them, and resolved themselves into a distinct and antagonistic society. This was a good beginning, the nucleus of what I was in hope had now grown into an enlightened and devoted ecclesia of Christadelphians, walking not after the flesh, but after the spirit. I found you meeting in the school-room of one Adams, where I spoke for the first time in 1862. From thence you removed to a hall, where I spoke often, and had the satisfaction of leaving you much increased in number, and I hoped in Scriptural understanding likewise.

Well; in 1869, I am coming among you a third time; and according to my fate, I am greeted with a threat, or something like it, if I do not run in a groove marked out for me in the following words:—

"Now, dear brother, I shall be happy to see you here, and assist your efforts for the truth; but if they are to foster and build up Christadelphianism, I will have nothing to do with it. I write you thus plainly, so that there may be no misunderstanding when you visit this country. I am sorry to inform you, that this new creation of Christadelphianism has done great mischief amongst your friends, and will mar your visit in this country with those who love and esteem you for the truth's sake."

These words show that there is something underlying the surface of things of a very peace-disturbing character. It is very remarkable, that such "*great mischief*" should have been done among my friends in Britain, and yet that not one of my friends should ever have breathed a syllable to me about it. Your epistle is the first intimation that has reached me affirming the existence of any dissatisfaction with the name Christadelphian, or with the idea it represents. I supposed that it was generally acquiesced in as expressive of an unquestionable truth, that *all in Christ are the brethren of Christ Jesus*; and that only they could object who,

calling themselves believers, were doubtful of the fact of their being in him. Conscious unworthiness of the name might prompt to hostility to it; but I had yet to learn that any one intelligently believing "the things of the kingdom of God and the Name of Jesus Christ," could deny, or not comprehend, that all who obey the gospel of the kingdom are, from the necessity of the thing, the brethren of Christ.

But, as I have said, your epistle testifies against you as well as against me. These are your words: "My present object in writing to you is regarding your statements in the February *Ambassador*, page 44, regarding Christadelphianism, with which I am sorry, sorry indeed, that I cannot see with you, nor agree with them. In fact I have no sympathy with them; and did I not know *you*, I would not have troubled myself, nor you, with this letter. I have read almost everything you have written with pleasure and profit, and have borne all you have said about Christadelphianism till now; but I think that you have now severed the tie that bound us, by making *me* and all others, who cannot see our way to take this name, *ungenuine Christians*. 'They cannot be genuine Christians, and be ignorant of the thing imported by the word.'"

Now this is your testimony against me. It accuses me of saying in effect, that *none are genuine Christians who cannot see their way to adopt the name Christadelphian*. I never thought or uttered any such sentiment; neither will my words bear that construction. The words following the text quoted, expound the sense in which it was penned; for I continue "Can such a Christian (a genuine one) be adduced who is yet ignorant that he has the high honour of being a son of the Lord God Almighty, and therefore a *brother of Jesus Christ*?" This is the import of the Anglicised Greek name, *Christadelphian*." This name is accepted by the ecclesias in Worcester, Philadelphia, Baltimore, Norfolk, Chicago, Springfield, Ohio, Hayfield, Penn, Ogle, Milwaukie, Detroit, Sweetwater, and other places in America; but its non-acceptance makes no trouble between those who adopt it, and those who do not. Our friends in Richmond, King William, and Lunenburg, Virginia, I think, continue to call themselves *Nazarenes*. We do not, however, quarrel with them because they style themselves thus. I believe all, both Christadelphians and Nazarenes, understand that they are *Christ's brethren* in fact, by adoption in him; and such a brother, like Sharon's rose, by any other name would smell as sweet.

But, furthermore, your testimony against me is more grievous still. You say, "Why should you, a man so able and enlightened in the Scriptures, create, import, and insist, that believers should take this name; and thus 'add to his words,' and put a yoke upon and test your brethren, which I think you have no authority for whatever? And if Christadelphianism in America is like what it is in Britain, then I am sorry indeed! I like to see people earnest about the truth; but when it becomes such a thing as Christadelphianism, I cannot tolerate it."

In answer to this indictment, I file the objection that I did not create the name, or noun, which "is the name of anything that exists." The thing existed in the days of Jesus, which you admit in your epistle, saying, "I can see the force of the name *here*, and exactly as you have

placed them (Jesus and his relations, and disciples) and it." Very good. Then as to the pre-existence of the thing, and the terms used to express it—pre-existence, as to the name Christian, first given to *Christ's Brethren* at Antioch, by way of reproach—there is no issue between you and Christadelphians. I need, therefore, say no more upon this count. Your words quoted are an admission that I did not create this element of what you term Christadelphianism, and which you will not permit to enjoy the benefits of the Act of Toleration, saying "*I cannot tolerate it!*" I only gave it a start under the pressure of circumstances arising in the progress of the late American civil war. I admit that my writings gave it prominence in Britain, but I did not "import" the thing there, unless it can be shown that I was the original importer of the New Testament into the British Isles. The thing has existed there ever since the first preaching of "*the Mystery of Christ*" to the ancient Britons, some of the creatures under the heaven (Col. i. 6, 23), over eighteen hundred years ago.

Furthermore, I do not, and never have "*insisted* that believers should take this name." I can appeal to all Christadelphian ecclesias in America in proof of this. The name has only recently been adopted in Norfolk, Virginia. A brother there writes to me, saying, "It was agitated by what name we should be called, in case we bought, as suggested, a lot to build a meeting-house upon, and took the deed. Christadelphian was proposed; but some said that, should that name be adopted, it would split the body. Consequently, we had a full meeting, and the question relative to the name was discussed, and voted upon, and decided in favour of Christadelphian, only a few voting against, and no visible split as yet. In reading this to a beloved brother, he informs me that one has gone, who says, he is no Christadelphian. The matter rests with him; let him alone. I do not "*insist*;" but say, let every man be persuaded in his own mind. If he be truly one of *Christ's brethren*, he may call himself by what Scriptural name or phrase he pleases: I shall not quarrel with him, or sever the ties of fraternity and amity with him about a few syllables. You will perceive, then, that I do not "*add to His words*;" nor do I "*put a yoke upon and test my brethren*," which, I agree with you, I "*have no authority for whatever*."

Whatever may be the faults and shortcomings of Christadelphians in America, I have no hesitation in saying that, as a body, they are the salt of the land. No doubt there are, or have been, in the body what Paul terms in Gal. ii. 4, *pseudadelphoi*, or PSEUDADELPHIANS, "*unawares brought in*." They swamped the apostolic ecclesias at last, and triumphed over "*the Mystery of God and the Father of Christ*," by "*the depths of Satan as they teach*." There have been many such here—wayside, and stony, and thorny-ground professors of the word of the kingdom (Matt. xiii. 4-7: 19-22,) but, from want of deepness of earth, "*the care of this world, and the deceitfulness of riches*," or some other private considerations, they become offended, and go out from us, proving thereby that they are not of us. Their fancies are legion, generating great wrath, which, sooner or later, culminates and breaks forth against me! But, the strife of



tongues breaks no bones. They talk, and babble, and spit out venom, but no one is hurt except themselves and the simple whom they deceive. All this sound and fury, which works not the righteousness of God, is incidental to the evangelization of the Mystery of Christ, in the present evil world. A man faithful to the word must lay his account with the detraction and treachery of mean and wicked professors. This is their day. When the Lord comes, he will reckon with them and us. If Christ's brethren indeed, we can afford to wait, "therefore, judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart."

Now, I suppose that among *Christ's brethren* in Britain, as in America, are some good, some bad, and some indifferent. It would be unreasonable and without Scripture precedent, to expect that all the sons and daughters of so large a family as God's upon earth, should be all "precious stones, gold, and silver," and none of them "wood, hay, and straw." In a great house there are vessels of gold and silver, wood and earth; some to honour and some to dishonour. This uniformity of excellence was not the rule in the days of Christ and the apostles, when the Spirit dwelt among them in all wisdom, knowledge, and power; it has never been the rule in all the ages and generations since; nor will it be till the Lord comes "to make up his jewels," and to purge out from the body the refuse and the vile. When I come this third time, though I do not expect to find things all *couleur de rose*, yet I hope that the *tableau vivant* will not be so hideous an incongruity as your lively sorrow seems to indicate! But should your prediction be verified, the true philosophy and philanthropy will be for you, and me, and all who perceive the evil, not to prostrate ourselves, and give up the ghost in despair; but to join heartily, and energetically, and disinterestedly together in crying aloud and sparing not; in lifting up our voice like a trumpet, and showing *Christ's brethren* their transgression, and the house of Jacob, to which they belong,—their sins; for know that he who converts the sinner from the error of his way shall save a soul from death, and hide a multitude of sins.—(Isaiah lviii. 1; James v. 20.)

We have arrived now at your testimony against yourself. And here I would premise that I have no *disposition* to find fault with you, or to prove you wrong in anything. But you have put the unsought-for necessity upon me. Till your epistle came to hand, I was under the pleasant delusion that you were all right, firm, and sound in the faith; and that, whoever might wander out of the way, you would always be found well harnessed with the armour of God, and with the sword of the Spirit, bright, sharp, and well-tempered, ever ready upon your lips, to do earnest battle for the faith once for all delivered to the saints. I hope I may still find this to be the case, and that this ill-omened epistle is only a hasty ebullition, caused to boil over by the too abundant caloric of local excitement.

In calling your attention to the testimony against yourself, let me recal to your recollection that, in 1862, when you, and I, and your worthy

sister-wife were at table, you expressed doubts as to the validity of the baptism which put you among the Samaritans, with whose Bohemianism you were so disgusted, that you and the rest of the original twelve, could no longer endure to be identified with their jovial crew. I remind you of this as suggestive of the possibility that you and the rest were not "sound in the faith;" and that, being doctrinally unsound at the beginning, "the power of God" within you all has not been in amount adequate to the subjugation of the flesh to his will; and hence the enmities, variances, jealousies, dissensions, and so forth, which have marred your peace and usefulness for years past; and hence, last of all, this threatening epistle, warning me, upon pain of your repudiation, not to come to Modern Athens, unless I am prepared to advocate what you indicate, and what I know to be unsound doctrine, as I shall proceed to show.

But I will first quote your words. "The thing imported" by 'Christadelphian' is only a few years old—three or four at most—and, therefore, we were not 'genuine Christians' until we became 'Christadelphians.' I believe the statement you make is correct, 'that the apostles themselves were Christadelphians before they were called Christians at Antioch,' because they were, in truth, *his brethren by the flesh*; some of them individually and wholly as being of the seed of Abraham. I can see the force of the name *here*, and exactly as you have placed them and it; but not as Jesus the Christ is *now*, 'the Lord, the Spirit.' We have not this nature. We hope to be so, and patiently wait, and endure all things for his sake and his glory, that we may be partakers of his spirit—the divine nature. At present we are only what we are by faith and obedience. I never find one of the apostles, after his resurrection and assumption, call Jesus their *brother*, but 'bond-servants of Jesus,' &c. Now, I ask you to produce *one* proof where the apostles and first Christians call Jesus 'the Lord the Spirit,' their brother, either in Greek or English; and why should you?"

Now, I assure you, that I do not wish to put the shade of a signification on your words that they will not fairly bear. I understand you to affirm that Jesus and the apostles were brethren simply and exclusively because they were of the seed of Abraham according to the flesh. Now

this I deny, because Jesus repudiated relationship based upon flesh, and substituted for it relationship founded upon the moral principles of faith and obedience. This is evident from his declaration that "*the flesh profits nothing*;" that the fleshly seed of Abraham are not all the sons of God, but many of them the sons "of father devil"—(John viii. 44), but that those of his seed that are such, become sons of God by an exceptional *exorista*, or right, granted to them, based upon *believing in his name*. John says "He came to his own (land), and his own (people, the Jews) did not receive him. But as many (of the Jews) as received him, to them gave he the right to become sons of God, to them believing into his name. Who, not of bloods, nor of will of flesh, nor of will of man, but of God, have been begotten"—begotten, says James, of His own will, by the word of truth, which, saith Peter, is incorruptible seed, which lives and abides for ever; the word which is evangelized unto you. Jesus, I say, repudiated the relationship based upon the accident of fleshly begetting and birth; for when one who "judged after the flesh," as I am sorry to perceive you do, exclaimed also as you in your words quoted, pointing to them "individually," and saying "Behold thy mother and thy brethren stand without, desiring to speak with thee." He, in reply, stretched forth his hand toward *his disciples*—not towards his fleshly brethren of Abraham's seed, the scribes, Pharisees, Sadducees, lawyers, and priests; but to his disciples—and said, according to my proposition, "Behold my mother and my brethren! For whosoever shall—whether Jew or Gentile, for the rule applies to both—do the will of my Father who is in heaven, the same is my *brother and sister*, and mother."—(Matt. xii. 46-50.)

Furthermore, I remark, that Jesus declared that the Eternal Spirit was his Father: and because he was not begotten of blood, nor of the will of flesh, nor of the will of man, but of Deity, he claimed to be Son of God; and because he was born of our flesh, also Son of Man; and because in the line of David, Son of David likewise. All this you believe. Now when his disciples asked him to teach them how to pray, he taught them to call his Father their Father; saying, when you pray, say, *Our Father*, who art in heaven &c. Now, I would ask you a simple question: to wit, if the late Prince Consort, Albert, were the father of the Prince of Wales, and of the Duke of

Edinburgh, and his brothers and sisters, are not all these brothers of the Prince of Wales? Again; doth the fact of his now being at the right hand of the British throne destroy, or put in abeyance, the brotherly relationship until he ascend the throne in his own right? So God, being the Father of Jesus, the Heir Apparent of the throne of Israel, and the Father of all Jews and Gentiles "believing into his name," these, all being the Sons of God, are *ex necessitate rei*, the brethren of Jesus Christ, the Crown Prince of Palestine. The relationship results from "the adoption," the spirit of which enables all the sons to call God "Father;" and his Son Jesus "brother."

But, you deny that those believing into the name (an operation which is transacted in the present flesh and blood constitution of things) are *now* the brethren of Christ, and affirm that they will not be such until they cease to be flesh and blood; and become of the same spirit-nature, or substance he now rejoices in. If this were true, which it is not, then the Eternal Spirit was not the father of Jesus, because He was not of the same nature in the days of his flesh; nor is he now the Father of believers into his name, for the same reason; and if not their Father now, they are *not* children, nor heirs of God, and joint-heirs with Christ. Do you not begin to see the gulf of Atheism and unbelief towards which your denial of present fraternal relationship to Jesus Christ is hurrying you? Our participation of the inheritance of the Saints in light, is predicated on our being children *now* of the Father in heaven; not on the principle of present identity of physical nature, but on that of present adoption through Christ, and identity of moral character, evinced in the development of the fruit of "the Spirit which is the truth." "If children, then heirs;" but *if not* children, what then? Then *not* heirs of the kingdom which God has promised.

To deny that believers into the Divine Name are now the sons of God, is to deny that they are the brethren of Christ; and to deny that they are now his brethren, is to deny that they are now children, or sons and daughters, of the Lord God Almighty. Sonship to Deity and confraternity with Christ, stand or fall together. I have heard of professors in this country denying that "believers into the name" are sons of God until they are born of the Spirit by resurrection from the dead, on the principle that they cannot be sons until they are of the same physical nature with God. This was

agitated before the name Christadelphian was started by me. If any of these remain, they are unquestionably cousin-germans of those who can only tolerate *Anti Christadelphianism*. But John the Apostle has settled the question of present sonship to God; and in so doing, that other Antichristadelphian cognate hypothesis of no present brotherhood to Christ, in saying, "Behold, how great love the Father hath bestowed upon us, that we should be called sons of God. Beloved, we are *now* sons of God; but it doth not yet appear what we shall be; but we (the sons of God) know, that when he shall appear we shall be like Him; for we shall see Him as He is. And every one (of the sons) having this hope in him, purifies himself, even as He is pure." Yes, "we are now sons of God," and therefore brethren of Christ, and joint-heirs with him of the promised kingdom and glory.

You ask for *one* proof where the apostles and first Christians call Jesus "the Lord the Spirit," their "brother." This must be taken in connection with your words already quoted, to wit, "I never find one of the apostles, after the resurrection and assumption, call Jesus their brother." But if Jesus, after he becomes "the Lord the Spirit," calls the disciples his brethren, is not that a good and sufficient proof of his confraternity with them? Let us see:

When it was told Jesus that Herod would kill him, he replied, "Go and tell that fox that I do cures to-day and to-morrow, and *the third day I shall be perfected:*" and "though a son, yet learned he obedience by the things which he suffered; and *being made perfect*, he became the author of eternal salvation unto all them that obey him."—(Luke xiii 32; Heb. v. 8, 9.) While, then, he was preaching the gospel of the kingdom, he was imperfect; not morally, but *as to flesh*, which was mortal flesh, and susceptible of disease, as evinced by the morbid condition of *sweating blood in agony*. In the third year of his ministry, and on the first and second days, the *imperfection* of crucified sin's flesh culminated in its death, and burial in the tomb. But in the third year, and on the third day from the crucifixion, through weakness (2 Cor. xiii. 4) it was made to live again, and come forth "by the power of Deity." It was now in a condition *to be perfected* by the same power. What his flesh required now was ascent to the Father, exaltation to consubstantiality with Him; so that, on this raising of flesh to Spirit, he might be made "the Lord the Spirit," or "both Lord and Christ," upon the principle he

had laid down to Nicodemus, saying, "that which hath been born of spirit is spirit." Now, let us hear what the dead man "revived" and raised, or exalted: "The Lord the Spirit," said to Mary Magdalene. "Go," said he "to my brethren, and say unto them, I do ascend to my Father and your Father, and to my God and your God." Is not this sufficiently plain? After being revived and perfected, he avows himself to be the Son of a Father, who was common to himself and his disciples. And when he visited his brethren after his interview with Mary, he addressed them, saying, "Children, have ye any meat?" Whose children were they? What other answer can be given than that they were the children of his Father, therefore, *his brethren*. And this is in strict accordance with the testimony of Paul concerning "the Lord the Spirit" after his assumption, saying "both he that sanctifieth—(Jesus Christ is the sanctifier)—and they who are sanctified—(the saints)—are all of one—(Father)—for which cause he—(Christ)—is not ashamed to call them *brethren*, saying, I will declare thy name to my brethren"—the children God hath given him for brethren—(Heb. ii. 11, 13.)

Christ Jesus is the "IMAGE of the invisible God, the FIRSTBORN of every creature." He is the intellectual, moral, and material image of the Deity, "whom no man hath seen, nor can see;" to which image, as the model man, all foreknowledge of the Father are predestinated to be conformed in character and substance. His intellectual and moral image is delineated in the simple records of Matthew, Mark, Luke, and John. The pre-existent Word, by whom all things were made, manifested Himself in the nature that transgressed in Eden; because the many sons to be led to glory are partakers of the same. The divine purpose to be accomplished in regard to them, made it necessary that the captain of salvation should be "made in all things like to his brethren," in the first stage of divine manifestation. He partook with them, in this imperfect state, and they will partake with Him in the perfect state of divine manifestation in glory; because of their having been, in this evil world, conformed to his moral image. Being like him here in character, being in him, and he being in them, they will be like what he is now in substance; and thus being conformed to him as the central figure of the group, he will be fully manifested, both in character and in substance, as "the firstborn among many

*brethren*." When the divine family of sons and daughters shall be perfected in all its members, they will all be images of the invisible Father, developed upon the principle of knowledge, faith, obedience, love, and power, by which all things are subdued. Flesh first, and spirit afterwards—divine moral nature primarily manifested in flesh of the first man from the earth; and, secondarily, manifested in the flesh and bones of the second man, the Lord from heaven, "Christ, who is over all, Deity blessed for the ages."—(Rom. ix. 5.) This is the FIRSTBORN among many Firstborns, who aggregately constitute a "general assembly and ecclesia in heavens," or heavenlies in Christ—(Heb. xii. 23; Eph. i. 3.) The Christ-Deity is the head of these, upon whom he will write the name of his own Deity, when he makes them "equal to the angels," and like unto himself.—(Rev. iii. 12; xiv. 1.)

NATURE is the essence, essential qualities, or attributes of a thing, which constitute it *what it is*. The "divine" nature of which believers into the name are by faith in "the exceeding great and precious promises," partakers now, is *what exists* in the person and character styled Jesus in the day of his weakness, probation and suffering; and in the day of his present strength and future glory. All who have "escaped the corruption which is in the world," through His knowledge, who has called or invited them, "through the foolishness of preaching," to glory and virtue, are "partakers of the Divine Nature" manifested in weakness, because of the weakness of the flesh through which the manifestation was exhibited. They who having through knowledge escaped from the corruption which is in the world through lust; and add to this, faith, goodness, knowledge, temperance, patience, godliness, *natural* affection, love, exhibit in character and intelligence the image of Christ. They show that they are in Him, and that "He dwells in their hearts by faith;" and thus they follow in the steps of the example He has left—(1 Pet. ii. 21). This is fellowship, or having a community of intelligence and character, with Christ under difficulties. It is the common union of fellows or equals—equals, in the sense of all being like one another in their special society; all of like relation to the Eternal Father—all First-borns, with one among them pre-eminent, in whom all the fulness dwells—(Col. i. 15-19). This fellowship, is a noble and dignified companionship, not of such knight-companions of the Bath and Garter

as Queen Victoria can manufacture by Her letters patent; but a companionship of living stones, holy and royal priests, of people purchased by the precious blood of the Man that is Jehovah's fellow or equal (Zech. xiii. 7; Jno. v. 18; Phil. ii. 6)—a companionship of kings, who shall reign on earth—(Rev. i. 5, 6; v. 9, 10)—everyone of whom is a son of the Eternal Father, and a *brother* of "HIS FELLOW." This is "the Fellowship of the Apostles."—(Acts ii. 42) whose "fellowship was with the Father and with His son Jesus Christ"—(1 Jno. i. 3); and they declared what they had seen, heard, and handled of the Word of Life, "the true Deity and the Eternal Life," that those who received it, the little children, young men, and fathers in Christ—(1 Jno. ii. 12-14), "might also have fellowship with them." What shall we say to these things? Will you still persist in saying, that "believers into the name" are not now partakers of the Divine Nature; that they are not now *the brethren of Christ*; "but only the bond-servants of Jesus?" Or, will you not rather exclaim with Paul, "O, the depth of the riches both of the wisdom and knowledge of the Deity! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? His ways are undiscoverable; and only to be known by revelation of 'the mystery of the Deity, and of the Father, and of Christ,'" kept secret from the institution of the Mosaic times, until manifested by the preaching of Jesus Christ by the apostles

But, how do believers become Sons of the Eternal Spirit, and Brothers of Christ? The answer is in general terms *through the adoption which pertains to Israelites*,—(Rom. ix. 4; viii. 15). What is adoption? "It is an action whereby a man takes a person into his family, that he may be part of it, acknowledges him for his son, and receives him into the number, and gives him a right to the privileges of his children." The Israelitish adoption is that divinely appointed institution whereby moderu Athenians, Englishmen, Americans and other Gentiles, all of them, by nature of their "father the devil," mere sons and daughters of Sin's flesh, and therefore constitutionally sinners, or the serpent's seed—may obtain entrance into the family of Deity; be acknowledged by Him as sons, fellow-citizens with the saints of Israel's commonwealth, sons of Zion, and of His household; and entitled to all the privileges of children. As children by this adoption,

they constitute the Israel of God; "not because they are any of them flesh and blood descendants of Abraham, for 'the flesh profits nothing;' but because they are Christ's by purchase: who was 'sent forth in the fulness of the time'—(Dan. ix. 26) to give himself for our sins that he might redeem us, and deliver us from this present evil world; and that we might receive the adoption of sons. This adoption is received *now*; and all who have received it, receive also its spirit; by which they can now say, "*Abba Father*," and rejoice as the brethren of Christ. Hence, Paul says to them, "*because ye are sons*, God hath sent forth the spirit of His Son into your hearts, crying, "*Abba, Father*." Wherefore thou art no more a *doulos*, or bond-servant, but a son; and if a son, then an heir of God through Christ."—(Gal. i. 4; iv. 4-7.)

But, though now sons of the Eternal Father, and brethren of his son Jesus, the adoption is not perfected. The Sin-devil still holds possession of our flesh. This is evinced by "the motions of sins" within us "the law of sin in our members." the law of our nature, or, "the law of sin and death:" by disease, decay, and death. We are in the bondage of corporeal corruption, groaning and travailling in pain. We are waiting for the Captain of our salvation from heaven, to "change our vile body, that it may be fashioned like unto his glorious body," by his all-subduing power—(Phil. iii. 20, 21.) The result of this powerful operation will be "the redemption of our body" from all the evil it needs to be redeemed from. This redemption of the body of his brethren, individually and collectively, is the perfecting of the adoption; when the sons of God and brethren of Christ will be made manifest, or apparent, to the world, that *knows them not now*, "because it knew him not"—"we groan within ourselves, waiting for the adoption, to wit, the redemption of our body"—(Rom. viii. 23.)

"Ye are all the sons of God in Jesus Christ, through the faith. "If, then, it be understood, how Jewish and Gentile sons of the devil, or sinners, get into Christ, it will be known wherein consists the adoption pertaining to this imperfect state. Paul gives us to understand upon what principle they become sons through the faith: namely, *upon the principle of obedience*, finding expression in subjection to the divinely-appointed ordinance of baptism; "for," says he, "as many of you as have *been baptised into Christ* have put on Christ. There is neither Jew nor Greek,

bond nor free, male nor female (in Christ): for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—(Gal. iii. 26-29.) Thus "the obedience of faith" puts a sinner into Christ, the Holy and Just One, the Son of God, of Abraham, of Isaac, of Jacob, of David, the King, of Israel, the High Priest, the Sanctifier, the Altar, the First-born, the Circumcised Jew, the First-fruits, and so forth. In all these things they share who put him on. By adoption they are holy, the sons of God, of Abraham, Isaac, Jacob and David; kings, priests, sanctified, justified, in the altar and partakers of it; first-borns. and Jews circumcised with the circumcision of Christ; first-fruits and brethren of the King of kings. Such are the high honours to which they are admitted in this imperfect state, as the earnest of their position in the glory to be revealed. The world doth not know them in these divine relations; but that matters not to them; "having this seal, the Lord knoweth them that are His"—by the adoption.

Now, dear brother, I think I have given testimony and reason enough to establish the true believer's right to the honourable title of a *brother of Christ*. CHRISTADELPHIAN is the word of five euphonious syllables expressive of this exalted privilege. The privilege of being a brother of the Sun of Righteousness, transcends in honour and dignity any title borne by the most ancient and proud nobles of the world. The Emperor of China would be, if he could, "brother of the sun and moon;" but there is no adoption to place him in that celestial rank! Not so with the believer into the Christ-name. There is an adoption for him which makes him a son and a brother of the Word, by whom the sun and moon were created. But, the word that reminds the intelligent believer of this marvellous truth is an offence to you; and you prefer to glory in a name, which signified something honourable and distinctive in the days of the apostles; but now means anything you please, and nothing definite. "I find," say you, "that Peter says, 'If ye suffer as a Christian, happy are ye, and glorify God in this name.'" (Emphatic.) Now, I find no such saying of Peter in his epistles. He says "If ye be reproached for the name of Christ, happy are ye" (1 Pet. iv. 4); and "if anyone suffer as a Christian, let him not be ashamed; but let him glorify God for this portion."—(verse 16.) The recent editors would substitute in *this*

*name for on this behalf*, as equally good, if not a better reading. But *Christian* is not the name of the Word-flesh. His name is *Yah, the Anointed Saviour*, or Jesus Christ the Deity, manifested in sin's flesh by holy spirit. "If in (this) the name of Christ ye be reproached, happy are ye." In early times they who renounced the idols were styled by the Pagans Christians, or *followers of Christ*; and multitudes rushed to martyrdom calling themselves *Christians*, who were no more followers of Christ, than the worshippers of the beast now, who style themselves *Christians*, while they blaspheme that worthy name by which are called 'those who put it on—mere sounding brass and tinkling cymbals. Christian does not now signify a follower of Christ, but the very reverse. It does not indicate a man in Christ, nor one bearing any relation to him; but simply one who happens to have first inhaled the breath of life in Europe and America, absurdly enough styled 'christian countries!'" The name Christadelphian has never been desecrated and prostituted to the cloaking of every species of crime, hypocrisy, and abomination, as hath what you term "the good old Scriptural name of Christian." It is neither better nor more Scriptural than Christadelphian. Satan is as Scriptural a name as Christian, and older too; but what of that? The idol-worshipping children of Satan called the sons of God "Christians;" they gave this name reproachfully, but the spirit of the Eternal Father styles them *the brethren of His Son*.

You style the brethren of Christ, "this new sect Christadelphian," with which, say you, "I have no sympathy. I like *Eureka* very much, would you only keep away this crotchet *sectarianism*. This new creation of Christadelphianism has done great mischief amongst your friends, having become such a bone of contention among them." Permit me to remark that the Brethren of Christ are not *now* a new sect. They were a new sect in the last days of Mosaic law, the Pharisees, Sadducees, and the Essenes, being the old and "orthodox denominations." Christ's brethren, the then new sect of Christadelphians, were few, poor, despised, and "everywhere spoken against." Their opponents charged them with doing great mischief among their friends and neighbours, to the extent of raising up foes against people in their own houses, and of turning the world upside down, and everywhere introducing bones of contention, and making them bonds and tests of fellowship! If Christ's brethren,

in those early times of their history, would only have kept away their crotchet sectarianism and have suppressed all concerning the name they preached about so persistently, contentiously, and annoyingly, the good old Scriptural names to whom Judas sold "the truth," would have liberally received the new sect into the established orthodox fellowship. But Christ's brethren would accept no compromise. They would accept nothing short of unconditional and absolute surrender. They would tolerate no rivals without, nor any heretics and schismatics within, without bearing testimony against them. This caused their opponents to object, and to say, that "they did nothing but quarrel and fight;" not perceiving that it is the opponents, and not the earnest advocates of truth, that make all the trouble and great mischief in the world. So long as the then new sect of the Jews was "sound in the faith," its members were of one mind, one mouth, one heart, one spirit, one soul, and one judgment—(Acts iv. 32; Rom. xv. 5; 1 Cor. i. 10; 2 Cor. xiii. 11; Phil. i. 27; ii. 2). God has called them into the fellowship of his Son Jesus Christ—(1 Cor. i. 9): they knew therefore that they were the brethren of His Son; and consequently upon that point they spoke the same thing, and were perfectly joined together in the same mind and in the same judgment. The contrary cannot for a moment be entertained. No one could be called or invited into fellowship, fraternity, or brotherhood with the Son of God, and when he had accepted the invitation in becoming the subject of the adoption, be ignorant that he was a brother of that Son. But when Pseudadelphians got into the new sect, their admirable unanimity was broken, and "quarrelling and fighting," to the great delight of their adversaries, became the characteristic of the situation; so that "without were fightings, and within were fears." The genuine believers of the distracted fellowship, however, though troubled and perplexed, were not distressed nor in despair. They knew that in an evil world, like this, the truth could neither be planted, nor maintained in its purity, without constant vigilance, and conflict with error. They knew that opposition was a means promotive of the truth: for "it is an established thing in reforms, that a split in a party, where it is not a permanent breach, but only a dissension on minor issues, is a good thing to happen to it. The interest of the public is enlisted in the quarrel, it becomes talked

about and written about, both sides get badly abused, and the great end of notoriety is thereby achieved."

But the brethren of Christ, though a sect among hostile sects, as they always have been, and will be until Christ comes and reduces all mankind into subjection to it, are not a new sect, or a new creation of to-day, as you assert: no, they are the old "detestable" sect new-revived. Its mission is to turn this dark, infatuated and self-conceited, modern world upside down. The present situation is that of preparation for entrance upon this mission when Christ appears to place himself in command of the hosts of heaven. I very much question if he will acknowledge them as his brethren who deny that they are such. When the King shall say to those who have, now and in the past, "no sympathy with" the members of the old sect new revived, and declare they will not tolerate it, "I was a stranger in modern Athens, and ye took me not in; saying that I had come to 'foster and build up Christadelphianism, with which you will have nothing to do,'"—will he not address certain upon his left-hand? And if so, may they not be expected to attempt self-justification by saying—"Lord, when saw we thee a stranger in modern Athens and did not minister unto thee?" But the King's reply to all such pleas is—"Inasmuch as ye did it not to one of the least of these MY BRETHREN, ye did it not to me." Now, if a rejoinder shall be permitted from the party of the left, may they not fairly be supposed to argue against the King, as they do against us, saying—"But, Lord, we deny that thou ever hadst any brethren in modern Athens, or elsewhere upon the earth: thou hadst none there but *bond-servants*, who hold a sectarian crotchet of confraternity with thee." And should the King respond, would he not say—"They were 'my brethren,' whom ye styled *my slaves*!"

Again, you say "I think *Christadelphian* anticipates the judgment and reward: as a person said to me lately, 'It is a fine name; but you have taken it too soon: you should have waited till the King came and gave it to you.'" But I have already said sufficient to show that your thought is not "according to the oracles of God." A man may be, by adoption, a son of the Father, and a brother of His son; and at the same time undutiful, unfilial and unfraternal in conduct. Genuine believers, though sons, are learning obedience by the things they suffer. There are some, however, who never learn the lesson; for, becoming im-

patient of the restraints of the gospel, they "return as dogs to their vomit, and the washed sow to her wallowing in the mire." These are rebellious sons and hateful brethren, whose cases will be attended to, and disposed of in the judgment.

I know not who the *person* may be whose saying you record. The saying itself is proof, that whosoever he may be, he knows nothing about "*the adoption which pertains to Israelites.*" He says truly, that "*Christadelphian* is a fine name;" but this is all the evidence of good sense there is in the saying; for he who cannot prove himself or be proved to be, a brother of Christ *now*, will not be the recipient of the title when the king comes; and without the title, no claim to the estate will be allowed—no title-deed, no inheritance.

In conclusion, I would remark, that the man does not know me who thinks I am to be deterred by any consideration, from setting forth what I believe to be the truth. For the past thirty-six years, the business of my life has been to learn "*the Mystery of the Deity, and of the Father, and of Christ,*" in all wisdom and spiritual understanding, under the tuition of the prophets and apostles, by which course alone, I found I could be "taught of God." This has been my life-labour, with which has been combined the more onerous and less satisfactory work, of indoctrinating a wicked, adulterous, and wayward generation, with the "marvellous light" of the Deity. I have held on this course all these years, through more evil than good report; and though many have sought to silence me, turn me out of the way, or to destroy me, they have all signally failed; and I remain sound, wind and limb, unto this day. I have no fear of what man can do unto me. This is my past record; and it is too late in the day to alter it. I have stood apparently alone in the world, without dismay, and if the necessities of the truth demand it, I can do it again. Should I appear in Modern Athens, and all "*the bond-servants*" of the city turn their backs upon me, plenty of Modern Athenians would still be found, so populous is it, out of whom to develop a fellowship of enfranchised brethren for the Son of God. It is not quite impossible by the power of the word, to recruit substitutes for all desertions, and to fill up all breaches, however made. It is not pleasant to lose one's old friends, but if they are determined that we shall teach what we do not believe, or suppress what we do, to please them; or forfeit their

good will, and be turned adrift: we accept the latter alternative, and adrift we go—

With trim-sailed barque upon the sea,  
Christ for captain, and our helm a-lee.

But then, dear brother, in such an event, what would "*the bondservants,*" the Hagarenes, make by the repudiation? What have the jovial Samaritans, whose circle you evacuated in disgust, profited by their refusal to be instructed by those who understood the word better than they? Are they not dead: not "twice dead" indeed, and "plucked up by the roots," because they were never alive and planted; but dead to all fruit-bearing qualities of the olive? And can other *bond-servants*, children of the bondswoman, if they hug their chains, and insist on being *slaves*, on refusing the high and ennobling privilege of divine brotherhood, hope for any other result? Permit me to say, that in coming to Britain this third time, I come not to be ministered unto, but to serve. I come over to try to benefit all who are disposed to be benefited: those who are not so disposed will inflict loss only upon themselves, in clinging to their roosts among the owls and bats of the dark places of the city. Their hootings and squealings will not turn me from my course. The work of Christ's brethren is to prepare themselves, and as many others as possible with them, to meet the king at his appearing. This work will of necessity develop a *sect*, which when duly harnessed with the whole armour of God, offensive and defensive, will be the apparition in the present century, of that sturdy, valiant old soldier of the faith, who sallied forth with his bow against the Roman, conquering until he cast the great *red* devil and his angels out of the heaven into the earth. This is the old sect new revived, now as then, "everywhere spoken against," to which I belong, and for whose development I devote all my time and energies. I ask no quarter, favour, co-operation, or fellowship from those whose heart is not with Christ's brethren in this admirable enterprise, which will soon be crowned with the presence of the Son of Righteousness shining bright in their midst.

That you, dear brother, and all the *bond-servants* you prefer to CHRISTADELPHIANS for brethren, before it be "too late" may attain to "the glorious *liberty* of the *children* of the Deity," is the devout and earnest prayer of your true and faithful friend,

JOHN THOMAS.



## THE "VOICE UPON THE MOUNTAINS" ANSWERED.

## SAUL, SAMUEL, THE WITCH OF ENDOR, AND FAMILIAR SPIRITS.

*(Continued from page 30.)*

MR. GOVETT cites (we quote his own words) the well known interview between Saul and Samuel at Endor, as "an example of spirits coming forth from hades." It is one of two he has cited for this purpose, and the only two from Scripture he can cite. But so far from their supplying him with anything like support, they but furnish what was supposed or believed by foolish men, and hence render more service to us than to him. The character of witnesses must be good ere we can believe what they say. The character of Eliphaz (whose vision of a spirit is the other example he cites,) we have already referred to, but shall here repeat, that had Eliphaz's speeches not been condemned, his vision then might have had some weight, but in the face of that condemnation, in the face of the burnt offering he had to offer on account of his folly, and in face of the intercessions Job had to make for him, his evidence falls to that of an old wife's fable, and hence the last resource a baffled man could grasp to prove his case. And in that of Saul it is much worse; for though Eliphaz was an unwise man, he was not a wicked man, and his vision, therefore, was not associated with any flagrant transgression. He erred more from mental weakness, than real sinfulness. But not so Saul. Saul was wicked, his followers to Endor as wicked; as for the witch, she was in the eyes of God, and in the face of the law Saul did his best, first to execute, last to break—in the face of that law, and in the face of the people among whom she dwelt, an outlaw and a castaway. Hence it is not to be supposed that God would have directly permitted Samuel to appear, supposing it possible he could have appeared, or that Samuel, His prophet, would have obeyed such a summons, as to *come up* or appear among *such company*, supposing it possible he could have done so. Just think of God permitting one of His servants to obey the summons of an enchantress!! Of one, whom to consult, not to speak of obey, was a crime as aggravating as witchcraft itself. And think of Samuel himself, the servant of God, obeying such a summons! Had it been to visit all with punishment or death, then there would have appeared a justifiable and consistent reason

for it; but here in the story before us, it was to do that for which he was called up. To do what? To serve the purpose of upholding the fame of a witch: in fact, to afford for all time coming, a just precedent, and a lasting testimonial for the exercise, success and honour of her craft. And all this, let it be remembered in the face of the law referred to, "Thou shalt not suffer a witch to live." "A man also, or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone him with stones: their blood shall be upon them." "Regard not them which have familiar spirits, neither seek after spirits, to be defiled by them. I am the Lord, your God." Strange, indeed, if Samuel's appearance was true, in the face of all this! Aye, passing strange, if God had thus encouraged the breaking of His own law. No, indeed, He never did. The witch was there by the connivance of man, not by the winking of God. God had made her crime only punishable by man, and the men who had the execution of the law had failed in this instance to do so. Therefore, there, were they all,—Saul, his associates, and the witch, in opposition to the law; and it was of God's mercy, and not by His permission or connivance, that they were not in His anger all consumed. As for Samuel, he who was the honoured of God—even though it had been true according to the current theology of the day, he had thus been an immortal soul, and dwelling in the place Mr. Govett calls hades,—would he of himself have done *after* his death that which he never would have done *before* it? No such thing. To say so, is a libel on his character. "As the tree falls so does it lie." "At death, he that is holy is holy still, and he that is righteous is righteous still." Samuel did not appear at the bidding of the witch, he did not appear with the connivance or sanction of God; he did not appear of his own accord, and hence did not appear at all. And this not simply, because *there was every moral reason against it*, but because also, it was an impossibility for him to appear in any other form than *in his body* from the grave; because it was impossible for the witch to raise the dead; and because, too "THE DEAD KNOW NOT ANYTHING." And hence,

however loud she might have called, Samuel could not have heard. As for his telling Saul what is stated in the narrative, it would have been inconsistent with God's departure from Saul, and the determination of God to answer him no more, "neither by dreams, nor by Urim, nor by prophets"—a determination so comprehensive as to include the very circumstances in which Samuel is assumed to appear, and therefore as signal a contradiction of Samuel's real appearance and speech, as need be—an exposure in fact of the woman's imposition. Yes, in every aspect one may look at it, the whole story is a record of credulity, weakness, wickedness, foolhardiness, deceit and falsehood. And justly so, for nothing else could have sprung from such a company—Saul, his associates, and the witch—a committee of devils, in a cavern of the earth, there assembled to break and defy both the law of God and their own country.

Why, therefore, is the story in Scripture at all? Because it forms a part of the history of Saul, and a very important part. It exposes the imposture of witchcraft, and reveals regarding it the true character of Saul. It presents more of Saul's character than any other part of his life. And as such, it is a true story as to the transactions of Saul with the witch, a true story of the transactions of the witch with Saul, a true but brief report of all that was there said, and believed by many to have been done, but by no means on this account, a reason, that we should believe that all, or any part of what is said concerning Samuel, as believed by Saul, is therefore true. Quite the contrary. It undoubtedly proves that Saul did hear all that is said of him, and in every way likely, those who were with him did so too, but this does not necessitate our believing they were not deceived, certainly not in what was spoken and in what they heard, but, *in the voice as proceeding from Samuel, and in the idea he was there.* The very fact of their being in the company of a witch is quite a sufficient criterion by which to judge whether they were deceived or not. And if the inspired reporter is to be blamed for not saying so in plain words, he at least cannot be blamed for withholding the logic of facts to prove it, nor for assuming his readers, in understanding, would be all children. He has no doubt given us the story as it was reported to him, or arranged it at least as a simple, concise, and true report of the proceedings. And if he had deigned to explain what it was unnecessary to prove, he would have made

the story a dry and pointless one indeed. Newspaper reporters in telling us of a magician smashing a watch, and in a few minutes restoring it as good as before, to the great astonishment of the gaping bystanders, do not think it necessary to inform us it is simply a trick. This would spoil the tact of their report; besides their estimation of the intelligence of the community would be very low, if they did, and their own estimation of themselves very assumptive. For though some may be credulous enough to believe that this and some more apparently astonishing things are no tricks, this in no way detracts from the foregone conclusion in the minds of the intelligent, that the act of the magician is all deception, nor does it in any way infer that the reporter, in the simple narration of what he has seen of it, believes otherwise, or desires others to do so. His report, in the absence of explanation, may carry with it a seeming deception. It may confirm the ignorant in their credulity; it may cause them to think that what they believe he believes. In fact, from their misunderstanding him, and their estimation of his position, they may even believe it, because he seems to them to believe it. But what of this? This is not his fault, but theirs. For everything is deceptive to the untutored senses and understanding of man. And so it happens regarding the witch of Endor. We have God's word for it, that witchcraft was all a deception, and this is quite enough for our purpose. This pronounces the appearance and speeches of Samuel as all an imposture, the mere simulations of the woman herself, and the obvious reason why the inspired writer has not himself told us so, seems clear from the fact that he wrote only for readers of the Scriptures: for those, who, if they do not know, *ought to know* that witchcraft is a deception, and hence be able to understand his story as he intended it. He cannot be blamed for their want of knowledge while elsewhere he has put it within their reach.

What are the facts? "The most High," says Mr. Govett "had forbidden all kinds of magical arts, and had enacted death as the penalty for any practising them." This is true. But what is his conclusion from it? "If all these acts" says he, "were mere imposture, and there are no such things as the spirits of the dead, or evil spirits, or any power on man's part of entering into compact with them, *the penalty goes greatly beyond the offence.*"—(Our italics.) In this view, therefore, witchcraft was no

deception. Witches, as a rule, did not tell lies, save those they were inspired with from evil spirits. They did not of themselves practise deceit. They were simply deceived themselves, and thence deceived others; and so all their fault lay in the simply doing that which was forbidden. In fact from this view of the matter they were more sinned against than were they guilty of sinning. And hence punishment should have rather fallen upon the evil spirits, than upon the witches. And that it does not and is directed against witchcraft alone, is just as potent a reason we could have that the witches themselves were the evil spirits; and that *there are no such things as evil spirits apart from "the deceitful workers of iniquity."* Mr. Govett's objection to this on the ground that "the penalty goes greatly beyond the offence," is without a leg to stand upon. Take a parallel case—the worship of heathen gods. And if it is: "the penalty of death," can prove witchcraft no imposture, it must by parity of reason prove the divinities of heathen nations no imposture likewise, for the same penalty was enacted against any worshipping them." But what says Scripture, "all the gods of the heathen are idols."—"Their gods are no gods."—(Read Exod. xxxiv. 12 to 18; Levit. xx. 1 to 7; Deut. xxxi. 16 to 22.) And yet the Israelites went a whoring after them. After what? After images, after idols of wood and stone, *after impostors*, for "WE KNOW AN IDOL IS NOTHING IN THE WORLD." And for this they were punished with what? With exile, with imprisonment? No, but with DEATH. And so what is there here more real, or less of an imposture, than the practice of those who had familiar spirits. If the penalty of death was here enacted against the worshipping of an imposture, why should a worse penalty, if there were one, not be enacted against those practising one? For what were those enchanters, but the very emissaries of heathen superstition—what were they but the prophets, the wise and the cunning of heathen worship; and what else were their prophecies, their charms and bewitcheries, but the machinations of their own wicked imaginations, as their gods were the machinations of their own wicked hands.

But, continues Mr. Govett, "Had Christadelphian notions been true, they would have appeared here." Well: so they do: therefore, they are true.

'Had Christadelphian notions been true, God would have denounced all such acts as imposture.' Mr. Govett's own argument

clearly indicates God did so denounce them, and Scripture distinctly declares the said denunciations in no measured terms. Hence, Christadelphian notions must be true.

"Had Christadelphian notions been true, God would have rooted out the very foundation of these arts, by teaching them there were no such things as evil spirits, or souls of the dead." And DID HE NOT DO SO, *by causing to be put to death for their impostures those that practised them, and by teaching that "THE STOCK OF ALL THE WISE OF THE NATIONS,"* heathen or heathenised. "IS A DOCTRINE OF VANITIES; THAT THEY SAW LIES, TOLD FALSE DREAMS, AND THERE WAS NO TRUTH IN THEM?"—(Zech. x. 2; Jer. x.; Hab. ii. 18; Isa. viii. 20). Why, what better evidence could we have for the truth of Christadelphian notions, than *these things?* They are almost furnished by Mr. Govett himself, and coming from the mouth of him our enemy, well may we say, he being our judge, that the doctrines we teach are "according to the law and the testimony." But more than this, we are not only informed that the wise of the earth were impostors, but we are told also, their mode of proceeding. "They" (the witches and wizards) "peeped and muttered"—"Spoke out of the ground"—"whispered out of the dust."—(Isa. viii. 12; xxiv. 4) In other words, used, what in our day, is called ventriloquism, to perform their deception: or if the testimony of Eliphaz is of more value to Mr. Govett than any other, "They conceived mischief, brought forth vanity, and their belly prepared deceit." But, besides all this, where have we anything recorded against what the supposed souls of the dead communicated, such as we have against those who professed to hold conference with them; or where have we anything recorded that they did communicate; or where have we any information or hint, that they *even* did communicate anything? All the evidence is the contrary way. For example, it is not said "If they, *the souls of the dead*, speak not according to the testimony it is because there is no light in them;" but, "if they, *the witches, the wizards, and such like*, speak not according to the testimony, it is because there is no light in them." And why? Because in the wizards and such like, there might have been light, but there was not. As for the dead, they were in "a land of darkness as darkness itself," and "knew not anything."—(Job x. 23; Eccles. ix. 5.) HAD MR. GOVETT'S

NOTIONS BEEN TRUE THEY WOULD HAVE APPEARED HERE. We should not have had Isaiah speaking of the wizards, but of the souls of the dead, neither would he have so contrasted the living with the dead. For if there is no difference between a life-state and a death-state, save in the latter being invisible, and in the circumstances surrounding it, there would have been as much reason for calling the dead *living* as the living *living*, for God is invisible, His hosts are visible, and the circumstances surrounding them differ widely from the circumstances surrounding us. So the

whole goes to prove that all that a wic h can do is nothing more than Mr. Govett and I might do ourselves—nothing more than deception:

“She may call up spirits from the vasty deep.”  
And so can we, or so can any man,  
BUT DO THEY COME WHEN SHE DOES CALL FOR THEM?”

Ay, that's the question. Let us look to the narrative.

(To be continued.)

### VISIT TO LONDON, SCARBOROUGH, WHITBY & LEEDS.

[SINCE the publication of the February No. of the *Ambassador*, we have received the following remarks on the ideas thrown out in the introduction to narrative of tour. They are in their way, excellent, but somewhat equivocal in purport. They smack of Irvingism, for which they read like a disguised plea. This may not be the drift or object of the writer, who is unknown to us, except by name: but his observations are otherwise apparently without an object. If we are in the unfortunate position described, why not accept it, and make the best of it by diligent attention to the Scriptures, independently of priestcraft, which unless divine, is the hollowest of impositions? If the Scriptures are our only guide at present, why discourage the use of them by exaggerated difficulties? If, on the other hand, there has been a restoration of divine guidance by the mouth of apostle and prophet, why not openly allege the fact without circumlocution or disguise? It is possible we may misjudge the writer, but the tone of his remarks in their connection with the concessions which have called them forth, gives them a slightly Jesuitical complexion. So far as they go, they are good; and deserving a place. They are as follow:

*The Editor of the Ambassador.*

DEAR SIR.—Your remarks in the *Ambassador*, for February, under the heading of “London, Scarbro’, Whitby, &c.,” are very apposite and to the point. There can be no question that the *written* Scriptures *properly understood*, may be as effectual to save, as

the *spoken* words were in the day in which they were delivered. But, it must be admitted, there is greater scope for diversity of opinion, through the absence of divinely accredited expositors, who would be able to stand up for the Word against all sophistical representations thereof, and who would not permit a lie to be placed to the credit of the divine account, without repudiating the fabrication. On the other hand, what is written labour under the disadvantage of not being able to reply to the Babel mouth of many-sided opinion. The Word is obliged to submit in *silence* to any and every misconstruction that may be put upon it, by men “having the understanding darkened through the ignorance that is in them.” Given an enlightened understanding, and written words of the prophets and apostles become a vivid light to the believer, and are as effectual to point the way of life, as they were when *spoken* by inspired men. But the shades of opinion (that Proteus of vanity) as to what constitutes an enlightened understanding, are so multifarious and conflicting, that every dabbler in the Word, (however incompetent from a divine point of view) claims to have this understanding; and the writing (with an infallible interpreter to stand up in its defence) cannot contradict the vain assumption. Hence, the long continuance of the reign of error (since the apostles fell asleep), and the consequent obscuration of the truth as it is in Jesus. Every man has a doctrine, an exposition, an opinion, an ephemerality of

some sort, however opposite it may be to the real Truth, which of itself, of course, can make no further reply. Hence, the necessity for the presence of enlightened or inspired teachers to act on its behalf,—“earnestly contending for the faith once for all delivered to the saints.”

The present age is so especially adverse to anything contrary to its own mixed ideas, that really enlightened views are opposed with the most ante-scriptural opposition. People do not like to be disturbed by “great searchings of heart,” or by anything that is adverse to the world-honoured proprieties that have prevailed for so many generations. Oft is the interest of this class of people to jealously oppose the advent of clear-sighted expositors, who tear “covenants with death” in pieces, and sweep away the “refuges of lies,” wherever they find them. This opposition is all in vain. “The grass withereth, the flower fadeth; but the Word of the Lord endureth for ever,” and must prevail.

J. C. H.

Scarbro., Feb. 2nd, 1869.]

Before leaving London, the Editor came into collision with one of those scientific wisecracks who think their limited knowledge of what exists, a sufficient rule for the determination of what has been, or can be; and who, on the strength of a technical philosophy of their own construction, arrogate to themselves all wisdom, which embodies itself in supreme contempt for the facts of Jewish history, and a repudiation of all religion. This gentleman (a novice of the medical school) was strong in metaphysics. To bring the matter to a practical bearing, we enquired if he believed in the resurrection of Christ? After some hesitation, he avowed his disbelief. We then asked him of his grounds for demurring to a fact so universally received, and apparently resting on such good testimony? Did he believe the apostles were characters of historic reality? Yes. Did he believe they were dishonest men? No, he would not like to say that in view of the facts pressed upon his attention. Did he think the authors of the New Testament, madmen? This he did not care to speak about. Upon what ground did he refuse to believe their testimony that Christ had risen, seeing their honesty and sanity had both to be admitted? He said the fact was, he did not see how resurrection was possible; it was something beyond the range of his experience. We asked if it was rational to set up his experience as the standard of the possible?

He said he could not believe what he did not understand. Did he understand light? Oh yes; at least scientific investigation had made the subject quite plain. We said we must deal with his knowledge of the matter if there was to be any analogy to his argument on the resurrection: could he tell the essential *modus operandi* by which a room became illumined, when the shutters were withdrawn? Oh, irradiation! What was irradiation? Was that word not a mere name for a fact apart from the essence of the fact? Pressed upon the point, he admitted he did not understand light in its primary aspect. The admission was tardy, and given under protest against catechisation. (We always find a man in a bad cause adverse to questions: he wincses under a test which does not admit of the escape afforded by a speech: a man with a good cause courts, rather than shirks the trial of question and answer, and those who would pull holes in his coat soon tire in the application of the process to him. Of the adversaries of Jesus, it is said, “After that, they durst not ask him any more questions”). We then pointed out the inconsistency of his position: want of comprehension as to the “how,” was no bar to belief in things he saw, and why should it be in reference to things he had not seen if properly attested? He professed his belief in the Deity, and we invited him to realise his position in refusing to believe in God having done a thing because he could not see how God could do it! The pinch was too much for him. He rose and paced the room, declared he had been insulted, and that he would not open his mouth on the subject of religion again.

From London, the Editor went to Scarbro', where arrangements had been made for the delivery of four lectures. On the last occasion (twelve months before), only one lecture was given, and that was only an experiment, as the first public proclamation of the truth in the queen of watering places. Little hope was entertained of results: the discharge of a duty was the object; but results have come. Several are enquiring, whose enquiries were set in motion at that time, and one or two have become obedient.

The hall occupied on the last occasion could not be obtained on this, and the result was a different class audience. The place of lecture was a new building, erected in the interest of the movement for emancipating dead men from the power of John Barleycorn—a very good work for idle or ignorant men philanthropically inclined, but, as a movement, beneath the notice of those who, by the gospel, have been called to the kingdom and glory of God, and whose mission, so far as the rest of society is concerned, is to bring other men into the same glorious light and liberty of eternal life. Individually, temperance is a good thing: its observance is essential to the preservation of this frail

mechanism of life in such a state that the brain will be able clearly to apprehend in daily study, and effectually carry out in daily life, the dictates of the spirit, elaborated in the word of God. Alcoholic and narcotic stimuli are incompatible with the pure and effective action of the powers required by the truth. But the practice of an individual virtue for a spiritual end, is a very different thing from uniting with the world in the promotion of a scheme in which the virtue inculcated is divorced from the great object of being, and prosecuted on the false assumption that the world can cure its own evils, and that the recognition of God is a matter of secondary importance.

There was a fair attendance at the lectures each night. Results must be left for the future to disclose. The servants of Christ have nothing to do with results: it is theirs to do their duty. God will give the increase of faithful labour. At the last meeting, there was a little wrangling in consequence of the interruptions of several who were highly demonized by orthodoxy. One, who was said to be a Baptist preacher, but who looked more like a smuggler or a pirate, stood on a bench as the meeting dispersed, and shouted with stentorian voice, why Mr. Roberts had come all the way from Manchester (Birmingham he meant) to teach them that they were no better than donkeys? We replied, "that they might know how to become better than donkeys." This answer, according to his folly, sufficed to lay his courage.

Several people, in a good position in life, are enquiring after the truth. One of these (in all respects an excellent citizen), is inclined to be of opinion that the Christadelphians have the truth with them, but has difficulty in getting beyond this somewhat indefinite position for the present. Theoretically, he concedes the claims of the truth, but he fails to realise them sufficiently to be inspired with the resolution to embrace the unpopular faith everywhere spoken against, and give his services to something at present so apparently unreal. He is a little staggered by spiritualism: this engrossed conversation for some time. We told him that without discussing the scientific bearings of spiritualistic phenomena, there was a ready mode of testing the pretensions of the system in a religious point of view. Curiosity being expressed to know the test in question, we submitted the following proposition: "Spiritualism throws the Bible overboard. If the Bible is true, spiritualism, which rejects it, is false." This was assented to, but doubt expressed as to the Scriptures. Was he prepared to deny that the Bible was a true record of divine dealings with the Jews? No; but he failed to see the evidence of its truth with that certainty which in his heart he desired. We invited his attention to the evidence: would he admit that if Christ rose from the dead, the Bible, as a whole, must

be accepted? The resurrection of Christ would prove Christ to be true; and if Christ was true, his endorsement of Moses and the prophets would establish their claims to be received. He admitted the force of the reasoning. We remarked, then, upon the wisdom of concentrating attention upon the question of Christ's resurrection: this was the keystone of the arch—the citadel of the fortress—the maintenance of which involved the security of the whole position. Let it have the chief attention in attempting to grasp the evidence of the truth of divine revelation. Good advice, said he; but how to apply it was the question. He was, he said, by constitution, a doubting Thomas, and required to feel a thing before he could believe it. We submitted it was possible to feel the evidence. Let us start said we, on the solid ground of indisputable fact. A good beginning, quoth he. "At the present moment the civilized world is full of the tradition of Jesus Christ; there must have been a cause adequate to the production of such a wide-spread result." The fact and the conclusion were admitted. It must have had an origin?—Yes.—The first question is, when did it originate: not in our time?—No. Not in the last generation?—No.—Not 500 years ago?—No. Not 1,000 years ago?—No; because there are books written 1,000 years ago which prove the tradition of Christ to have been as general as it is now.—Not 1,500 years ago?—No; because we have the same evidence of its existence then.—The New Testament says, by the evidence it contains, that the origin of this wide-spread tradition was 1,800 years ago: there is no evidence of its existence before then?—No. You admit the New Testament was written by honest if mistaken men? I must admit that.—Their statement as to the time of the origin of this matter is, therefore, reliable, especially as it is confirmed by Roman history?—I admit the conclusion.—Taking as a starting point, then, sound and solid as any fact transpiring before our eyes, that the tradition of Christ, now existing, had its origin eighteen centuries ago, the next question is, how did it originate. Could it have originated without there having been such a character as Jesus Christ: I mean apart from the question of whether he rose again, could the doctrine of Christ have begun without the existence of a real man called Christ?—No; I cannot see that it could. Do you know of any case where a religion began without a beginner?—No; I don't see that it is possible.—Mahomedanism is a false religion; but there was a real Mahomed, and the very light thrown upon him by his own testimony and his own system proves him to be an impostor. We are now dealing with Christ on the same principle. The honesty of the apostolic writers being conceded, the verity of Christ's existence, at least so far as the days of his

flesh are concerned, is established?—I think I must admit that.—You are aware that modern sceptical writers go further than Voltaire and Tom Paine, and now admit the life of Christ to be a genuine historical narrative; and that, as a matter of fact, Christ was crucified by the Romans in the first century?—That I understand is the case.—Then, there having been such a man as Jesus Christ crucified by the Romans,\* the question is, did he rise from the dead?—That is the question.—This is a question of evidence. Let us consider the leading features of the evidence: the first is, the testimony of the apostles. They testified they had seen him, after his burial, during a period of forty days, and had eaten and drunk with him. The genuineness of this testimony is proved by the fact that, for giving it, the apostles were subjected to pains and penalties; their goods were confiscated, their personal liberty taken away by imprisonment, and ultimately their lives destroyed. Judging by human nature as we know it in ourselves and others, should you say it is

possible that men could thus sacrifice every valuable consideration for the maintenance of an unprofitable and damaging lie?—I am not prepared to say the apostles told it as a lie, even if their statement were not true. It is clear they believed it.—You believe they were honest men of earnest purpose?—I must on the evidence; but so were the Puritans and others who were martyred, of whom you Christadelphians say that they had not the truth. If their honest sufferings are not evidence of the truth of their religious opinions, how am I to take the sufferings of the apostles in the way you are putting them?—EDITOR: There is a great difference between the two cases. You will admit that the case of the Puritans turned on a question of religious opinion?—CITIZEN: Yes.—E.: The case of the apostles, on the other hand, turned on a question of fact, which the apostles alleged to be within their personal knowledge, viz., the resurrection of Christ. They said, “Christ is risen, for we have seen him and been with him on many occasions since his death, and he told us to testify of

\* CORRECT TRANSCRIPT OF THE SENTENCE OF DEATH PRONOUNCED AGAINST JESUS CHRIST.—The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Saviour, with the remarks which the journal *Le Droit* has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now we are not aware that it has ever been published in the German papers. It is word for word as follows:

“Sentence pronounced by Pontius Pilate, intendant of the Lower Province of Galilee, that Jesus of Nazareth shall suffer death on the cross.

In the 17th year of the reign of the Emperor Tiberius, and on the twenty-fourth day of the month of March, in the most Holy City of Jerusalem, during the pontificate of Annas and Caiaphas.

Pontius Pilate, intendant of the Province of Lower Galilee, sitting to judgment in the presidential seat of the Prætor, sentences Jesus of Nazareth to death on a cross, between robbers; as the numerous and notorious testimonies of the people prove:

1. Jesus is a misleader.
2. He has excited the people to sedition.
3. He is an enemy to the laws.
4. He calls himself the Son of God.
5. He calls himself falsely the King of Israel.

6. He went into the temple, followed by a multitude, carrying palms in their hands.

Orders from the first centurion, Quirillus Cornelius, to bring him to the place of execution.

Forbids all persons, rich or poor, to prevent the execution of Jesus.

The witnesses who have signed the execution of Jesus are—

1. Daniel Robani, Pharisee.
2. John Zorababel.
3. Raphael Robani.
4. Capet.

Jesus was taken out of Jerusalem through the gate of Tournes.”

This sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the words “A similar plate has been sent to each tribe.” It was discovered in the year 1280 in the city of Aquilla, in the kingdom of Naples, by a search made for the Roman antiquities, and remained there until it was found by the Commission of Arts in the French army of Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a *fac-simile* of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,800 francs. There seems to be no doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those in the gospel.—Translated from the *Kölnische Zeitung*. Communicated by DR. THOMAS, with the comment, “I know not whether ‘the sentence’ is authentic.”

his resurrection." The Puritans said, "We think the right way for God to be worshipped and sinners saved is so and so." You admit the great difference between the two cases.—C.: I must, of course, admit that the one was a question of opinion, and the other a question of fact. E.: That being the case, there is no parallel between the conclusions arising from the sufferings of the Puritans and the persecutions of the apostles. The sufferings of the Puritans proved the sincerity of the belief they professed in certain religious opinions, but they did not prove the truthfulness of those opinions, since the formation of those opinions was a question of judgment, in which a man might err. The persecutions of the apostles proved the genuineness of their belief in the facts they alleged, and the question for consideration is whether that belief could have existed without the facts out of which, in the natural course of things, such a belief would arise.—C.: I admit your reasoning, and consent to the shape in which you have put the issue.—E.: Were the disciples mistaken as to their facts?—C.: That is the question.—E.: In reference to that question, let me ask whether, in the light of the fragments of their writings which have been transmitted to us in the New Testament, you are inclined to think the apostles were fools?—C.: No; I cannot say that I am. E.: You admit that these writings are the productions of sane men?—C.: I must. E.: The disciples being honest and sane, how can we get away from their testimony that the man crucified by the Romans was seen alive by them afterwards during forty days?—C.: Only on one supposition, viz., that they may have been deceived, and thought they saw Christ when they didn't. E.: Do you know of anything in the narrative of the facts that would suggest, or even admit of such a supposition?—C.: I don't know that I am prepared to say there is, beyond the natural improbability of the event of which they declared themselves witnesses. E.: If there is nothing defective in the evidence, improbability, which is merely a presumption based upon non-experience, cannot be of any weight. In the estimation of a country swain, improbability is all against the transmission of a message to London in a moment of time, and he might with as much reason refuse to believe his town cousin's assurance on the point, as to urge the improbability of Christ's resurrection against the evidence of its having occurred. If it comes to probability, the case is as much against unbelief as for it. Do you think it probable that 120 men could become convinced they had many times, on different occasions, and separately from each other, within a period of forty days, seen Jesus Christ, if they had not seen him; and that he had taken his departure from them in a collective capacity, if no such thing had happened?—C.: I must say it is unlikely.

E.: You will see the unlikeliness of it if you but consider who these 120 men were. They were not philosophic speculators, or dreamy enthusiasts, or men of sedentary habits liable to disordered stomach and brain, and likely to nurse a delusion. The gospel narratives being accepted as a history honestly believed by the writers, we perceive them to have been hardy, practical, robust men, engaged in outdoor occupations, and many of them travelling and preaching in the open air with Jesus for upwards of three years before the crucifixion; men, therefore, having their faculties in clear and healthy operation; a class of men we know to be the least of all likely to see things that have no existence.—C.: I see the force of that: still their minds were greatly exercised towards Jesus, and is it impossible they may have worked themselves into a belief in the resurrection of Christ?—E.: It is impossible if the facts of the moment, as recorded in the gospel narrative are accepted; and you have already assented to the honesty of the writers. We are told that the disciples of Jesus did not expect his resurrection. In the first place, they did not expect his death, but supposed he would, at that time, set up his kingdom. (Lu. xix. 11; xviii. 34.) When his death did occur, it threw them into a state of bewilderment; it completely confounded them; it, for the moment, shook their faith, as indicated in the words "We thought it had been he who should have redeemed Israel." There was, therefore, no prepossession in favour of the resurrection. "They knew not the Scripture that he must rise from the dead."—(John xx. 9.) When the event first dawned upon them in the testimony of the women who went to the sepulchre on the morning of the first day, and found it empty, they rejected the idea. They believed not the words of the women. "The words of the women seemed to them as idle tales." (Mark xvi. 11; Luke xxiv. 4.) This totally precludes the suggestion of a recent sceptical writer that the expectation of the resurrection induced a belief in its occurrence; there was no such expectation; the presumption in the minds of the apostles against it was so strong that they refused to believe the testimony of Mary Magdalene (to whom Christ first appeared, Mark xvi. 11), of two of their number, whom Jesus joined in a walk to Emmaus, and conversed with them, *inognito*, to the end of their journey (Luke xxiv. 13-31), and of Peter, to whom he separately appeared. It was not till Jesus showed himself to the whole company assembled, while they were eagerly discussing the statements of those who declared he had risen, that their scepticism gave way, and, even then, it was of tardy flight. When Jesus appeared "they supposed they had seen a spirit" (or phantom).—(Luke xxiv. 37.) They did not believe it was actually Jesus himself until he gave them evidence. He said "Behold my hands



and my feet that *it is I myself: handle me and see*: a spirit (or phantom) hath not flesh and bones as ye see me have." And, it is added, "while they *believed not for joy*," he gave them further proof: "Have ye here any meat? And they gave him a piece of boiled fish and a honeycomb, and *he took it, and did eat before them*."—(Luke xxiv. 39-43.) This upsets the idea of the belief in Christ's resurrection being engendered in the minds of the disciples by the power of imagination. Their imagination was set the other way, and it was not till their imagination was broken into and dissipated by incontestible evidence, that they threw it away, and accepted the self-evident fact that Christ was alive again. This fact is strongly proved by an incident which seems almost providential. The scepticism of the apostles, without evidence, is sufficiently apparent in their refusal to believe Mary, Cleopas, another, and Peter, all of whom had seen him separately. The sense of improbability entertained by the greater number who had not seen him was strong enough to exclude the testimony of a few who had seen him, which shows conclusively that imaginative prepossession had nothing to do in engendering, in the minds of the apostles, the belief in Christ's resurrection. But we have a stronger case than that, where a single apostle stood out against the united testimony of the whole, until he himself had ocular demonstration. Thomas, called "Didymus," was not present at the first interview of Jesus with the apostles. When he came, they all told him of what had happened, but he said "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, *I will not believe*." Here was the matter brought to as close and practical a test as it was possible for the most sceptical of modern unbelievers to have done. Here was imagination stiffly set against an alleged fact. Here was the demand of unbelief brought to bear on the very transaction which unbelief denies. How was Thomas's unbelief converted into belief? The testimony is (and the trust-worthiness of the narrative you have already admitted): "And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing."—(John xx. 26, 27.) Thus the very evidence required by sceptical Thomas was given, and Thomas believed in consequence of it. Where is there any room for the theory of imagination? That theory is much more a piece of imagination than anything pertaining to the history of Jesus and his apostles. No narrative on record has a greater appearance of truth than the

apostolic account of the facts connected with the resurrection of Christ, and no narrative will more successfully bear the strain of criticism, however hostile, if it is only fairly and competently applied. No event in history is better authenticated than the resurrection of Christ; and it is only an inveterate opposition to the fact involved in the narrative that has inclined men to doubt it. Can you, Mr. Citizen, give a single good reason for doubting the evidence of Christ's resurrection?—C.: I don't know that I can; indeed, I have always flattered myself that I am a believer. E.: To refuse credence is simply to place an obstinate, irrational incredulity against the evidence of fact. The evidence goes a great deal farther than I have indicated. You are aware that the apostles were opposed at every step in the progress of their testimony?—C.: Yes. E.: Persecuted, imprisoned, killed?—C.: Yes. E.: And that similar treatment befel those who received their doctrine?—C.: Yes. E.: And yet that thousands of intelligent men and women, in various parts of the world, believed and made an open profession?—C.: Yes. E.: Can you account for the extensive and rapid spread of their testimony apart from the New Testament account, that tongues and other miraculous gifts were exhibited by the apostles in confirmation of their word—(Mark xvi. 20; Heb. ii. 4).—C.: Their testimony was believed. E.: But do you suppose the unattested story of a band of illiterate dreamers (which the apostles must have been, if Jesus did not rise, and miracle was not with them) would have obtained credence in the face of the pains and penalties of the law?—C.: I must confess it appears improbable. E.: The suggestion has only to be fairly looked in the face for its utter absurdity to appear. The principal theatre of operations was in no out-of-the-way place where an ignorant agricultural population might have been imposed upon: but in the very heart of Jerusalem, where the learning of the time was at its highest, and the opposition to Jesus at its bitterest, and where the testimony of Jesus not having availed, the story of ignorant, deluded, dreaming followers was not likely to produce any effect. On the day of Pentecost, 3,000 Jews were convinced of the resurrection of Christ, and subsequently multitudes of others (inhabitants of Jerusalem) were brought to the same persuasion. How was this result effected? Unbelief provides no adequate cause: the New Testament says, divine power descended upon the apostles and enabled them to perform miraculous works in confirmation of their testimony. This is an explanation of the rapid spread of the gospel which unquestionably took place in the very teeth of armed opposition. Away from this it is impossible to account for the fact in that elsewhere rude and barbarous age, the incredible story of illiterate fisher-

men was believed in all parts of the world, in a short space of time. If the cause of belief was the miracles recorded to have been worked by the apostles, then the resurrection of Christ is established. This leads to another branch of the evidence; if the gospel narratives were written—three of them at least—by honest eye-witnesses—and their honesty is admitted,—then the miracles of Christ in the days of his flesh took place, and if they did, Christ is true, for it is not otherwise explicable that he should be able to raise the dead, walk upon the sea, multiply a few loaves to feed thousands, &c.—C.: I must admit the force of that argument, except it seems a little strange that the educated Jews rejected Christ, if they were witnesses of his miracles. E.: It is not difficult to understand the opposition of the Pharisees. Jesus condemned them and warned the people against them, and this excited their enmity to a degree that blinded their minds to evidence. They admitted his miracles; they could not deny them (Jno. xi. 47.) but they ascribed them to necromancy. They were perverse enough to be proof against “the works” he performed. Even the conscientious among them—among whom may have been Paul—would easily dispose of his miracles to their satisfaction. It was written in their law that a false prophet, even if he gave a sign or worked a wonder, was to be stoned.—(Deut. xiii.) If a conscientious Jew believed a teacher was misleading the nation, no performance of wonders would disarm his opposition. Now, with regard to Jesus, they alleged that he put himself in the place of God (Jno. x. 33). This was the blasphemy they accused him of (Jno. xix. 7); and the miracles of Jesus would not influence them in the face of this. It was with them a settled fact that God had spoken by Moses, and, therefore, it was not a question to be argued whether he had spoken by Christ. Now, in view of these facts, consider the case of Paul, who, for a time, was one of the bitterest and one of the most formidable persecutors of the Christians; you admit his sudden change from a destroyer of the Christian faith to a preacher of it?—C.: Yes. E.: You will also, doubtless, admit that Paul was not a man to change without a reason?—C.: I believe Paul to have been an honest, and, so far as the times went, an educated man, a man of great courage and consistency. In fact, I may say, if it had not been for the character of Paul, I should have been a confirmed unbeliever long ago. There must, therefore, as you say, have been a reason for the change that undoubtedly took place in his convictions. E.: Are you prepared to accept him as a competent expounder of that reason?—C.: He ought to know the reason, and must therefore be able to explain it. E.: His account is that he was on an errand of persecution when Jesus appeared to him

in blinding light, which felled the whole company to the earth, and said, “Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.” I need not repeat the colloquy that took place: you are acquainted with it?—C.: I am. E.: Can you, in reason, disbelieve his account? C.: I cannot say that I have any reason to urge against it. E.: Paul rehearsed the matter on several occasions. Notably, see his speech from the castle stairs, when the Jews rose against him in Jerusalem. He says, he once was in the same disposition as they against Jesus of Nazareth and his friends, but that the appearance of Jesus to him changed his mind. Now, if Paul’s statement is true, can there be any doubt as to Christ’s resurrection?—C.: If Paul’s statement is true, there is of course an end to the matter. E.: Are you prepared to say it is not true?—C.: I cannot say that I am. E.: You will admit that Paul had no personal object to serve in giving that account?—C.: I must admit that, so far as personal objects were concerned, Paul’s conversion to Christianity was in every sense disastrous to him. E.: He must therefore have been sincere?—C.: That I do not doubt for a moment. E.: Can you believe he was lunatic in the face of his speeches and letters?—C.: I think that is equally out of the question. E.: Is there any logical alternative then, but to believe that Paul’s account is true, and that Christ rose from the dead and is now alive?—C.: I must admit that that is the readiest solution of the case. E.: Is there any reason arising upon the facts themselves for doubting their reality? C.: None but the one I have already referred to, viz., the improbability of Christ’s resurrection. E.: But improbability can never be placed against positive evidence.—C.: That I am inclined to admit. E.: I might go further, and deny the improbability of the resurrection in view of Jewish experience for the previous 2,000 years, to which the resurrection had a logical relation: but this would open out a longer subject of conversation than we have now time to follow. I will but call your attention to the collateral evidence furnished in the facts surrounding us at the present moment. The Jews are in dispersion, as Jesus predicted; Jerusalem duntrodden; events in Europe have travelled in the course indicated for them, ages ago, in the prophecies of Daniel and John; and at the present moment they are in the shape foreshadowed for the end of the period now closing. These facts taken together are irresistible. Unbelief is a blind, irrational, stubborn thing. It refuses to give in to the force of evidence, either because it has no capacity for apprehending it, or because its desire to have the thing untrue overbears the exercise of what little “reason” it boasts.

We put it to “Citizen,” substantially, as in the foregoing dialogue, that the claims

of spiritualism disappeared, in the presence of the Bible, as mist before the sun. It has no more to do with divine truth than Buddhism.\* It is but ancient witchcraft revived in a new dress, manacled its deluded votaries—now numbering millions—in the bonds of a slavery that will only end in perdition itself. "Citizen" said he saw the logical force of all that was said, but could not "feel" it sufficiently to decide. This is to be regretted, for only the faith that is "felt" enough to induce love and obedience, will be of any value to the perishing children of the dust.

From Scarborough, the Editor journeyed to Whitby, where an ecclesia of some twenty souls or more prospers under the incessant, intelligent, and loving labours of brother Shuttleworth. Four lectures were delivered to moderate and attentive audiences, in the

ordinary meeting place of the brethren. Nothing worthy of note occurred during the proceedings.

The Editor finished with Leeds. Here no arrangement had been made for lectures. The visit was confined to an evening's private intercourse with the friends of the truth, who are much too few in number for a place so large, and a field of such apparently favourable soil as Leeds. The fact is no effort of any moment has yet been made in the town. Circumstances have been unfavourable and seem likely to remain unfavourable to the last. Elsewhere the truth is on the wing. May it soon achieve its final triumph, and end its labours in the presence of him who is the shield and exceeding great reward of all who walk in faith before him. EDITOR.

#### \* SPIRITUALISM.

The following, on the subject, is from a recent letter to the Editor, from Dr. Thomas:—"Spiritualism is animal magnetism expounded by clerical tradition. The unscientific and unphilosophic popular mind being ignorant of animal life in its constitution and laws, cannot explain the phenomena it observes; and rather than confess its ignorance, it dogmatizes on the assumption that the divinity of other days ground up by the clergy for modern use, is infallibly true; and the solution of the whole affair! It attributes all the phenomena to the agency of disembodied human ghosts! On the supposition that these are the agents, one cannot help concluding that they are a very silly, trifling set of creatures. They seem to be capable only of playing tricks and suggesting foolishness. There are decillions of them said to be in "the spirit land;" but not one of them has ever rapped out of chair or table, a sensible account of the country to which they went so unwillingly. I need not tell you that the "strange manifestations" of the enclosed extract did not result from the working of disembodied human ghosts. The magnetic spirit of living human flesh and blood was the only agent in the case. This, in irregular and intense activity, manifested itself according to the cerebral constitution of the mediums, infuriating the one and causing them both to "swear like troopers." The so-called "Christian Church," in Jeffersonville, Ind., is a very appropriate asylum for such."

#### THE "ENCLOSED EXTRACT" REFERRED TO.

*Spiritualism—Strange Manifestations—Good Spirits and Bad—Queer capers of the Invisibles.*

Not many days ago, a gentleman of the medical fraternity received an invitation to be present at some spiritual manifestations in the house of one of our respectable families on Front Row. He went as a matter of courtesy, but with positive incredulity. Shortly after arriving, one of the young ladies became under spiritual influence,

and requested that a young lady acquaintance be sent for. The young lady came, according to request, and she immediately also became under the influence of the spirits, and both leaned their backs against the wall and commenced a conversation anything but refined. The older sister of the family next became subjected to the eccentricities of imaginary spirits, but claimed that her spiritual influence was a good one, while her sister and companion were influenced by the devil. Things continued thus for four hours, the younger sister and her companion continuing the most boisterous and un ladylike conduct, swearing and cursing like troopers. Finally, the mother of the girls came in, and attempted to pacify her younger daughter, when she gave her mother a blow on the forehead, and set upon her with all the frenzy of a maniac and the ferocity of a tiger, and had it not been for the interference of the visitors, the infuriated medium would have torn every hair out of the mother's head. After this, both the younger girls fell upon the floor in a swoon, and remained apparently lifeless for half-an-hour. Our informant left, as he said, in disgust, but was again urged to visit the family, and see that there is some reality in Spiritualism. He returned with great reluctance, however—this time to have a more pleasant and still more remarkable manifestation of spirits. The party were gathered around a small table in the centre of the room, a slate was put under the table, and watched; the pencil was seen to stand up and write a name on the slate, with no human aid visible. Questions were asked by the guests, about which they felt no human being could possibly possess any knowledge, answers to which were all written on the slate, and in such a satisfactory manner as to make the most sceptical incline towards belief, or at least accord to the phenomena some incomprehensible mystery. Since this occurrence, the daughters have both joined the Christian Church and give no more *séances*; but, what is very strange, the youngest daughter, who suffers such convulsions and boisterous attacks of evil spirits, cannot remain in the church during singing, as the music immediately throws her into the most violent paroxysms. From the description which our informant gave, the whole thing seems to come from an extreme nervous debility. Both of the young ladies live with their parents, and their characters are said to be irreproachable.—*Jeffersonville, (Ind.) Correspondence of the Louisville Journal, January 21.*

## INTELLIGENCE.

BIRMINGHAM.—The past month has witnessed five immersions, only three of which however, appertained to the Birmingham ecclesia. The first case was that of FREDERICK WILLIAM WILBY (25), chemist and druggist, Leicester, whose antecedents were made familiar to our readers in the interesting letter which appeared last month in the "Leicester" intelligence paragraph. His immersion took place at the close of a Sunday meeting, in the presence of a large assembly. Much interest was felt in the event. Mr. Wilby had been entreated with tears by members of the Baptist congregation, Leicester (presided over by the Rev. J. P. Mursell, a preacher of some note in the denomination; and also by the pastor himself and his son, the Rev. A. Mursell, a young preacher who has achieved some notoriety as a lecturer—to reconsider his decision, and adhere to the old paths; but the power of Bible testimony and reason was proof against all appeals, and he went submissively to the water, for a second immersion, by which he cut himself from friends and associates, and identified himself with a very poor and obscure and disreputable sect, whose only glory (and a great glory it is) is that their faith stands on the promises of God, and not in the traditions which have been handed down from the corrupt ages of the past. Suffering with Christ now, in the assumption of social disgrace, for his name's sake, may he know the unspeakable joy of divine acknowledgment in the day of Christ's exaltation.—The next case was that of TOM COPHAM (24), clerk, Birmingham, brought up in the Church of England, but formerly having no interest in religious matters. His acquaintance with the truth is due to the faithfulness of a Christadelphian employed in the same establishment. The next was a case of special interest, that of DAVID HANDLEY (47), baker and butcher, residing at Maldon, in the county of Essex. Mr. Handley was a leading man in the sect which came prominently to light in the newspapers some time ago, under the name of "The Peculiar People." Indeed that name was adopted by the body at his suggestion. For years he exercised a controlling influence over some thousands, whom he visited periodically, in the districts adjoining Maldon. Four or five years ago a tract having started him on the path of investigation, he came to the conclusion

that man was mortal. This caused offence in the body, and ultimately led to his withdrawal with a few others. He was in the position of isolation when he read an attack in the *Rainbow*, upon Dr. Thomas's *How to Search the Scriptures*, published by brother Brown. In this attack the doctrines in *How to Search* were displayed, and Mr. Handley perceiving their coincidence with his own, put himself in communication with the publisher (brother Brown). This resulted in his introduction to the *Lectures* and other publications, the reading of which finally convinced him of the truth, and of the invalidity of his former religious profession. He came to Birmingham to be re-immersed. This was the fourth time he had submitted to the ceremony of "baptism" in one form or other. He was sprinkled as an infant; he was sprinkled again as an adult on arriving at the conclusion from independent study that baptism was only intended for believers; he was immersed on coming to see that that was the Scriptural mode of baptism, and last of all, he was united to Christ on the 20th of March, in being buried with him in baptism on a confession of faith in the things concerning the Kingdom of God, and the name of Jesus Christ. Mr. Handley, at one time, believed the gifts of the Spirit to be in the possession of the "Peculiar people." This belief was based on the fact that certain cures, (the result of mesmeric appliance though they were not aware of it,) were occasionally performed by the officials of the church. Two facts finally enabled him to get rid of the delusion, first, that unbelievers, practising mesmerism could do the same things, and second, that the "Peculiar People" did not hold the truth. A number of his old religious associates have kept pace with him in his progress, and on being immersed, will constitute the ecclesia of God at Maldon, for the bearing of the light of the truth before the eyes of the many well-meaning but mistaken religious professors of that neighbourhood. Brother Handley broke bread with the Birmingham ecclesia on the day following his immersion, Sunday, Mar. 21. It will be seen on reference to the intelligence from London, that two or three of his former associates (including his wife) were immersed about the same hour in that place. The remaining cases of m-

mersion were HENRY HARRIS (28), wholesale grocer, formerly Church of England; and ANNIE HARRIS (26), his wife, also of "the church" in the days of her ignorance. The last two were immersed at the close of a social gathering, which took place on Good Friday, when about 110 brethren and sisters, and friends of the truth, partook of tea together and spent a profitable evening in the consideration of matters pertaining to the high calling.

#### THE DISCUSSION.

This came off in due course. It was hard to bring on in the first instance. Mr. Campbell's meeting with brother Andrew in London, cooled the "rev." gentleman's ardour, and a report from Birmingham, that a discussion would be a costly affair; and that the Nightingale discussion only paid expenses, finally extinguished it. He wrote to the Editor in somewhat indefinite terms, to say that his Society, though zealous in the work of putting down error, could not afford to lose money, and that consequently he must relinquish a meeting that he had eagerly looked forward to. The Editor rejoined that there would be no loss; that Mr. Campbell had better speak definitely; that his "eagerness" seemed to have had reference to financial results, rather than the performance of a good work which was scarcely compatible with his profession. To this, Mr. Campbell made no response. A week passed, and the friends of the truth (professed and enquiring) manifesting anxiety for the discussion to take place, the Editor wrote again to say that if the fear of loss was the only obstacle the Christadelphians of Birmingham would remove it, by undertaking to bear any that might arise; and that if he failed to return an answer within a week, a statement would be published both in Birmingham and London, illustrative of his own courage and consistency, and the zeal of his society. This brought an instant rejoinder, re-opening arrangements for the discussion. A tedious correspondence followed. Mr. Campbell placed every obstacle in the way, and the Editor had to concede every point—to the very wording of the subjects—on pain of Mr. Campbell throwing up his challenge. Finally, the following announcements were issued:—

IS THE FAITH OF CHRISTENDOM SCRIPTURAL? This question will be canvassed in a SIX NIGHTS DISCUSSION, to be held in the Temperance Hall, Temple Street, Birmingham, between the Rev. J. Camp-

bell, M.A., (of London,) and Robert Roberts, (of Birmingham), author of *Twelve Lectures on the Faiths of Christendom, Defence of the Faith, &c.*, on Tuesday, Wednesday, and Thursday, March 9, 10, and 11; and Tuesday, Thursday, and Friday, March 16, 18, and 19.

*Tuesday, March 9th.*—Is the doctrine of the Immortality of the Soul taught in the Bible? Mr. Campbell to affirm; Mr. Roberts to deny.

*Wednesday, March 10th.*—Is the doctrine of eternal torments taught in the Scriptures? Mr. Campbell to affirm; Mr. Roberts to deny.

*Thursday, March 11th.*—Will Christ return to the earth in person before the millennium, and reign as universal king for a thousand years? Mr. Roberts to affirm; Mr. Campbell to deny.

*Tuesday, March 16th.*—Do the Christadelphians believe and preach the gospel of Christ? Mr. Roberts to affirm; Mr. Campbell to deny.

*Thursday, March 18th.*—Do the Scriptures teach that Jesus Christ is co-equal with God? Mr. Campbell to affirm; Mr. Roberts to deny.

*Friday, March 19th.*—Is the Bible term "devil" expressive of the Principle of Sin, or does it signify a Personal Being? Mr. Roberts "Principle of Sin;" Mr. Campbell "Personal Being."

The Discussion to commence each evening at eight o'clock, and to close at ten; the disputants to have one half-hour and two quarter-hour speeches each. Chair to be taken by Dr. Newey, of Birmingham. Gallery, 6d.; Floor, 3d. The proceeds, after paying expenses—to be equally divided between the Children's Hospital, Birmingham, and the Christian Evidence Tract Society, London (that is, Mr. Campbell. Ed.)

The attendance at the discussion was highly satisfactory. The hall was comfortably filled each night, except the last, when a tempest kept most people in-doors; nevertheless on that occasion the subject ("The Devil") was sufficiently attractive to bring together an audience of nearly 300 people. But for the state of the weather, this meeting, in all probability, would have been the largest. The audience throughout was about equally divided in its sympathies, the balance inclining to the side of the truth. This introduced a considerable element of excitement. There was a free expression of feeling on each side, which was sometimes embarrassing to the dis-

putants. As to the discussion itself, it would have been more satisfactory had Mr Campbell been better able to do his duty as the defender of orthodox faith. His speeches were mere effusions of dogmatism, spiced with acrid declamation, and relieved by a certain grotesqueness of manner that excited the merriment of the audience. He systematically ignored the arguments advanced on the other side, either from incapacity to understand them, or inability to meet them—probably a little of both and *more* of the latter, for on one or two points, he exhibited slight symptoms of logical perception. On the second night ("Eternal Torments") he was fairly out of wind, and excited the commiseration of the other side of the house by his dejected and crestfallen aspect. He had rashly denied the existence of statements in the Scriptures, which the Editor was able to produce. The chairman (a Wesleyan) behaved with tolerable impartiality throughout, and received the thanks of the assembly. As a thorough canvass of the questions debated, the discussion was not worth much. Mr. Campbell failed to employ much argument which he might have used on the orthodox side, and what he did say did not amount to argument. On the other hand, he did not attempt to answer the case made out on the other side. Finally, the time allowed in the Discussion was utterly inadequate for the treatment of the various subjects. For these reasons, the Discussion was not intrinsically worth a great deal. Its value lay in the result foreseen, viz., the greater publicity given to the truth by its means. It may possibly be published from notes made by a shorthand writer, and in its printed form will probably be of the same use as the spoken discussion. Mr. Campbell's object was clear from the beginning: he expected to make a few weeks' wages out of it. When the affair was concluded, and a balance sheet struck, showing £3. 12s. for him, and a similar sum for the Children's Hospital, Birmingham, he declared, if he had known beforehand the balance would be so small, he would not have had anything to do with it! This shows the nature of his zeal. The unworthiness of his objects, however, could not prevent the result which a public and exciting ventilation of Christadelphian principles was certain to produce, and which is now visible in packed houses at the Athenæum on Sunday nights.

EDINBURGH.—Brother W. R. D. Gasgoyne writes to say that brother Steele is preparing a printed statement in defence

of his position, in relation to the late disruption in the ecclesia. Brethren desirous of seeing it, can procure it on application to brother A. Tait, station master, Portobello, near Edinburgh.

GLASGOW.—Brother Clarke, writing February 20th, announces the immersion of Mrs. CAMPBELL, widow of the late brother John Campbell, of the same place.

HALIFAX.—Brother Whitworth, writing Feb'y 25th, announces the immersion on Sunday, the 14th of the month, of THOS. HOPTON, coal miner, Baker Lane, Stanley, near Wakefield; with his wife MARY.

LEITH.—Brother Ellis, writing on the 14th of March, says "I am happy at being able to announce to you the addition of two to our number, by immersion; the first, WILLIAM OWLER, compositor, in the same office as brother Paterson, and brought to a knowledge of the truth chiefly through his means, and the reading of your *Lectures*; he is a young man of 25, and will prove a help to us in holding forth the faithful testimony. The second, JAMES BROWN, tailor, Lathones, near St. Andrews, brother to our brethren, Philip and David Brown. He was brought to a knowledge of the truth chiefly through the efforts of his brother David and the reading of your *Lectures*, \* \* \*

Another party has taken Cockburn Hall, Edinburgh, and the friends we left there have been obliged to take the Temperance Hall again. Our meetings in Leith have never been very large. Our hall would hold between 300 and 400; and with no heating apparatus during this severe winter, you can imagine that, externally, we have had enough to cool us, if too heated, as some say we are. But we are not desirous to cool or be discouraged; but to persevere, conscious that victory will be ours, sooner or later."

LONDON.—On Sunday evening, the 20th of March, the following immersions took place at the public baths:—MARGARET MANN, of Maldon, wife of brother Mann, who was immersed by brother BROWN, about fifteen months ago; ANN HANDLEY, wife of David Handley of the same place; WILLIAM KING, of Littlebury, near Saffron Walden, in Essex. Brother Andrew observes: "Until some two or three years ago, the above were members of the sect calling themselves "the Peculiar People;" but, in consequence of embracing, with a few others, the doctrine of man's natural mortality, and immortality a gift obtainable only through Christ, they were

compelled to separate from them. After this event, they saw the necessity of immersion, and accordingly submitted to it. Since then they have been gradually progressing towards a full knowledge of both the things of the kingdom and the things of the name. They were first brought into contact with the Christadelphians through an attack on 'How to Search the Scriptures,' in the *Rainbow*."

—The subjects announced in the monthly handbills for February and March were as follow:—

*February 7th.*—The thief on the cross; or the belief of the penitent thief contrasted with the belief of Protestants.

*February 14th.*—The coming storm; or the judgments to be poured out upon the civilized world at the second appearing of Jesus Christ.

*February 21st.*—Christ our life; or the teaching of Jesus concerning a future life subversive of the theory of man's natural immortality.

*February 28th.*—The old and new covenants; the relationship which they bear to both Jews and Gentiles.

*March 7th.*—Peter's Pentecostal sermon; a testimony against the sermons of the pretended successors of Peter and the other Apostles, in the present age.

*March 14th.*—Jesus Christ as a King; or the King of the Jews versus the Rulers of the Gentiles.

*March 21st.*—Paul versus Plato; or the Apostolic doctrine of resurrection destructive of the Platonic speculations about man's nature and destiny.

*March 28th.*—Salvation is of the Jews; or the relationship of the Jewish race in the past, present, and future, to the redemption of mankind.

**MALDON.**—See Birmingham and London intelligence. Several believers in the truth, in addition to those mentioned in the intelligence referred to, have become obedient. We may be able to furnish names and particulars next month. We understand several immersions took place on Good Friday, in a new bath constructed for the purpose. Mrs. Handley, writing on the 1st of March, says "What a grand scheme I now see the gospel is, and what glorious things will be brought about by it. The thought of it makes my heart glad. I can see how limited has been my knowledge of God and his word, and how useless is everything we might do unless it is according to his purposes. There must be an understanding of the gospel before we

can believe and receive the incorruptible word into our hearts. I have been baptised three times, but knew little what qualifications I needed. I thank God he has at last shone into my heart. I am now waiting to fulfil his righteous will, and becoming immersed into that sin-covering name, that being planted in the likeness of his death, I may also be in the likeness of his resurrection. I don't think there is anything in your constitution but what I believe to be the truth. I desire to be one with you. I believe you are what your name signifies, Christ's brethren, men who love the cause in which they are engaged, and, fearless of consequences, are earnestly contending for the faith once delivered to the saints. May success attend every effort put forth by you and your brethren in this great and glorious work."

**MANCHESTER.**—Brother Birkenhead, of Sale, near Manchester, writing on the 16th of March, records the obedience of Miss E. EVESON, of Higher Broughton, Manchester; and his own sister, EMILY BIRKENHEAD, (19), both of whom were immersed into the name of Christ, at Manchester, on Sunday, the 14th ult. There was a pleasant meeting on the occasion, brother Bairstow, of Halifax, and brother Unsworth, of Warrington, being present. The company who broke bread together, numbered eleven. Brother Birkenhead is full of joy at the prospects of the truth in Manchester, which has heretofore been a neglected field.

**MUMBLES.**—A letter containing intelligence from this place, under date Feb. 14, has been mislaid.

**TURRIFF, SCOTLAND.**—Bro. Robertson, writing on the 19th of February, states that on the 26th of December, 1868, Mrs. GORDON, wife of brother Gordon, of Grantown, came all the way to Banff, to be baptised. The use of the Campbellite immersion bath was kindly granted on the occasion, as the public baths were closed for the season. At the same time, a young man who has been in love with the truth, and searching after it for a good while, but who has been, and still is, in very delicate health (*viz.*, GEORGE ANDREW, of Whitehills), was also immersed. On the 30th, brother Robertson left home for Grantown, where he stayed a fortnight, devoting himself to labours for the truth's sake. On the third of January 1869, ROBERT LAWSON and Mrs. ROBERT LAWSON put on the name of the Lord Jesus in immersion. Their inquiries after the

truth date from brother Robertson's visit last year. Their obedience results in the formation of an ecclesia in Grantown. Brother Robertson gave a number of lectures in and around Grantown. There were good meetings, and some prospect that the seed sown will result in fruit. At one of the meetings, brother Robertson was subjected to a severe public questioning by parties who, he says, are rare to meet with, viz., orthodox professors, intelligent in their own theory, which, as he says, is better for the truth if the soil be good. On the day he left Grantown, brother Robertson called at Rothés, and stayed a night with Dr. Coutts, from whom he experienced much kindness, but was disappointed in not finding him more intelligent in the truth. On the 16th, he visited Buchan, where he spent a week visiting the brethren and lecturing at Fetterangus and Lonmay. The brethren at Buchan had a social meeting on the evening of the 20th, when fifteen brethren and two strangers assembled in the house of brother Clarke. After a good tea, the evening was spent in addresses and singing, led by the violin. Brother Hall spoke on "The one Body;" brother Clarke, jun., on "What we were, What we are, and What we shall be;" and brother Robertson, on "The Feasts of the Old and New Testaments."

WESTON-SUPER-MARE.—Bro. Newport, in remitting a contribution to the travelling fund for Dr. Thomas's visit, says: "The truth is getting more and more known in Weston, and many are enquiring; but the devil is roaring much, and burning some of the wicked Christadelphian books." Writing again at a later date, viz., March 18th, brother Newport says that many are becoming anxious, and that some of the clergy are taking notice of the truth, and opposing it. He mentions one case of interest, viz., that of a baker, at Bannell, about six miles from Weston-super-Mare. He heard the lectures given by Mr. Dealtry, and was interested; and procured a copy of *Twelve Lectures*, which has caused him to study the Scriptures for about three years past. Brother Newport has had some conversation with him, and he seems well grounded in the truth, for which it seems he has been contending for some time. He is about 35, and in the same line of business as brother Newport; his wife is still opposed to the truth. Brother Newport has been taken to task by a clergyman for circulating pamphlets

connected with the truth. He went by invitation to his house, to have the matter talked over, and in the course of a long conversation expounded the truth to his would-be teacher. A young man in Weston, formerly of the Baptists, and a singer, having come to a knowledge of the truth, desires re-immersion.

#### CANADA.

INNERKIP.—Brother F. Malcolm, of this place, writing on the 26th of February, records the obedience of THOMAS D. S. MOORE, of London, Ontario. He came a distance of forty miles to be immersed. He is the only believer in the place where he resides.

#### NEW ZEALAND.

ABBOTSFORD, GREEN ISLAND, OTAGO.—Brother J. Brown, writing December 22nd, 1868, announces the obedience of ROBERT MCLEAN, youngest son of brother J. Mclean, of Matoura, in the province. He came all the way from the remote place named to be examined and immersed, and went his way, rejoicing. He remarks that all the brethren in that out-of-the-way part of the world are holding fast to the one faith, looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ. He adds "Our books are beginning to convince some of the truth, whether they obey or not. Two political honourables are reading them, and they say it is the truth. I have got an order from one of them for 30s. worth of books. It is encouraging to see some result like this."

CAVESHAM, DUNEDIN.—Brother W. W. Holmes, writing Dec. 24th, says: "We are glad to see such men as brother Boshier come out from among the names and denominations of Christendom, who have a name to live and are dead. I hope he may be an instrument in the hand of God in advancing the good work, and spreading a knowledge of the gospel of the kingdom . . . I have to report that by the aid of some of the brethren at Green Island, I was enabled to pay a visit to a young ecclesia not long established at a place called Mimihue river, Matoura, a farming district, distant from here about 110 miles. The ecclesia was commenced by the removal of brother and sister Edwards from Green Island to that part. They now number six, three of



whom are brothers and one sister after the flesh. Two have been brought to a knowledge of the truth since my last letter. One or two others are studying the word, of whose obedience, there are some hopes."

#### UNITED STATES.

CHICAGO.—By a misprint, the number of the Christadelphians in this place was last month stated to be thirty; it ought to have been twenty.

#### THE SECT OF ONE.

The little paragraph which we quoted last month from the *Glasgow Evening Citizen*, has called forth the following letters, which may be interesting to our readers. They appeared in the Bristol papers. The first also appeared in the *Unitarian Herald*, from which we extract it:—

"To the Editors.—I was surprised to find a paragraph in your last number, copied from the Bristol papers, referring to a sect with the above name as a *novelty*, and apparently endorsing the idea that it is unknown in this country. Allow me to correct this impression. The American who appeared in court, and stated that he thought he was *the only one* of his faith in England, must be sadly wanting in information concerning his own friends and fellow-believers. I am not aware that there is any *society* in Bristol, but there may be one or two *individuals* holding these views; and I have before me a list of thirty-nine towns, &c., where members of this sect are to be found. The headquarters in this country are at Birmingham, and the leader of the sect Mr. Robt. Roberts, who has published numerous works in exposition and defence of his views, and also issues monthly a magazine, called *The Ambassador of the Coming Age*, which has a wide circulation. Dr. Thomas, of the United States, is the founder of the sect, and is expected shortly to visit England—a third time.

They take the name of Christadelphians from *Christos Adelphos*—disciple of Christ. [This is not quite accurate; the name is derived from *Christou Adelphoi*, the genitive singular of *Christos*, and the nominative plural of *adelphos*, literally, "of Christ, the brethren."—Ed. *Ambassador*.] A brother of mine has recently joined them, but their views are far too narrow to suit me. They are very strong in their views on the kingdom of God, expecting an early appearance of Christ upon earth, and the setting up of a literal kingdom. They also insist on the necessity of baptism by immersion, which must only be applied to those who believe "the things concerning the kingdom of God and the

name of Jesus Christ." They further believe that man is not by nature immortal, that literal destruction awaits the wicked, and they believe in the non-personality of the devil. In short, they think every sect in error but themselves, and yet that their faith is necessary to salvation!—Yours respectfully,

T. F. OSBORNE.

Bristol, March 1st, 1869."

The following is from the *Western Daily Press*, of March 8, wherein the "witness" speaks for himself, and makes it appear that the Bristol reporter has incorrectly reported the County Court incident:—

"Gentlemen.—Will you please correct an error which has appeared in the various Bristol papers representing a witness at the County Court, on February 15 last, who objected to the taking of an oath, as having affirmed that he believed he was the only one of the religious body to which he belonged in England. His statement, in answer to inquiry, was:—"He now belonged to a religious body called Christadelphians, that they are numerous in America, but not so in England, and he believed he was the only one of the body in Bristol."

GEO. BUSKIN.

White Horse Yard, Barrs' Street,  
Bristol, March 3, 1869."

Further in reference to the matter, brother Boshier, writing from Bristol on the 23d of March, says,—“I tried to find out this 'sect of one' here—Mr. Buskin. After some trouble I traced out his wife and children, living in a very poor out-of-the-way place, and nearly destitute. He is a coach-builder by trade, and being out of work, had gone on tramp to London the previous week. He had got as far as Reading, seeking work, but found none. His wife did not seem to know what his religious views were. She said he was not a Christadelphian; but that he sometimes tried to preach some strange things to her neighbours, and that sometimes he went to church or chapel, that he is a native of Bristol, and has never been in the United States.”

# THE AMBASSADOR

## Of the Coming Age.

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*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

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### CLERICALISM ;

#### OR THE TEACHING OF "THE CLERGY," A PREMIUM ON CRIME.

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ON February 3rd, 1860, a man named James Stephens was executed in this city, for the murder of his wife, by poison ; which was proved, to the satisfaction of three several juries, before whom it was successively tried, upon appeal. A few days before his execution, he was detected in a conspiracy with a Spanish negro in the adjoining cell, to murder the keeper (or warder) with a revolver, and then make their escape. The pistol was found upon him, and required the power of four men (in a desperate struggle,) to wrest it from him.

Here then was a man of a murderous heart to within less than a week of his execution. The blood of one victim was upon him, and no thanks to him that one or two more were not added to the account. The apostle John has said, in 1 Epist. iii, 15, "NO MURDERER HAS ETERNAL LIFE ABIDING IN HIM;" hence, according to him, the murderer, James Stephens, is not only dead in the most unqualified sense of the word, but he will never live to die no more. He does not say that a murderer, if he pray much, and confess, and profess repentance at the foot of the gallows, shall have pardon, go to God, and spend a blessed and glorious eternity in His presence. Neither he, nor any of the apostles, give the remotest hint of such a consummation in all their writings. "Esau found no scope for repentance, although he sought it with tears."—Heb. xii, 16, 17. Hophni and Phinehas, sons of Eli, who had made themselves vile, were sentenced to death, with the assurance that their iniquity should never be purged.—(1 Sam. iii, 14.) Ananias and Sapphira, for a lie, were subjected to the same fate. Paul says, that "the unrighteous shall not enter the kingdom of God;" and the glorified Jesus says, "the fearful and *unbelieving*, and the abominable, and MURDERERS, and whoremongers,

and sorcerers, and idolaters, and all LIARS, shall have their part in the lake which burneth with fire and brimstone; which is the second death."—(Rev. xxi, 8). One could suppose that the language of these testimonials could not be mistaken; and that if known and believed, that they would have a powerful effect in restraining from the crimes indicated. A man would reason, "Nay, I cannot commit these offences, for I should find no scope for repentance and forgiveness of sins, and must die accursed!" James Stephens was unrighteous, unbelieving, a murderer, and liar, to the last; and therefore pronounced by all these testimonies destitute of all part in the blissful and glorious future.

But all these divine oracles are ignored by clericalism. By clericalism we mean, the principles, precepts, and practices of that class of pious gentlemen in sheep's clothing, constituted of the manifold orders belonging to the MOTHER OF HARLOTS and *her Protestant daughters* of all "Names and Denominations." They virtually tell Jesus, the apostles, and Holy Spirit, that they are all liars, or ignorant of the whole matter; and declare stentoriously that

While the lamp holds out to burn  
The vilest sinner may return!

We have seen the lamp of life burning after sight, hearing, and perception have failed; so that, according to clericalism, or clergy-craft, a murderer may return while he is hanging; for he often continues to live some time after the falling of the drop! And why should he not? If a babe of a few hours old "gets religion," or religion gets it, we need not be particular which, in the act of being sprinkled by a "holy man," with a few drops of "holy water;" if such a faithless babe get eternal life by the process, why should not a hanging man be saved without faith, repentance, baptism, or any thing at all? Why not be regenerated *in articulo mortis* by the Holy Spirit? Reader, can you tell; or any of your highly-respected and reverend guides, who profess to know all about souls? Well, if you cannot, they settle the matter dogmatically, and as the couplet teaches, affirm that both are orthodox processes, and that a man may seek pardon and find it, on falling about three feet, according to their legend of a certain hunter who fell from his horse and broke his neck, of whom they sing,

Betwixt the stirrup and the ground  
He pardon sought, and pardon found!\*

which was certainly a most dispatchful operation!

But to return to James Stephens. There are two gentlemen who pass for sheep of the finest wool, residing in New York City, who interested themselves deeply in the future of the murderer's "immortal

\* These words were actually quoted by a Campbellite preacher, named B. F. H.—, in a sermon he preached over a dead man who had been very intemperate while living,—one of those characters Paul declares cannot be saved. There was no good that could be said of the dead for the gratification or satisfaction of the relations. The preacher, however, felt that he was expected to say something hopeful, if not for the rest of Williams's soul, at least for the mitigation of hardness. He had been a notoriously-wicked sinner; it would not do, therefore, to send him right into heaven without a doubt. He therefore told the legend quoted finishing off with the couplet, much to the consolation, possibly, of all who believed the oracle! O, glorious "reformation!"

soul." They attended him to the gallows, and previously, for days; and, after his execution, wrote a conjoint letter to the *New York Herald*, containing a brief statement of "the last hours of his life." The signatures are Halsey W. Knapp, 193, West 34th Street, and Charles E. Skinner, 173, East 20th Street. They tell the public that "by agreement with him, our entire attention was directed to his spiritual and eternal welfare," on Thursday; that soon after their arrival, the convict proposed "a season of prayer," and told them to ask especially "for grace." When they had obeyed and finished, he next "desired a hymn to be sung." Having declared his innocence, he again "desired prayer," in which he seems to have officiated; for they say "His confession of sin before God was marked by the presence of the Holy Spirit; he abjured all merit in himself, and plead alone that righteousness which is of Christ." The whole or portion of the lxxi. and xxxvii. Psalms were read, and they again "poured out their souls in prayer." "From this moment," they say, "heaven seemed open to him." His expressions of anxiety to be at home, "to dwell with Christ," were approximate to David's "thirsting for God," "yea, for the living God." His frame of mind was far beyond ours; for he was already enjoying that grace promised sufficient for him. He endeavoured to comfort us. He sang joyously "Rock of Ages," "Jesus, lover of my soul," "Heaven is my home," many times. He begged us, with tears in his eyes, to have a missionary appointed for the "Toombs," which they considered an evidence that he was "new-born." As he made the rapid passage from the cell to the gallows, he repeated, "This is nought to me; I am going home;" to which these two very dark-minded, but well-meaning theological mesmerizers add, "*and he has gone to his God!*"

It would occupy more time and space than we have to spare to expose all the fallacies and absurdities of this report. In the general, it may be regarded as a specimen of the pious fraud practised upon criminals and a public ignorant of Christianity, by men whose business it is blindly to practise deceit. They are deceived themselves, and their business is to deceive others. They ought to know that it is a first principle of Bible religion that "God heareth not sinners;" that "the *thoughts* of the wicked are an abomination to Jehovah;" that "He is far from the wicked; but heareth the prayer of the righteous;" that "the *sacrifice* of the wicked is an abomination to Jehovah," and so forth. If a murderer be not wicked, then who is? Hence, all this praying and singing, which is spiritual sacrifice, goes for nothing. The convict had no right to approach God, and those who encouraged him in the attempt only demonstrated their own profound ignorance of "His way."

The Psalms read are beautiful testimonies for Jesus; but from which no murderer can expect consolation for himself. Talk of murderers "dwelling with Christ," and "thirsting for God," it is blasphemy against God and His truth. What a perversion of the promise to Paul, that Christ's grace was sufficient for him, to affirm that his grace

is promised to murderers! But the clergy are ignorant enough to affirm anything, and the people equally so to believe anything; therefore, no marvel need obtain. That "he has gone to his God," and their God, may be true; for the God of murderers and their spiritual soul-curers, is a mere fiction of their vain imagination; it is the god Baal, who delights in antics at which "Elijah mocked;" but, assuredly not "the Deity and Father of the Lord Jesus Anointed;" to whom no man goes at death, and into whose presence no one enters until the resurrection of the just at his approaching advent, in power and great glory.

But apart from the falsities of the teaching, its practical effect upon the public mind is demoralizing. Clericalism, or clergy-craft, is a premium on crime. Virtually, it says to the people "You may cheat, lie, steal, commit adultery, murder, and devote yourselves wholly to the world, until you are so exhausted by your vices that you have lost all relish for it; in other words, you may serve the devil with all your affections and lusts; and when you can serve him no more, and see that you must die, send for us, and we will pray for you, and if you feel that you have received grace, in the twinkling of an eye it will be all right, and you may go to your God rejoicing!" What is this but a premium on crime? Who that believes it will live a life of painful self-denial, that he may commend himself to God? Who will trouble himself to work out his salvation with fear and trembling? And what becomes of the saying that "it is through much tribulation that we must enter into the kingdom of God;" and "if we suffer with Christ, we shall also reign with him?" But it is useless asking the clergy the reasons of things. There is no harmony between their system and the religion of the Bible. This is mere Gentile superstition—pious mesmerism, mere sound and vapour, nothing else.

But these pious and respectable divines profess to cure souls, which they love unto the death; whether by the gallows, or any other more genteel exit from earth to heaven. Now, when men become professors of any science, truly or "falsely so called," in so doing they invite public scrutiny into their qualifications for what they profess; and if, upon examination, they are found wanting; if it be discovered that they neither know the first principles of the science, nor any thing correctly about the subject; they are, by the unanimous consent of the fathers and their children, set down as empirics, charlatans, or quacks; pretenders to what they know nothing about; impostors, trading upon the gullibility of the ignorant and credulous for their own pecuniary and sordid gain. This is the judgment of society upon all lay pretenders who fail to come up to their professions; and the intelligent hold them in great contempt for robbing the ignorant, and making merchandise of them upon false pretences. Their indignation is in proportion to the poverty of their dupes, and the amount of the loss they sustain. But the greatest losses in this world may be repaired; temporal quackery is, therefore, after all that may be justly said against it, not the greatest evil that can be inflicted upon mankind. That is certainly greater which, when inflicted, can never be repaired in this state, nor in the eternal. Now this irreparable infliction is that imposed upon men of deep and unmitigated

poverty of faith and knowledge by those intensely-pious divinities bound in sheep, and known vernacularly as "the clergy." These are "reverend" professors of the science of curing "immortal souls." They tell the world that God has committed to them the art and mystery of transforming souls from earth to heaven; and that all men have to do is to put themselves into their hands with unreasoning faith, and they will be safe for all eternity. Now this is a high pretension, and if in accordance with fact, the clergy are the most important institution upon earth, and worthy of the highest admiration and esteem due from man to man; but if the pretension is contrary to fact, then they are deserving of the intensest reprobation of all lovers of truth and righteousness.

How then are we to ascertain whether the clerical ministers of grace are worthy of all devout commendation and honor, or are obnoxious to and deserving of the same regard as the world bestows on swindlers, counterfeiters, and quacks? We answer, by the same method by which all impostors are unveiled. If a man profess to be *au fait*, or skilled, in any art or science, you compare his words and practice with the recognized principles of the calling he professes; and if, on examination by competent persons, he is proved to know nothing of what he claims to know, he is at once, and righteously too, denounced as "a thief and a spoiler." The claims of the clergy must be brought to the touchstone in the same way. The Scriptures of the Old and New Testaments contain the recognized principles of salvation. These are the touchstone of all claims. If a man claim to be a Christian, he must prove it by the Scriptures; if he claim competency in the saving of souls, he must prove from them *what a soul is*, in what its disease consists, that he is himself a Christian, and that he knows what the remedy is the Great Physician has revealed, as alone capable of effecting a cure. He must do more than *assert* that he knows, for "*assertion is no proof.*" All impostors assert, and carry their point with fools by the boldness and audacity of assertion without proof. The clergy are well skilled in this sort of thing of old time; but, it will not do with us, who belong to that class of hard-heads, who believe nothing without Scripture testimony, and reasoning that brings out its conclusions in harmony therewith. We know what the Scriptures teach, as anyone else may know who will devote the same amount of time and diligence to the study that we do. Our writings shew whether we are competent or not to answer the question "What must we do to be saved?" We need not, therefore, occupy time and space in reproducing the proof, but just dismiss the point by declaring that all our reasonings are in inseparable harmony with "the wholesome words of the Lord Jesus," who decrees, that whosoever believes the glad tidings of the kingdom of the Deity in his name, and is immersed thereinto, shall be saved from his past sins; and that he who does not believe shall be condemned; and also with the apostles who taught "the things concerning the kingdom of the Deity and the name of Jesus Anointed" for faith, and commanded the faithful to be immersed.—(Matt. xxiv. 14; Mark xvi. 15, 16; Acts ii. 38; viii. 12.) We have nothing to do with the multitude

of "great, good, and fine men and women" this decree cuts off. The fiat is not ours, but God's, who is responsible for all its exclusiveness. If the great, good, and fine choose to stand in opposition to His words, we do not. We shall hold on to these till Jesus comes, though all the world shall denounce us. We do not value the world's judgment in religious questions the ten millionth part of a mite; because we know that it is ignorant of the whole matter. It says we are uncharitable. We tell it that it does not know what true charity is; and that we do not pretend to be more charitable than God. What He teaches we shall adhere to, though it sink the earth and all the clergy into the abyss profound.

Well, then, we have examined the claims of the clergy in the light of the Scriptures of truth; and, as the result of our examination, we take up our position with the apostles and the glorified Jesus, and proclaim them to be, in the words of Paul, "evil men and seducers;" "the Satan's ministers transformed as ministers of righteousness;" having a zeal of God, even of the God of the world, lying under the wicked one;" "false apostles, deceitful workers, transforming themselves into the apostles of Christ." They are the teachers heaped up after their own lusts by those who have itching ears; reprobate as to the faith; and through whose influence the way of truth is evil spoken of; and by whom the people's ears are turned from it to the most contemptible fables. The clergy are the deceivers of the people, imposing on the ignorance and credulity of the world. They make the gospel of none effect by their traditions, which are "another gospel," whose preachers Paul proclaims "accursed." Behold their fruits, illustrated in the spiritual consolation ministered by them to murderers and the basest of mankind; and in their chaplaincy of armies and ungodly legislatures. They virtually set all heaven at defiance in proclaiming salvation without faith, obedience, and good Scriptural character. They blaspheme the holy name that is named upon the true believer by invoking it over an unconscious babe; and they lie in declaring that they do it by the authority of God. Here, then, is a heaven defiant, blasphemous, and lying class of mankind, who style themselves "the Holy Orders;" but neither Christian nor acquainted with Christianity. Is it to be wondered at that, the world's conscience being tended and directed by them, it should have so little regard for the Scriptures; and that crime should be so rife? It is just what sin and the clergy have made it; and until their authority is renounced, the world will know no peace; and there will be no glory to God in the highest heaven, and goodwill among the dwellers upon earth.

It is the fashion in these times to say, that every man, and woman too, has a mission. Speaking, then, according to this notion, "the clergy," as composed of men and women, have a mission; and so have we. Their mission is to deceive, and by their deception to keep the devil in awe. This is upon the principle of "diamond cut diamond." This evil world is ruled by its fears, operated upon through the civil magistrate and the priest; the influence of the former being sustained by sword and staff; and that of the latter, by apprehension connected with the eternal

unknown; which, in relation to the blind, is the more awful, as the darkness is most profound. Even Romanism has its use upon this principle. It would never do to leave flesh and blood without clerical restraint; for "the ministers of grace," as they are styled, are the spiritual police of the Satan's kingdom, to the order of which they are essential, in some livery or other; and sheep's clothing is better suited to the times. We would, therefore, not have the clerical orders abolished till the Lord come, an event which cannot be otherwise than nigh.

Why, then, it may be asked, oppose the clergy? Because it is part of our mission not to give place to the devil, but to stand against his wiles. If we allow him by his pious devices to impose his sanctimoniousness upon men, in the same proportion are we alienated from the truth, and place is given to him. We, therefore, stand against his wiles, that we may be able to deliver some honest and good hearts, both lay and clerical, out of his snares. There is no probability of his authority being so weakened by us as to destroy his influence in maintaining order. So long as Satan has plenty of loaves and fishes in his cupboard at the service of his friends, he will always have clergy enough for his purposes, after losing all we may be able to detach from his service. It is no part of our mission to bandy compliments with Satan. We are at war with him, and when we meet, it is in battle. Let the clergy draw and defend themselves as best they can. We know no surrender, and accept no peace from them which is not yielded as the consequence of defeat. Our conflict with them is to strip off that sheep's clothing which deceives the sheep; and to unveil the wolf in all the deformity of his nakedness, that he may be known in his true character. We would not leave even a piece of wool upon his paw, but make him stand out, either all wolf, or nothing but a sheep.

Our mission is to enlighten the ignorant upon all Scriptural subjects; to assist in finishing the work begun by Peter at the house of Cornelius; to aid in preparing a people who shall be ready for the Lord at his apocalypse; to keep them informed of the signs of its approach; to pull down all the strongholds of error in the way; to cast down reasonings and every presumption that exalteth itself against the knowledge of the Deity; to bring into captivity every thought, unto the obedience of the Christ; and to oppose the clergy in all their claims to Christianity and a divine appointment to teach the way of life. This is our mission, and, we presume, that if it be of God, as our Bethanian of "the superior post of elevation" hath declared, he has chosen just the sort of instrument, crooked as some may deem it, best suited for the work and the exigency of the times.

JOHN THOMAS.

[The foregoing was written in 1861, for *The Herald of the Kingdom and Age to Come*, but did not appear, in consequence of the suspension of that publication, on the outbreak of the American war. We are thankful for the opportunity of rousing it, as it were, from its long slumber in the corner, and making it speak for the instruction and cheer of all such as have ears to hear.—*Ed. Ambassador.*]



## THE POSITION OF CHRISTADELPHIANS IN RELATION TO MILITARY SERVICE.

THE following petition to the senators of the United States was adopted by the West Hoboken ecclesia, (New York), praying exemption from military service, on the grounds set forth, but the war ceasing, it became unnecessary to present it.

### A PETITION

*To the Senators and Republicans of the United States of America in  
Congress assembled.*

GENTLEMEN, your petitioners respectfully submit that they belong to "*a Very Small Remnant*" of that sect, which, in the days of the apostles, was "*everywhere spoken against*," because of its testimony "*against the world-rulers of the darkness of that age, and the spirituals of the wickedness in the high places of the State.*"—Eph. vi. 12. This has been their testimony in all ages of their standing, before the powers that be. Inheriting their principles, your petitioners are brought under the obligation of maintaining their testimony; although, as in the past experience of thousands of them, it may be necessary to seal it with the loss of goods, liberty, or life.

During the past eighteen hundred years, they have been distinguished from the multitude (which professes according to the dictates of clerical authority), by various names imposed upon them by their enemies. These names we repudiate, and, in accordance with apostolic teaching, that all the real children of the Deity are the brethren of Jesus, a relationship in which our brethren in all ages have gloried, your petitioners choose to be known as

### CHRISTADELPHIANS, OR BROTHERS OF CHRIST.

As we have said, your petitioners belong to "*a very small remnant*," whose members are found in Britain, the British Provinces, the United States, Virginia, and Mississippi. Wherever found, their principles are identical, having been taught by THE WORD, not of men, but of GOD. By this Teacher, whose authority alone they recognize, they are commanded not only not to kill, but, not to be angry with their brethren without a cause, under penalty of the judgment; "not to resist evil;" to "love their enemies, bless them that curse them, do good to them that hate them, pray for them who despitefully use them, and persecute them;" not to be as the hypocrites, who profess one thing and practise the opposite; and, that "whatever they would that men should do to them, even so they must do to them; for this is the law and the prophets." These commands your petitioners are bound to obey, under whatever government they may happen to sojourn. Human governments undertake to "change the times and the laws;" but there is no scope for change with Christadelphians, who, under pain of exclusion from eternal life, are bound to "obey God rather than men."

Now, your petitioners respectfully affirm that the current policy and laws of the United States are such as to prevent them yielding that obedience to the Word of the Deity necessary for their attainment of eternal life. The Enrolment Act recently passed provides no exemption for the brethren of Christ, who, owing allegiance only to him, positively refuse, under any circumstances whatever, to shed the blood of their fellow men in the service of any of the sin powers of the world. The Divine Word teaches them, that wars and fightings come of men's lusts. The brethren of Christ have no sympathy with such conflicts; and ask of the world-rulers, to be kind enough to let them alone. They render to Cæsar what is lawfully his; but, when he undertakes to circumvent the principles which the Deity has enjoined, they, as a part of his own people, resist, even unto death.

In conclusion, as they study to be brief, your petitioners would add, that the brethren of Christ in Richmond, Lunenburg, and King William counties, Virginia, and Jefferson county, Mississippi, have, under the influence of the principles herein avowed, refused to bear arms in the Confederate service, as we hereby do in that of the United States; and that a law was passed by the Confederate Congress, recognizing their refusal as lawful and right.

Your petitioners, therefore, respectfully request that your honorable House will enact such a law on their behalf as will enable the administrator to respect the Divine injunction, which says, "touch not mine anointed ones, and do my prophets no harm."

And, as in duty bound, they pray to the God of heaven, through Jesus Christ, their elder brother and high priest, that you may be directed to such an issue on our behalf as will be approved by Him.

24, *Cooper Institute, New York City,*  
*March, 1865.*

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## THE SALE OF SOULS;

AN IMAGINARY APPENDIX TO THE EPISTLE TO TITUS; OR,  
ECCLESIASTICAL BENEFICES IN CRETE. A.D. 60.

1.—And Paul left Titus in Crete, that he might set in order the things that were wanting, and ordain elders in every city.

2.—So Titus came from Griossus, which is the chief city of the island, and sent messengers to Gortina, and Cydonia, and Lebena, and Drepanum, and Aptera, and Lyptus, and Oaxus, and Thenæ, and Arcadia, and into all the regions round about, saying that he was about to sell the advowsons, or first presentations, to all the livings in Crete, and calling on them that were rich in this world to come up and buy them.

3.—Then the messengers, clothed in scarlet, departed, and carried the letters of Titus to all the brethren in Crete, and they exhorted them to

come with one accord unto Griossus, at the next full moon.

4.—And at the time appointed all the rich men of the churches, both Jews and Gentiles, came unto Griossus. And Titus sat on a high seat in the market place, having on his mitre and his linen rochet, as the archbishop of the island, and holding his shepherd's crook in his right hand; and the registrar of the diocese sat at his footstool, in readiness to make a record of the sale.

5.—And when silence was proclaimed, Titus began to sell the living of Griossus. And he said, "Ye know, brethren, how that this city is built only ten stadia from the sea, at the foot of Mount Ida, and is the seat of ancient kings; beautiful for situation, abounding in people, and containing a multitude of believers. Now what will you give me for this bishopric, and for the elderships in particular? The people are many, but they are well instructed in the Scriptures, and have plenty of silver and gold."

6.—And some said one thing, and some another, but no man reached unto the full price fixed by him that sold the people. Then Titus said, Ye Cretans are "always liars, evil beasts, and slowbellies," and know not the ways of wisdom. Lo, these elderships are worth a talent a-piece, and the talent shall go to increase the riches of the poor villagers.

7.—Then the rich men rose up from the ground, and offered large money to the archbishop. And one man bought one eldership for his son which was a Pharisee converted to the faith; and another eldership, for his son which was a Sadducee. And a heathen man bought the bishopric for his father, which had been a pagan; and the registrar wrote it down in his chronicle.

8.—Then Titus set up for sale the living of Lebena, which was nigh unto the promontory of Leon; and he said, What will ye give unto me for this little city, and the souls which are therein? Behold, brethren, the souls are but few, the duty is light, and there are no heresies among the people.

9.—And when the brethren saw that the people were few, and the duty was light, and that Lebena was near to Mount Ida and the pleasant woods, they lifted up their voices and offered large money; for one man thought that he would keep the living for his orphan grandson, and another that he would purchase it for his only child, which was almost a lunatic. So the living was sold with loud voices, and Titus greatly rejoiced at the love which they showed to the church which was in the midst of them.

10.—And then afterwards he sold the presentations to Gortina, and Aptera, Lyptus, and Oaxus, and fifty others. But when he came to Drepanum, he halted: for there was an old man there which had been made an elder by the Apostle Paul, and he was still in the body.

11.—Then Titus said, My brethren, I cannot sell unto you the living of Drepanum as at this day, for there is an old presbyter therein, for whose death you must wait patiently, and then shall ye present unto it those whom ye shall choose.

12.—And they cried out, How old is he? and Titus said Behold he is

here, for I have privily sent for him, so that if ye think that he will live but a little while, ye may give more, and if ye think he shall live long, ye may give less.

13.—Then the old man came forward, and the brethren looked upon his hoary head, and upon his toothless mouth, and upon his bending back, and upon his trembling limbs, and they said, Well and good, we will bid money for the presentation.

14.—And they offered silver and gold in abundance, and he that offered most became the owner, and had the right of sending the next elder into the church of Drepanum.

15.—And there were strangers standing in the market place, which had come from Galatia, and others from Jerusalem, and from Colosse; and they had come to buy livings for them that sent them. And some of them said that Moses wrote not the law, and others that Paul spake not by the spirit of God, and others that we must be saved by the church and by baptism; and all of them agreed that no man was to be condemned if he should swear deceitfully.

16.—But Titus commanded the living in Crete to be sold unto the strangers, because the church gate was broad, and we must give liberty unto every man, and judge mercifully of the brethren. Then the

strangers sat down on the ground among the brethren, and bought the presentations of Crete.

17.—And one man who had authority and commission for those who observed days and months at Galatia, bought Phœstum. And one who was an infidel bought Pergamos. And another who said there was no resurrection bought Rhytimna, on the river side of Oaxus.

18.—Then Titus gathered up the silver and gold in bags, and sealed them with the seal of Simon the Samaritan, and departed.

19.—And the rich men which had bought the elderships with money, returned with great joy every one to his city, bearing the commission of Titus that they should choose out men to be the shepherds of the flock.

20.—And when the people refused, and turned away their ears from the elders, then the rich men turned them out of the churches, and charged them with schism, and sent unto Paul and Titus the account of their rebellion.

21.—And Titus came, and ordained all the elders which the rich men had chosen, and cast out of the churches all that would not receive them. And unity, order, and peace were settled throughout all the cities of Crete.—*Christian Spectator.*

## THE "VOICE UPON THE MOUNTAINS" ANSWERED.

### SAUL, SAMUEL, THE WITCH OF ENDOR, AND FAMILIAR SPIRITS.

(Continued from page 113.)

1 SAMUEL xxviii. 3: "And Saul had put away those that had familiar spirits out of the land." Who or what were they? They were men who insolently assumed the power to divine—men who exercised themselves *familiarly*, and therefore, unseemly, contemptuously, and iniquitously in matters beyond their comprehension—they were impostors. They "had familiar spirits"—spirits generated within them by their study and practice of necromancy—mere mental acquirements in keeping with their profession—mere dispositions in harmony with the pretended character of their divinations. As for their possessing other spirits, spirits of the dead or unseen, or holding compact with such, *this was all a pretence.*

What is the proof? According to Scripture, witchcraft is sin. Sin is solely

the result of lust. Lust is predicated of the flesh. The supposed spirits of the dead, whether on the supposition they are within the man or outside of him, are separate from flesh; therefore, such spirits, supposing they did exist, could not in any way be connected with witchcraft. See Scripture for the confirmation of this.

According to James "Every man is tempted when he is drawn away of his own lust, and enticed. *Then when lust is conceived, it bringeth forth sin.*" According to Jesus, it is not of a supposed "hell" evil works proceed. It is out of the mouth and from the heart. Why? Because "the tongue is an unruly evil, full of deadly poison," and, "the heart of man is deceitful above all things, and desperately wicked;" therefore, it cannot be "because there are devils or evil spirits

abroad on the earth;" for supposing this were the case, the fact of the heart of man being deceitful *above all things*, and hence deceitful above them, would prove they were less wicked than man, and more likely to be deceived than the deceivers. This destroys the purpose for which they are said to exist; and as purposeless existences have no place in this world, therefore must the theory of their "deceptions, their evil works, their going to and fro on the earth, and their walking up and down upon it," be all a delusion. Not so evil works, however. These cannot be denied. But it is men, not spirits, devils material, not immaterial, who do them.

Examples to the point.—Simon the Sorcerer.—(Acts viii. 9). "He used sorcery, bewitched the people of Samaria, giving out that he was someone, to whom they all gave heed, from the least to the greatest, saying this man is the great power of God." His deeds were due to arts, not to spirits; and these arts were the devices of his own brain. He may have derived his cue from books; but again, these books were not spirits, nor the works of spirits. And had his witchcraft not been an imposture, he neither would have ignored his lucrative profession by a profession of Christianity, nor would he have offered money to purchase a power he had all along *pretended* to manifest. Not that he had pretended to manifest the power the apostles possessed, for he did not know what that power was; but he had pretended to exercise a power of the same kind—a supernatural power—which if he had possessed, no matter where it came from, he could not have been an impostor.

Example 2.—The Wandering Jews.—(Acts xix. 13.) Had they not been conscious their own exorcism was all an imposture, and therefore a failure, they never would have attempted to imitate the apostles, by "calling over them" which had evil spirits the name of the Lord Jesus. This demonstrates their "supernatural power" was all a pretence likewise. And inasmuch as it was contemptible, it reduces to absurdity the idea that the supposed spirits can give man a power greater than he himself naturally possesses, or that man in any wicked design has any necessity for them.

Example 3.—(Acts xvi. 16.) "The certain damsel possessed with a spirit of divination, who brought her masters every gain by soothsaying." If this woman's divination was not an imposture, and her masters' profit, not a gaining of money by

false pretences—they would not have raised the tumult they did, for reasons so false as these—that the apostles "troubled their city by teaching customs unlawful for Romans." This proves her masters even did not believe in her themselves; and the sequel, that the spirit with which she was possessed was as a living spirit, as much of a lie as was the soothsaying by which it was distinguished. It was not a spirit separable from her character, it was not an individual lodging within her, of which she was the mere instrument or agent. It was simply fanaticism, purely engendered within her, by Pythian worship—the superstition which so long emanated from the famous oracle of Apollo at Delphos, and therefore a spirit, quite characteristic of every other idolatrous or evil spirit—"a spirit of Python," (see margin)—a character in harmony with the superstition. Apollo was a high god among the Greeks. "He worshipped at Delphos under the name of the Pythian, derived from the serpent Python he had killed." Hence the kind of spirit this damsel possessed, a spirit derived from no real being, save from persons of her own nature and sex—the priestesses of Delphos. Their divinations were all practised under the influences of intoxication, fury, and madness; and as far as she could, she had imitated them. This was the sort of spirit, and inasmuch as it was but an affection of the mind, call it by what name we please, brought about the teaching she had received. Paul in his relieving her of it could not have cast an individual out of her. He did a more wonderful miracle than such as that could have been. He converted the mind and affections, and in doing this, *performed at a stroke*, what a life-time of training and education could only, or failed to have done. He simply "converted her from darkness to light from the power" or superstition of Python—or Satan, if you will, for one person is as much a myth as the other—to the power of God.

The language in which the miracle is detailed, presents an objection to this. The objection, however, has no substantial footing beyond simple appearance. In Scripture there are often two modes of speech for one thing; one parabolic, or figurative, in accommodation to ideas prevalent among the superstitious, or unbelievers; the other, plain and equal in accommodation to the elevated understanding of believers, or Christians. The one is reserved in its meaning, and thereby liable to mis-interpretation; the other open, and thereby

unmistakable. Jesus' use of ordinary terms (to which we have before referred), such as bread, water, flesh, eating, drinking, sleep, death, in an entirely new light, is an example of the former; his explanations to his disciples an example of the latter. And, in keeping with this, so was the nature of his miracles. To the multitude he did not explain himself, but to his disciples he did; and it is solely by the latter we can clearly understand the meaning of both his speech and his miracles before the people. Now, on the subject before us, it is very clear he spoke of devils and cast them out, just as if there were really such. But, in Mark vii. 14 to 21, we have such an explanation as entirely dissipates the notion, if he had ever thought so; and as this secret was privately confided to his disciples—see 17th verse—this proved that he had merely used those terms because they were common, but without the meaning common to the multitude. Matt. xiii. 11, 12, supply the reason; Mark vii. 17, and Matt. xv. 10 and 15, show the connection of that reason with the point in question. Well, the same thing is observed in the apostolic teaching. The Acts of the Apostles, like the gospels, present kindred features of speech, more adapted for a mixed multitude than for a class. What the apostles did before the people they addressed, corresponds with what Jesus did before the people he addressed; and what they wrote to the churches corresponds with the explanations Jesus gave to his disciples. They, as well as Jesus, had to accompany their preaching with signs and wonders, to attest their power and authority; therefore had these miracles to be accommodated to *what could be signs and wonders in the eyes of men blinded with superstition*. They, as well as Jesus, had to reserve the mysteries of doctrine for believers; and, therefore, had to make disciples first, ere they could reveal those mysteries. They had to arrest the attention ere they could captivate the ear; and, therefore, had to adopt their miracles to the understanding of the time, ere they could educate the understanding to the comprehension of truth. Their miracles, as in the example before, were not less miracles on this account; but if the apostles had revealed the exact nature of their miracles, both their explanations and miracles would have been misunderstood, and the attention diverted from the object miracles were wrought to accomplish; and, if the recorder of them had always detailed them according to exact truth, in what sense, or by what means, could a pagan,

ignorant of the truth, have understood them as signs or wonders at all? The idea is out of keeping with common sense. That which can excite wonder in a superstitious man, is not calculated to create wonder in an intelligent man; and that which is adapted to intelligence is quite unfitted to secure the attention of the ignorant. It so happens, however, that the *appearance* of the miracles on the one side, and the knowledge by which they were viewed on the other, created these signs and wonders for both.

Now, to confirm the statements we have made, let us see what Paul *does teach* concerning evil spirits, or devils. In his epistle to the Romans, i. 24 to 28, *he sets down all evils to the lusts of the heart*, to minds void of judgment. See margin.

In i. Cor. x. 19 to 21, he clearly informs us, "*the idol is nothing*;" that "*they who sacrifice to idols SACRIFICE TO DEVILS*;" and, therefore, **DEVILS ARE NOTHING**—nothing, in so far as they can live, or move, or have a being:—yea more, that *without worshippers DEVILS CANNOT EXIST*; seeing by a metonymy of speech, *it is the worshipper that is the devil, not the idol*. For, otherwise, the exhortation which follows would have no point. "I would not that ye should have fellowship with devils." With what? With idols? No: but with worshippers of idols. **THESE ARE THE DEVILS**, whose "cup" and "table" are here referred to. Read attentively the whole passage.

Again, Gal. v. 19, we have "adultery, fornication, uncleanness, lasciviousness," all set down as works of the flesh. This quite corresponds with Jesus' teaching concerning the heart; and, singularly enough, it corresponds too with universal opinion. These words are all so common that, to set them down to any thing else than human nature would be little short of insanity. But, nevertheless, it is singular that, while one portion of the apostles' doctrine is in nowise taken exception to, the other portion, so intimately connected, and which follows next, is set down to another cause. See the passage. What is it that comes next? "Idolatry," "Witchcraft." Why, the very works which are attributed by Mr. Govett, to the indwelling of, or having a compact with evil spirits, are set down by the apostles to lust. This, too, corresponds with the "evil eye, blasphemy, pride, and foolishness," which Jesus taught, proceed from the heart. If we are to disbelieve this, then also must we believe adultery, and every other evil work is of devils too; and, therefore, man, in place of

being a responsible being, is a mere tool! Perish the thought. In the apostles' doctrine we have plain teaching. These works, in proceeding from the flesh, proceed from no other source. Here, the flesh is the devil, there, evil spirits, demons: all the confraternity of Mr. Govett's "hell" have no place. James also teaches the same thing; and so also does the apostle Peter; see his first epistle, chap. iv., and his second epistle, chap. ii.; Jude, too, in like manner. *They all set down every evil work to the lusts of the flesh.* They accuse no "evil spirit," or "devil," of anything; and why?—because there is no "evil spirit," or "devil," to be accused.

But, IT MUST BE OBSERVED; that this teaching is only for believers. It is solely addressed to them, and exactly accords with what Jesus in the flesh taught only to his disciples. It is a development of the same teaching, and seeing it sets aside the language which expresses the ideas of the multitude, and employs other language more appropriate to a higher understanding *as did Jesus to his disciples according to their understanding, or as "they were able to bear it."* This proves that whatever may have been the belief of many concerning "evil spirits," and the like, before they believed, this belief was professedly renounced by them after they did believe. This sufficiently explains why devils or evil spirits are so often spoken of both in the gospels and in the Acts of the Apostles. These were written specially for Pagans, in the language of their own ideas; the epistle for Christians, in the language of exact truth.—(Heb. v. 14.)

Now, reverting to our third paragraph, let us consider example 4. Nothing more practically lays bare the imposture of witchcraft and its object, the gaining of money by false pretences, than the result which followed the teaching of the apostles in the midst of it. "Many of them which used curious arts brought their books together:"—here was the source of their familiar spirits—"and buried them before all." Was this the renunciation of intercourse of devils, or the renunciation of a study of books? "And they counted the cost of them, and found it 50,000 pieces of silver." Here is a strong circumstantial proof of the deception they had practised. How could the burning of books scare away "spirits," if these spirits were not the mere ingrafting of those books on the minds who studied them? Unseen spirits are not the authors of books, neither is it by books men profess to hold converse

with them. The miracles of those "many" had been all tricks, their divinations all lies, their compact with spirits a complete sham. Their burning of those books was a practical acknowledgment of this, their possession of them a practical proof witchcraft did not proceed from "spirits," but from the machinations of the human mind. And what was their conversion, but the casting out of those machinations, and the mortification of those lusts which these mental operations had excited. They may be called spirits of divination, spirits of Python, familiar spirits, devils, but, nevertheless, the meaning is the same, providing the principle of evil we have pointed to in Scripture is not lost sight of. Like their parallel, "spirits of fear," "foolish spirit," "fearless spirit," "spirit of knowledge," and such like phrases, which can only refer, and in ordinary language do refer, to mere conditions of the intellect, or states of mind, in the men respectively possessing them, so do they. There is no reason whatever, from one end of Scripture to the other, for judging them as meaning individual spirits, distinct and separable from the possessor, as a man is from the house he possesses. This would lead to the conclusion that man is possessed of as many spirits as there are dispositions in his character. This would sustain the Chaldean doctrine, that *there were gods who dealt with flesh, and gods who did not.*—(Dan. ii. 11.) Yea more, that as "Daniel was ten times more than all the magicians and astrologers in the king's realm," so must we conclude with the king *that he not only possessed the spirit of one god but the spirit of many.*—(Dan. iv. 8, 18.) But what is the verdict of Scripture on these and such-like notions?—"THE STOCK OF ALL THE WISE OF THE NATIONS IS A DOCTRINE OF VANITIES. THE IDOLS"—that is the worshippers of idols—"HAVE SPOKEN LIES." And, moreover, it is not that there is *some* truth in them, but "THERE IS NO TRUTH IN THEM." This condemns every doctrine proceeding from Paganism. This denounces idolatry and witchcraft as ALL imposture. This pronounces their demonology—devils and the devil—*all a fiction.* This turns their "hell" and never-ending torments into shame and contempt. This ascribes all their speculations to foolishness; and, as bearing on the narrative, we now proceed to expound, this logically declares *the appearance of Samuel* A DELIBERATE FALSEHOOD. "They," *the wise of the nations;*

"They," the magicians and astrologers;  
"They," the witches and wizards—the  
one at Endor necessarily included—

"SAW LIES, and told false dreams."  
Mr. Govett is against Scripture.

## "DOES THE BIBLE TEACH THE IMMORTALITY OF THE SOUL?"

### DISCUSSION IN LONDON BETWEEN BROTHER ANDREW AND ONE OF THE "REV." WINE DEALERS OF THE APOSTACY.

ON Wednesday and Thursday evenings, the 13th and 14th of January last, a discussion took place in the Temperance Hall, Weir's Passage, Chalton Street, Camden Town, London, between "the Rev." John Campbell, M.A., and brother J. J. Andrew, on the question, "Does the Bible teach the immortality of the soul?" the former gentleman taking the affirmative, and the latter the negative side of the question. The chair was occupied by Mr. Vernon, of the firm of Zimmerman, Boshor & Vernon. Half-an-hour was allotted to each speaker to commence with, followed by speeches of a quarter-of-an-hour alternately.

#### FIRST NIGHT.

The debate was opened by Mr. Campbell, who commenced by stating that the subject was one of very great importance, and that there were two elementary truths upon which the whole of God's revelation exists, the first being that there is a God, and the second, that God has constituted man a reasonable, moral, and responsible agent, by infusing into his body a spiritual principle to regulate and guide his conduct. He said that wherever man was found, there was found engraven on his mind by God that he had an immortal spirit within him; whether we went to the Jueas of Peru, the Chinese, the Hindoos, or the Indians of North and South America. He then proceeded to consider the account given by Moses of the Creation, and maintained that, in the creation of man, God bestowed greater care than in the creation of animals, and that He breathed into man "the breath of life," or, as he stated it should be translated, "the breath of *lives*," which he contended was the breath of the spiritual life and the breath of the animal life. The only other instance of a similar performance was when Christ breathed the Holy Spirit upon his disciples and re-infused into man's soul the spiritual life of which the fall of Adam had deprived him. The primary meaning of the Hebrew and Greek words translated "soul" was that spiritual essence which God infused into man, and its secondary acceptation was breath—the breath of animals. The word "spirit" was applied, firstly, to God himself—"the Spirit of God"—"the Holy Ghost;" and, secondly, to the mind; and it was also used indiscriminately

for the soul; and the spirit of man was applied also to the breath in brutes; and we were to decide from its connection with the context whether it meant the soul of man or the breath of a beast. Mr. C. stated that his opponent's view was that the doctrine of the immortality of the soul was a Pagan fiction, and he hoped he would tell him which of the Pagans invented it.

Mr. C. then quoted Eccles. iii. 21, to show the distinction between the spirit of a man and the spirit of a beast, and to prove that at death a man's spirit ascended to God, but that a beast's spirit went downward, and died with the animal that possessed it. He stated that the verse translated literally, would read, "Who considereth the *immortal spirit* of the sons of Adam which ascendeth? It is from above; and the spirit, (or breath) of the beast which descendeth? It is downwards to the earth."

The next passage referred to was 1 Thess. v. 23, "Your whole spirit and soul and body," which, Mr. C. argued, drew a distinction between "the body and the spiritual essence infused into it." He also quoted iii. John verse 2, to prove the same point.

Mr. Andrew stated that he did not appear on behalf of any infidel association or secularist society, but as a believer in the Bible as the inspired word of God. He agreed with Mr. Campbell that this was an important question, and as the doctrine in question was at the basis of all religious systems, it followed that if this doctrine was false, those systems were based on a false foundation. It was strange that Mr. C. should refer to Pagans in support of a doctrine said to be taught in the Bible; if we took their opinions on this point, we must accept the idea of the transmigration of souls, and other absurdities they believed in.

The fact that man was created with greater care than animals did not prove that man was immortal, but simply that he was superior to brutes; and the fact that animals possess the same breath as man was proved by Gen. vi. 17 and vii. 21, 22; therefore, if the possession of this breath by man proved his immortality, its possession by animals proved their immortality also. The record of the creation stated that man was formed of the dust of the ground,—a fact which was



recognised in other parts of the Bible,—and when God breathed into him the breath of life, he became a *living soul*, not an *ever-living soul*; the word translated “living soul” was also applied to animals, but translated in their case “living creature.” If the result of the creation was an immortal soul,—if “*living soul*” meant “*immortal soul*,”—it was the *body* which was immortal, for Paul (in 1 Cor. xv, 44, 45) used “living soul as synonymous with “natural body.” Dr. Kitto translated it “living animal,” and stated that the idea of an “immortal spirit” was not contained or implied in the passage in Genesis recording the creation.

With reference to Mr. C.’s allusion to Christ breathing on his disciples, if it was necessary to breathe this spiritual entity into them a second time, it must have been previously taken away from them; for they were of the same nature as Adam, and if Adam possessed this spiritual entity, they must have had it also. This, however, had nothing to do with the question, as the Holy Spirit was given to the Apostles for the purpose of inspiration. The word translated “soul” was also translated “body,”—a singular thing if the soul was something distinct from the body. It was also used in reference to a dead body, and if translated “soul” in those cases, it would read “dead soul,” which, if the soul be essentially immortal, would be absurd. Parkhurst stated that he could find *no passage* where the word translated “soul” undoubtedly meant the spiritual part of man, what was commonly called the “soul.”

With respect to the word “spirit,” Mr. C. had said it had a variety of meanings. Was it not rather curious, then, to base an argument upon such a word, without having any qualification to say that when applied to man it meant something immortal and immaterial? Solomon said, (Ecl. iii, 19), that men and beasts had “one breath.” Mr. C. had given them a different translation of the 23rd verse, containing the words “immortal spirits of the sons of Adam.” He, (Mr. A.) wished to know where Mr. C. got the word “immortal” from, and challenged him to produce a single passage from the Bible in which the word “immortal” was applied to “soul” or “spirit.” He would give a different translation by a Hebrew scholar, which showed that the passage meant that a man’s disposition was to exalt himself, but a beast’s was grovelling, and tended to the earth.

In reply to Mr. C.’s question as to where the doctrine of the immortality of the soul came from, he quoted the words of the serpent to Eve—“Thou shalt not surely die;” and said that was the origin of it, and the doctrine was a perpetuation of the serpent’s lie.

Mr. Campbell said his friend had evaded any reply to the question, which was, that God infused into man a two-fold essence of being: first, the animal life common to all

the brute creation; and, apart from that, a spiritual essence, which the beast had not. They were agreed that both died alike, as regards the body; but that was not the question. If there was no distinction between a man and a beast, how was it man had such a dread or concern of futurity? Man thought and reasoned more about a future life than about the present life. He referred to the parable of Dives and Lazarus, and to “the souls under the altar,” seen by the apostle John, as proofs that the soul existed apart from the body after death. In Gen. xxxv, 18, the “soul” was spoken of as “departing” at death. But the life of an animal did not depart. When a man or animal died, the life did not depart; death was a stoppage of respiration; instead of the life going away, it was rather closed up. Stephen, when stoned to death, said, “Lord Jesus, receive my spirit;” and this spirit was the spiritual essence distinguishing him from a beast. Mr. A.’s translation would be, “Lord Jesus, receive the last puff of my breath,” which would here have no intelligent meaning. Job said, “my soul is weary of my life.” Mr. A.’s translation would be, “my breath is weary of my breath.” Job said, “man dieth . . . . and where is he?” Job had a different idea of the life of a man and the life of a beast.

Mr. Andrew said that Mr. C. had argued that man was a responsible agent, and therefore immortal. He could not, however, see the connection between the two. To say that man was necessarily immortal because responsible was to limit the power of God, and to say that God could not make a responsible being unless that being was immortal. It was not immortality, but his mental and moral organization, the possession of superior faculties that made him responsible. It was the brain which thought. An animal could not reason, because it had not the same brain a man had; but a beast could exercise affection and other faculties. Man possessed faculties in common with, and also superior faculties to, the brute; but in both cases the manifestation of them was through means of the brain. It was true Job said, “man dieth . . . . and where is he?” But he had not left us in doubt, for he said also, “man lieth down and riseth not till the heavens be no more,” and that if he had died immediately after his birth, he says, “I should have been as though I had not been;” if that proved Job’s existence after death, it also proved that he existed before he was born. Mr. C. had said the breath of a beast did not depart. But Psalm civ, 29 said, “Thou takest away their breath, they die and return to their dust.” What was the difference between a thing departing and being taken away? Mr. C. said, the “immortal soul” of every human being went to God at death. If so, he must admit that the wicked went to God at death; whereas the common idea was that they went

to "hell" or to "the devil." With respect to Stephen's dying prayer, it was true the word "spirit" meant "breath," but it also meant "life," this prayer indicated Stephen's confidence in God; he resigned his life to God, to be reserved till a future time, and then re-bestowed. His "life," as Paul said to the Colossians, (iii. 3), "is hid with Christ in God," and He would receive it" when Christ, who is our life, shall appear—(v. 4). With regard to the phrase "body, soul, and spirit," used by Paul, Mr. C. had spoken of both the "soul" and "spirit" being immortal. Therefore, if that were so, according to this passage, man had not merely one immortal entity in him, but two. He took Paul's meaning to be that the body should be kept from physical injury, the heart, or soul, from evil affections, and the mind, or spirit, from false doctrine; as "spirit" and "soul" were used respectively for mind and heart.

Mr. Campbell said that matter could not think, and therefore the brain could not think. If the brain could think, he might as well say his finger could think for it was the same substance as the brain. It was the *soul* that *thought*, and the brain was the medium,—the instrument through which the soul acted. He said the souls of both good and bad went to God at death, to receive their doom. As to the souls of the wicked going to the devil, Mr. A. denied that there was a devil, and therefore as far as he (Mr. A.) was concerned there was no devil. He again referred to the parable of Dives and Lazarus, and "the souls under the altar," and requested Mr. A. to explain them; and say whether these souls were ever possessed by human bodies. Mr. A. had asked him, "If God at first infused into man a spiritual essence called the soul, what was the use of infusing the spirit into him a second time?" He would answer that by asking—"What was the use of Christ coming into this world to make men new creatures unto God?" To re-endow them with that image and likeness of God which they had lost. Mr. A. had said a great deal about man being made a living soul, and the beast being a living soul. He conceded that. That was a thing in which men and beasts were on a par; but what was the meaning of "the souls under the altar?"

Mr. Andrew asked on what authority or evidence Mr. Campbell stated that matter could not think. To say that God could not make matter to think, was to limit His power. An animal could think and exercise a will, &c., and if this was brought about by matter in the case of an animal, as most persons

would admit, what was there to prevent it in the case of a man? With regard to the spirit going to God, Mr. C. had said he (Mr. A.) did not believe in a devil. He did however believe in a devil,—the Bible devil, but not in the devil Mr. C. believed in; and he had based his argument on Mr. C.'s view. Mr. C. had said that man was created in the image of God, and that this image necessitated immortality. If this were so, and man had lost this image, as Mr. C. said, how was it that he retained what was said to be contained in the image, viz., immortality? As to "the souls under the altar," the altar referred to was Christ, for Paul called Christ "an altar" in Heb. xiii. 10. Those "in Christ" who died were said to "sleep in Jesus," and when they died as martyrs they were spoken of as being "underneath the altar," crying for vengeance, in the same way that Abel's blood was said to cry for vengeance. The word translated "life" was the one ordinarily translated "soul," and as the life was in the blood, when that blood was shed, as in the case of martyrs, the blood, or soul, was said, figuratively speaking, to cry for vengeance. The next point was "the rich man and Lazarus," which he (Mr. A.) contended was a parable, and not a literal narrative: 1st, because it was part of a discourse, in which it was preceded by four other parables, all of which commence in a similar manner; and 2nd, because it was spoken to the Pharisees and the multitude, of whom it is said that "without a parable, spake not Jesus unto them." Mr. C. had said, that the rich man and Lazarus were spoken of as "spirits," or "souls;" whereas neither word was used in connection with them. Parables should not be taken, in the first instance, to teach an important doctrine, though they are useful to illustrate truths taught plainly in other parts of Scripture. If the immortality of the soul were taught plainly in other parts of Scripture, this parable might be taken to illustrate it; but if not, it was of no use for that purpose. Instead of harmonising with the popular view, it clashed with it. It spoke of the souls of the good and bad going to the same place; but the popular view represented one class as going to heaven and the other to hell. The popular view of this parable was subversive of the Bible teaching concerning the state of the dead (who, the Bible taught, were unconscious), and of the doctrine of the resurrection. According to the popular view, the resurrection was of little or no use; but Paul taught that resurrection was absolutely necessary to prevent anyone from perishing.

(To be continued.)

PREPARATIONS FOR WAR IN RUSSIA.—The Russian correspondent of the *Tablet* writes:—"Our military men assure us that the summer will not pass away without a campaign. They profess to have certain information that the French artillery was never at any time so formidably complete in all its departments. The Government seems to share with the officers the expectation of war. Great activity reigns in the arsenals: that of St. Petersburg alone has cast, bored, and grooved more than 450 four-pounders, and over 150 nine-pounders, on the new system, at the rate of two a day; and 100 heavy guns have been rifled."—*Morning Star*, April 19th, 1869.

## MR. JOHN BOWES KICKING AGAINST THE PRICKS.

(Continued from page 88.)

UNDER ordinary circumstances, there would have been nothing remarkable in Mr. Bowes declining public discussion with the Christadelphians, but the present circumstances were not ordinary. He was the aggressor; he attacked us in public, and repeatedly intimated his readiness to meet us in debate. How strange then that he should shy off when opportunity was given him? The reason is palpable. He dares not meet the truth in debate. He knows its strength too well for that; but it would not do for him to give this reason. Yet how to make the worse appear the better cause, put him to straits. He multiplied his excuses every time he spoke on the subject; even his "new translation" of the New Testament had to do duty. When time is occupied with such important work, who could be so unreasonable as to expect that any could be spared for the purpose suggested? This would have sounded well enough, but for the inconvenient fact that a few days afterwards, Mr. Bowes published a challenge, which he had sent to the Rev. Mr. Cameron, Free Church minister, of Renton, near Dumbarton. The "new translation" could be laid aside for discussion with a man whom he could crumple like a piece of paper on the particular subject involved; but he had no time to spare for Christadelphianism, even although the crushing of the "semi-infidel system" is a matter of so much professed concern to him. Mr. Bowes having refused the opportunity for a public vindication of our faith, we must resort to the only alternative left us, and that is to notice the "arguments and texts" he has marshalled against us, in the confidence of their sufficiency for our annihilation. His first effort was to prove that the kingdom of God "was set up in the first age," and show that consequently, the gospel, or glad tidings of the kingdom, as advocated by us, is no gospel at all. It does not appear from anything he has said what Mr. Bowes means by the "first age;" nor at what period of it, or by whom the kingdom was set up. Had he been more definite as to time and circumstance, the dispute might have been shortened. However, we must take the matter in the shape in which he has sent it. For evidence of his view of the matter, he cites the following facts:—John the Baptist came

preaching "the kingdom of heaven is at hand." Jesus said, "the kingdom of God has come nigh unto you," and again to the Pharisee, "the kingdom of God is within you," (margin, "among you,") Mr. Bowes is not very sure whether this kingdom "set up in the first age," was *within* the wicked Pharisees, or *among* them, but either will suit his purpose. So much for a translator of the New Testament. All the passages mentioned in the first four sections of Mr. B's. argument are of the same order. Therefore, one answer will suffice for the whole, and we have not far to seek for the answer, for Mr. Bowes himself has supplied it in the words which conclude the second section; where he says the passages quoted "evidently allude to Christ's presence among them." If they allude to the presence of the king among them, which they undoubtedly do, they do not prove the kingdom set up. The words *king* and *kingdom* are sometimes used interchangeably, when it is wished simply to express the fact of the king's presence among them. In proof of this, we have only to refer to Matt. xx. 13; xxi. 9; Mark xi. 9, 10; Luke xix. 38; and John xii. 13. These evangelists, in recording the event of Jesus going to Jerusalem, say, the people hailed him as *their king*. This is the idea expressed by each, although in different phrase, and nothing else can be understood. He whom they beheld with their eyes was the anointed of the Father, and the hope of the nation of Israel, in process of manifestation. The nation had long looked for him, and on this occasion the people recognised and accepted him. Their varied acclamations concentrate in the one idea. "Blessed be he that cometh in the name of the Lord." The same truth is clear and distinct in the proclamations of John the Baptist and Jesus; and though it is a truth intimately connected with the kingdom, it ought not to be confounded with it.

The teaching of Jesus on the subject of the kingdom, is in diametrical opposition to the theory advocated by Mr. Bowes. Jesus exhorted his disciples to "seek first the kingdom of God," &c.—(Matt. vi. 33.) Did he exhort them to seek for that they had already? Again, Jesus said "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom,"—(Luke

xii. 31, 32. This shows the kingdom was not a fact at the time: Jesus taught them to pray "THY KINGDOM COME," &c.—(Luke xi 2; Matt. vi. 13.) This would have been a meaningless prayer, had the kingdom at that time been "set up," as Mr. Bowes contends. Jesus teaches his followers to pray, and prepare for the coming of the kingdom, while Mr. Bowes teaches his followers that they are already in it. The former teaches that "flesh and blood cannot inherit it,"—(John iii. 5; Cor. xv. 50); and the latter affirms the contrary, viz., that flesh and blood (all believers) can and do inherit it.

In the next section, No. 5, Mr. Bowes resorts to Peter for evidence. He fancies "the keys" will be useful for his purpose, as his Romanist brethren have done before him. He assumes that the kingdom must have been set up before Peter could have had the keys of it committed to him. We have only to ask when the righteous are admitted to the kingdom? When they believe the gospel or after their race is run and their "account" approved at the coming of Christ? Peter himself gives the answer: "If ye (believers) do these things . . . an entrance shall be ministered unto you abundantly into THE EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ.—(2 Pet. i. 10-11). "That the trial of your faith . . . might be found unto praise and honour and glory AT THE APPEARING OF JESUS CHRIST . . . wherefore gird up the loins of your mind, be sober, and hope to the end for the grave that is to be brought to you at the revelation of Jesus Christ."—(1 Pet. i. 7-13). Paul also says, "Jesus Christ shall judge the living and the dead at his appearing and HIS KINGDOM."—(2 Tim. iv. 1). And Jesus (Matt. xxv. 34) that when he comes, he will say to the righteous "Come ye blessed of my Father, INHERIT THE KINGDOM," &c. Now in what sense did Peter use the keys to open the Kingdom to men? Was it not by preaching it as a matter of invitation? calling them to the Kingdom of God (1 Thess. ii. 12), which before that time, had been shut (so far as invitation went) to the Jew and Gentile. The Kingdom is in the future, but we are invited to become heirs now, and in this sense, it is opened now; and in this sense, Peter used the metaphorical keys entrusted to his care 1800 years ago, but for want of understanding the truth, Mr. Bowes cannot understand this.

In Section 6, Mr. Bowes quotes Rom. iv. 17, in support of his proposition that

"the Kingdom was set up in the first age." Paul's words are, "For the Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." Mr. Bowes' argument upon this, is, "we can have righteousness, peace, and joy now; all believers have it, and therefore, the Kingdom." In reply to this, we ask, was there ever a time in the history of our race when believers had *not* righteousness, peace and joy? If the possession of these is the possession of the kingdom, the kingdom was set up much earlier than Mr. B. contends for. "Righteousness, peace, and joy in the Holy Spirit" pertain to the kingdom of God, but to argue that because the kingdom consists of these, therefore it is not a political institution to be established on the earth, is to make use of one part of truth to destroy another. As well might we say that Jesus Christ is not a real person, for of him it is testified that "of God he is *made unto us* wisdom and righteousness and sanctification and redemption."

The kingdom contended for by Mr. B. both as regards time, place and circumstance, is a mere chimera. It is not the kingdom spoken of by the prophets, which "in the days of certain kings, the God of heaven shall set up, which shall break in pieces all other kingdoms (Mr. Bowes' among the rest) and consume them, and it shall stand for ever."—(Dan. ii. 44)

The absurdity of saying that the kingdom was set up in the first age is apparent on the face of almost every New Testament allusion to the subject. On the night of the passover, immediately preceding the crucifixion, Jesus informed his disciples that he would not again drink of the fruit of the vine "UNTIL the kingdom of God should come." From this it follows that the kingdom of God had not come, or been set up. After Jesus rose from the dead, he remained with his disciples for forty days, teaching them the things concerning the kingdom.—(Acts i. 3). His instructions created within them a strong desire for the kingdom; hence we find them enquiring "wilt thou at this time, restore again the kingdom to Israel?" (verse 6), and the answer vouchsafed to this question proves that the kingdom was not set up by Jesus at all, for he says "It is not for you to know the times or the seasons, which the Father hath put in His own power," (Acts i. 3-7). There were some who thought "the kingdom should immediately appear," (Luke ix. 11), and to correct this idea, Jesus instructed them by a parable, saying, "A certain nobleman went into a

far country to receive for himself a kingdom, and to return," &c.,—(Luke xix. 11-27). This proves that it has never been set up yet, for the nobleman (Jesus) has not returned, has not called his servants before him for judgment; and therefore, until that takes place, the kingdom cannot be set up. Those to whom all these things were spoken, were the only truly righteous men upon the earth, and the above testimony shows they had not the kingdom, but they had faith in the glad tidings, or gospel concerning it; and on that account were inspired by the hope of possessing it, when the time should arrive for the return of their king in power and glory, at which time, according to his promise, they shall sit on thrones, judging or ruling the twelve tribes of Israel.—(Matt. xix. 28). Between the kingdom spoken of in these Scriptures, and that about which Mr. Bowes speaks, there is not the slightest affinity. The things set forth in the Scriptures, concerning the kingdom of God, embrace a King, associate Rulers, Subjects, Dependencies, Territory and Laws. Does Mr. Bowes' kingdom consist of these elements? If so, let him define them. Who are the subjects of it, and where are they to be found? He will doubtless return the vague answer, that all Christians are the subjects of it. If so, who are the associate rulers, and where are the subjects over whom *they* rule? Where are the dependencies, territory and laws? Again, if Mr. B.'s Christians are the subjects of his kingdom, where are they to be found? In the Bowesite sect alone? Oh! no, this would be far too uncharitable an affirmation for a man so desirous of popularity; they are to be found in every sect to be sure. Just so; and for this very reason they are not the elements of the kingdom of God. We are informed that a kingdom divided against itself cannot stand, and that division exists in this kingdom advocated by Mr. B. is too palpable to be denied. Therefore it is scarcely necessary to say all the varied so-called divisions of the kingdom, from Romanism to Bowesism, are devouring each other.

To support his preceding deductions, Mr. B. in section 7, brings forward Col. i. 13, 14. "Who hath delivered us from the power of darkness and translated us unto the kingdom of His dear son," &c. This, however, he dismisses with the curt remark "Now all these are spoken of as equally past blessings, and after all the attempts which adverse criticism has made, the text remains unshaken." The "past

blessings" as well as the "adverse criticism" are here left to conjecture. What are they? With regard to "adverse criticism," we will venture to surmise, that allusion is made to a criticism on the passage by Dr. Thomas, in reply to an attack made on us, some fifteen years ago by Mr. Bowes himself, headed "Dr. Thomas and his followers." In this attack, the passage in question is brought up for the same purpose as the present, and surely it is not too much to expect of a man of Mr. B.'s pretensions, that he should devote some attention to the criticism; and either prove it a fallacy, or abandon the text as unsuitable for his theory. Since he has not chosen to do either, we will supply the defect by transcribing for the benefit of your readers, the Dr.'s criticism, which on that occasion, had the effect of silencing Mr. Bowes.

The Dr. writes, "As to Col. i. 13, I have already published at least two expositions of it, showing first, that it is not '*hath translated*' in the original; and secondly, that the word rendered '*translated*,' relates in the text to a state of mind as opposed to the 'power of darkness,' or ignorance,—a state which Paul had superinduced by opening their eyes to the things of the kingdom; and so turning them from darkness to light, and from the power of the adversary unto God; to effect which, the Lord Jesus had sent him to Colosse.—(Acts xxvi. 17, 18.) But for Mr. Bowes' illumination, I will repeat that the original word is *metestese*, the first aorist tense, and not *methesteke*, in the perfect. The aorist is indefinite as to time, when simply affirming the action. He translates, or metonymically, he causes to pass from one mode of thinking to another, or, he causes to change sides. This, in relation to the kingdom, is God's doing through an appointed means; for of the heirs of the kingdom it is written "*They shall be all taught of God.*" God's teaching had caused certain Colossian Jews and Gentiles to change their intellectual and moral positions; or to change sides. They forsook the synagogue and the idol temples, renounced the traditions of the rabbis and priests, *eis ten basileian*, for the kingdom of His beloved son. This was a past event in relation to them, but an aorist process in relation to God, which is not yet completed, nor will it be until the kingdom comes. Hence, His work of delivering them from the power of darkness, and causing men to declare for His kingdom, as the result of their eyes being opened, is express-

ed in the indefinite tense of the Greek verb, which equally indicates what God has done, is doing, and will yet further accomplish in delivering men from Gentile 'piety' and philosophy, and turning their minds to the kingdom of His son.

"Paul did not believe that the Colossians whose eyes he had opened, were in the kingdom of Christ. It is merely Mr. Bowes' opinion that he so believed. Paul as a Jew and a Christian, was too well instructed in '*the Hope of Israel*,' in the testimony of Moses and the prophets, and in the doctrine of Jesus, to believe any such foolishness. He understood the nature or elemental constitution of the kingdom he preached, too well for that. It is reserved for Mr. Bowes, and 'pious' Gentilists of his class, while the times of the Gentiles are closing up because of their faithlessness in God's kingdom and its gospel (Rom. xi. 25), to believe in so palpable an absurdity. Paul pointed to 'the fulness of the appointed time,' when 'the fulness of the Gentiles should be come in,' as the epoch of introduction into the kingdom of the millennial rest—the sabbatism of the saints, the priests and rulers of the world, blessed at that time in Abraham and his seed. I wish no one to follow me. Let my readers hear Moses and the prophets, for if they believe not their writings understandingly they cannot receive the words of Jesus and the apostles in the sense in which they

were spoken. This is Mr. Bowes' misfortune. His head is too full of Plymouth-Brotherism to afford scope for the teachings of God. If he can be exorcised of this, there will be hope in his end. But till that desideratum is accomplished, his policy will continue crooked as Leviathan, and his views vulnerable as Achilles' heel.

"I have published all he has written against me that has come to hand, which is quite gratifying to him, or he would not thank me. Now, one good turn deserves another. Will he then gratify me in returning the compliment? It may not *promote* what Plymouth-brethren call truth, but it will tend to show that their leaders, in contending for 'truth' do not eschew the fruit thereof, which is impartiality and justice, though the heavens fall."—*Herald of the Kingdom*, Vol. 4, page 226.

We endorse the above extract as a Scriptural exposition of Col. i. 13, and we believe it possesses the merit of harmonizing exactly with all the testimony given us in the Scriptures concerning the kingdom of God. Should it happen to fall into the hands of the readers of Mr. Bowes' magazine, we are of opinion, they will conclude that the exclusion of such criticisms from its pages, and the absence of replies to them, indicate the weakness of his cause.

Wishaw.

R. HODGSON.

(To be continued.)

## THE NEW HYMN BOOK.

[TITLE PAGE.]

# CHRISTADELPHIAN HYMN BOOK;

CONSISTING OF

SELECTIONS FROM THE METRICAL PSALMS OF DAVID

(PRINCIPALLY SCOTCH VERSION);

*HYMNAL COMPOSITIONS*

(OF VARIED AUTHORSHIP); IN HARMONY WITH THE TRUTH, AND ANTHEMS IN THE WORDS OF SCRIPTURE.

## P R E F A C E .

THE appearance of this Hymn Book marks another stage in the progress of the truth. The Christadelphians, or those who have cast off the doctrines of the Romish apostacy, whether embodied in Papal or Protestant form, and have embraced the revived gospel of the

apostolic age—(the things concerning the kingdom of God and the name of Jesus Christ), and who think it necessary to distinguish themselves from all the sects of “Christendom,” by adopting, in its Greek form, the name which expresses the relationship of true believers as the BRETHREN OF CHRIST (Heb. ii. 11); are now numerous enough to require and provide a Hymn Book of the present enlarged dimensions.

Five years ago, the *Golden Harp* was published for their use; but the advance of the truth has outgrown the capabilities of that work, both in a literary and numerical point of view. There is now a demand for the larger and better Hymn Book hereby placed in the hands of the Christadelphians throughout the world. The need for it is too palpable to require many words.

The Psalms of David, as metrically arranged in the several published versions, are not suited to express every aspect of the faith that has come in its fulness through Jesus Christ. They contain, largely and richly, the elements of enlightened praise and meditation; but they do not supply many features introduced by the ministry of the apostles—features which strongly appertain to the high calling in Christ as embodied in an assembled ecclesia. For this reason, they are not in such general use or acceptance as to make a Hymn Book unnecessary. It is to be wished there were a more general appreciation of the Psalms of David, for though they do not answer all the requirements of ecclesial worship, they constitute a pure and robust expression of the unadulterated truth of the Spirit—so far as it goes—uttered by holy men of old; and are somewhat of an antidote to the emaculate sentimentality which characterises the majority of modern hymnal compositions. Nevertheless, they are not all-sufficient for the purpose at present in view.

They receive a prominent place in the present Hymn Book. The first part of the book is devoted to selections apportioned in convenient lengths for singing: these are mainly drawn from the Scotch version, which, though somewhat uncouth in rhythmical construction, is more distinguished than others by a close adherence to the text of the prose original.

As to Hymn Books in general use, it is impossible that Christadelphians can use them. The truth is scarcely to be found in them; and where it does perchance receive a passing expression, it is generally spoiled by an unnatural and effeminate style of language which is utterly distasteful to the mind imbued with Bible ideas on the subject. Brother J. J. Andrew, of London, who with his brother Arthur, has, in connection with the present Hymn Book, ransacked hymn book literature in general for the purpose of rescuing suitable hymns from the prevailing quagmire, remarks “I am very glad the task is over. Hymn books may well be compared to ‘oceans of slop,’ as some one has expressed it. I am not sorry, however, at having waded through them. It has revived old thoughts and recollections, and enabled me to contrast the Pagan poetry of Protestantism with the teaching of the Bible. It is really astonishing how men professing to believe the Scriptures, could have composed such theological rubbish.”

The best of “orthodox” hymns have been selected, and, with a little alteration, have been adapted to Christadelphian use. The principle of selection has, however, been somewhat strict. None but unexceptional compositions have been admitted. Hymns of doubtful character, from their effeminate style of treating truth, or from their approximation to error in their modes of expression, have been excluded. Only those of unequivocal purity and robustness have been chosen. This has reduced the number to very small proportions. Out of nearly five hundred, at first thought admissible, only about two hundred—including the bulk of those contained in the *Golden Harp*—have been ultimately approved. This has resulted from the policy expressed in the following words: “Let the Hymn Book be as free from ‘orthodox’ taint as possible. Better have a small Hymn Book with hymns that can be sung with the heart and understanding of a Christadelphian, than a large one with many hymns of doubtful character.”

The third division of the present Hymn Book is devoted to Anthems, or selections from the unaltered language of Scripture, as set to the free and expressive style of music which this form of praise admits. The compiler wishes he had been able to accompany the words with the “music:” but, as yet, this is impossible. It need not, however, be a great barrier to the cultivation of anthem singing. The materials are very abundant in the music

world, and only require to be turned to account. It is desirable that this form of praise should come into general use among Christadelphians. It is more in harmony than any other with the spirit of their faith. On this subject, the words of brother Shuttleworth, of Whitby, find place. In advocating the use of Bible words in the offering of praise, he says "I think the most appropriate thanksgiving we can offer to God is in the language which the Spirit has indited. The words of heathens—which is too often the character of hymns sung—or even the words of brethren, fall infinitely short of the majesty, significance, and purity of the Spirit's own words. The Spirit's words contain the nourishing kernel, whereas uninspired words are, too often, empty shells. What can surpass the beauty and effectiveness of chanting the high praises of Yahweh, in the very words in which His mind has been communicated to us. Just read the 96th and 98th Psalms, as written by David, and then read the metrical version of them. The glorious majesty of inspired language is frittered away in the process of versification, and, instead of a faith-inspiring Psalm, we have a lame, unsuggestive, babyish rhyme. I think we ought to reform in the matter, and no longer follow in the wake of the sentimental piety which we have thrown overboard, but adhere to the robust principle of truth we have found in the word."

A greater number of anthems will be found in the present than the old Hymn Book; and a difference is observed in the mode of setting them forth. The words constituting the anthem are first given, and then, in smaller letter, the words are set out as they occur in the tune with all the repetitions, inflections, &c., observed in the music. This is for the assistance of those who may be unable to use music score, but who, with this guidance, may be able to follow the tune more easily than if they had simply the words of the anthem to go by.

The first 35 are contained in the *Choral Service*. They are given in the same order as in the *Service*. The numbers in the Hymn Book will, therefore, correspond with the numbers in the *Service*, which will be a convenience for those who are able to use the music. There is no published music for the other anthems in a complete form. The tunes—in use in the Birmingham ecclesia—are culled from various sources, and some are original. Brethren desiring to obtain them, will be assisted by the brethren having charge of the music service in Birmingham.

THE CHRISTADELPHIAN HYMN BOOK is thus divided into three parts: 1, The Psalms of David; 2, Hymns; 3, Anthems; which is about as close an approximation as can be made to the apostolic division of "psalms, and hymns, and spiritual songs." The Hymns are classified in groups according to subject, and in each group they are given in alphabetical order. This will admit of more ready reference than the style observed in the *Golden Harp*.

As the "psalms" only amount to a few extracts, they are given in alphabetical rather than numerical order; the reference to the Psalm being, however, prefixed to each selection.

Copious indices will be found at the close; first, an index of lines; second, an index of subjects; and third, an index of measures.

Acknowledgments of Authorship are suppressed throughout, 1st, because the utmost liberty of alteration has been used when needful, and 2nd, because in the matter of praise, it is well that mere externals should be kept out of sight, and the attention engrossed with the reality.

The compiler acknowledges with gratitude the assistance he has received from many friends of the truth, in the shape of hymn books, and hymns from otherwise inaccessible sources. Some original contributions he would gladly have used had there existed that solid and durable excellence so requisite in compositions intended for a hymn book.

Every style of praise has its peculiar merits, and the best plan is to combine all, and thus suit all tastes, and give unrestricted scope for that variety which at some time or other, is acceptable to all. This is done in the present Hymn Book, which is offered as a help to those, who having rejected apostate traditions, and gone back to the doctrines of ancient times, desire to indulge in the luxury of collective praise, without having their intelligence outraged, and their religious emotions checked and violated by the use of foolish and unscriptural words. It originates in necessities of the ecclesia in Birmingham, but will form a suitable text book of praise for all of like precious faith throughout the world.

*Birmingham, March 15th, 1869.*

R. ROBERTS.



## INTELLIGENCE.

BEITH.—Brother Gillies announces the removal of brother Alexander Ramsey to Toronto, Canada, by which the Beith ecclesia suffers loss to be lamented, but not to be avoided. Brother Ramsey started on the 19th of April.

BIRMINGHAM.—The month has witnessed three immersions and additions to the ecclesia, viz., AARON BUTLER (39), gas chandelier worker, formerly neutral; Mrs. SARAH BOWER (36), formerly Baptist, who has obeyed the truth in face of difficulty; Mrs. ROTHERHAM (36), wife of brother Rotherham, formerly Church of England. The quarterly tea meeting of the ecclesia was held on Monday, the 5th of April. After tea the secretary presented the usual reports, setting forth that the number of immersions during the previous quarter had been eight, of which six only were additions to the ecclesia. Number of visiting brethren for the same period, 11; decrease, 1 (by the decease of brother W. Field); total number of brethren and sisters resident in Birmingham at the end of the quarter, 119, of which 109 broke bread at least once during the quarter, leaving 10 absentees (some of whom are at present incapable of attendance); greatest number present at the breaking of bread during the quarter, 78; smallest 56; average, 62. Total contribution at the general collections during the quarter, £21 13 ½; largest collection, £1 19 6; smallest, £1 7 5½; average, £1 13 5; amount collected during the quarter toward the expenses of Dr. Thomas's visit, £9 5s.; ditto, expenses of Sunday school, £3 15s. The Sunday evening meetings have been crowded since the discussion. The Editor is delivering a progressive course of lectures for the benefit of those brought together by the event.

DALBEATTIE, (Scotland).—Brother Armstrong, of Haddington, mentions in a letter dated April 7th, that one or two in this place (including his sister, Mrs. Stevenson), have become interested in the truth, and give promise of ultimate obedience to the faith.

DROITWICH.—Mr. J. C. Phillips, grocer, of this place, who fell in with the *Lectures* some months ago, wrote (March 29th) to order the *Ambassador* monthly, and to ask particulars concerning the Christadelphians; and, also, explanation of one or two difficulties. He observes, that the evidence of the truth is so overwhelming that he cannot imagine an unbiassed mind, looking into it, remaining unconvinced. He visited the Birmingham ecclesia on Sunday, April 11th, and is likely soon to give effect to his growing faith in the obedience required.

GLASGOW.—Bro. Clark writes, April 19th, to say that the addition reported last month (Mrs. Campbell) was not a case of immersion, but simply accession. Sister Campbell was im-

mersed ten years ago on a Scriptural confession of faith, but had for some time been out of fellowship.

HALIFAX.—The brethren here have issued a syllabus of Sunday Evening Lectures, commencing, April 4th, and ending June 20th; name of lecturer not specified. The subjects are those announced by the Nottingham ecclesia some time ago, as appearing in the *Ambassador* for December, 1868.—Brother Whitworth announces the re-immersion of brother T. Fisher, of Huddersfield; who, for some time, had doubted the validity of his former immersion, on the score of defective faith at the time of immersion.

LEICESTER.—The prospects of the truth in this town are brightening. By arrangement of the three brethren now constituting the ecclesia in the place, the Editor delivered three lectures, Monday, Tuesday, and Wednesday evenings, April 19, 20 and 21, in the Halford Assembly Rooms, Halford street:—subjects, "The Gospel;" "The Kingdom of God;" and "The constitution and destiny of the human race." The attendance on all three occasions was excellent, the room being crowded, and much interest exhibited. Brother Wilby has diligently circulated pamphlets, books, &c., setting forth the truth, and numbers are beginning to enquire. Of course, the devil has a word to say. The public were warned by a correspondent in the papers, against the "scepticism and infidelity" of the lectures, and the clergy entreated to come to the rescue, but both appeals were equally futile. The public came, and the clergy didn't. The King of the Campbellites had also sent a warning note to his subjects in Leicester, assuring them that if Christadelphianism once got a foothold in the place, they would never hear the last of it. This was also unavailing, for some of the subjects were rebellious, and came to hear "this new doctrine," which people find out to be confoundingly Scriptural when they are honest enough to look into it. There is a prospect of the brethren obtaining the use of the Assembly Rooms as a place of regular meeting. They will thus establish "a foothold," and will owe it to the true king to fulfil the false King's prophecy, by crying aloud and sparing not, upholding an incessant and untiring protest against the fables which are drowning men in perdition, and a faithful testimony for the gospel, which is the power of God unto salvation.—On Wednesday of the following week, the Editor returned and devoted a whole evening to the answering of written questions sent in beforehand. There was a moderate audience on the occasion.

LEITH.—The ecclesia (St. Andrew's Hall), issue placards in advertisement of the exist-

ence and accessibility of the water of life. A placard to hand announces the following subjects:—"THE JUDGMENT TO COME, as taught in Scripture, in opposition to human ideas about 'eternal burnings.'" 2.—"The Christadelphian faith *versus* the faith of Christendom:" all lovers of truth are invited to hear the contrast.

LITTLEBURY.—Brother W. King, of this place, in writing (March 28) of his own immersion, at London, which had been previously reported by brother Andrew, and published last month in the London intelligence, also reports the immersion of his wife, SUSAN KING. He says she had kept pace with him in knowledge and desire to obey the truth, and on his return from London, he assisted her to the act of obedience by which he had sealed his own faith. He says: "I was careful to be fully persuaded that she understood the main elements of the gospel of the kingdom and name, by subjecting her to numerous questions by way of examination, as I saw very clearly it would be useless to immerse any person who is ignorant of these. Finding her intelligently informed, I assisted her to put on the one saving name, on Friday evening last. She manifested a child-like simplicity in the matter, which was most gratifying to me. . . . We now feel anxious that our dear children should be partakers of the like precious faith. We have the consolation to know that our eldest daughter is progressing towards a right understanding of the truth, and expresses a desire to become obedient to the one faith. We have the prospect of another friend of the truth being added unto us." Writing again on the 22nd ult., brother King announces the obedience of his daughter ANNIE (20), who was immersed on the 21st ult., that being her birthday.

MALDON (Essex).—Brother D. Handley, writing April 12, expresses gratitude to God for the light of truth, and sends the following intelligence: On Good Friday, my son CHARLES (28), and his wife, FAITH (29), were immersed, and on the Sabbath following, brother Mann and wife, my son and wife and myself and wife—in all six—broke bread together. On the 4th of April, my daughter JANE (24), wife of Charles Hubbard, chemist, was immersed; and we broke bread, seven in all. On the 11th of April, my daughter PRISCILLA (15), was immersed, and on that day, we broke bread, eight in all. There are two others who I hope will enter into the covenant before many days. There are not many that really care enough about the truth to dig it out. A few would like to hear the matter discussed. I have offered to find a man if they will. Whether they will or not, I cannot say, but I shall be thankful if our Father open a door of usefulness in some way." Brother Handley adds, that he does not think the Peculiar people number 2000, and that the statement last month as to his

former influence among them ought to be understood of hundreds. Writing again on the 23rd, brother Handley reports the immersion, on Sunday, the 18th, of Mrs. PERRY, in her 72nd year, who, notwithstanding her advanced age, is active and of good intellect. She has been what is "commonly called a good Christian woman" for forty or fifty years, and for twenty years at least, has been among "the Peculiar People," for the profession of whose faith she suffered much at the hands of her former husband. Her present husband (a second one) attends the meetings of the ecclesia, and there are hopes of his coming to a knowledge of the truth.

NOTTINGHAM.—Brother Phelps, writing April 22nd, announces two additions to the ecclesia by immersion, the obedient believers being JOHN MARTIN, engineer, and his wife, ISABELLA MARTIN, neither of whom had formerly made a religious profession of any kind. Brother Martin is son of the late sister Elizabeth Martin, and has been in a measure acquainted with the truth for some time. On Whit-Monday, the brethren purpose holding a tea meeting in their place of assembly (People's Hall, Beck Lane), when they will be glad of the presence of brethren or friends of the truth from any part.

SWANSEA. — Brother Randles, writing April 22nd, announces two additions to the ecclesia by immersion, viz., on the 13th ult., CHARLES HEARD (60), potato merchant, Neath, formerly Plymouth brother; and on Sunday, the 18th ult., ELLEN SARAH EVANS (33), wife of brother James Evans, Llanelly. Brother Randles adds that both have received the truth with great joy. Sister Evans thus writes of her own case: "I was the subject of religious feeling as soon as I was capable of understanding what it meant. When 18 years of age, I was baptised by my father (who is a minister of religion), but as I was induced to take the step in a somewhat hasty manner, I soon began to wish I had waited; and a desire arose, which was strengthened as I grew older, to be baptised again. Your *Lectures* and kindred works, including *Elpis Israel*, were brought under my notice, and I soon decided for the 'kingdom,' and began at once to teach it, but I soon found out how obnoxious the doctrine was, and resigned my class. I however returned, upon the understanding that I would not obtrude my new belief; and I hoped I should be able to steer between the old and the new doctrine, but I soon found out that I was quite spoilt for the orthodox belief; and, as I studied the other doctrines, I became convinced I should have to relinquish my work. I tried to choose chapters which treated of things in a general way, but I found that the kingdom of God permeated the whole of the sacred volume; and, that unless I taught them what was now so evidently the teaching of the Bible, I should have nothing to talk about. Consequently, a few weeks since, I resigned; but, before I

left, I obtained permission to give my reasons for leaving them; and, on the last Sunday I laid the truth before them. Whether the seed was sown in good ground I know not; we must await the harvest time. With much sorrow I left my class, after several years of pleasant intercourse, but fully convinced of the wisdom of the step, I was strengthened. Meanwhile my husband had joined the Christadelphians; and I wrote to my parents informing them of it, and of my sympathy, and asking my father to show me if I had been *led away* into error. A letter, full of surprise and grief, soon came back; and a correspondence, of a painful nature, ensued. My father assured me that the Christ of the Christadelphians was no Christ at all, and attached little importance to the other doctrines so long as dishonouring views of him were held.

I then wrote him again, and tried to show him that *dishonour* was the last thing thought of, and set the whole matter before him; but, in the rush, he said it was of no use; we must believe Christ was God and man, or we could not be saved; and entreated me to pause ere I gave in my adhesion to the "*worst form of heresy the world had ever seen.*" He trembled for the results to me and my children if I persisted in my new belief, and wished to hear nothing more of the doctrines, except as RENOUNCED. And so, my parents, and brothers and sisters, regard me as *lost*. My former minister looks with surprise and regret at the steps I have taken. Pleasant associations have had to be forgotten; ties of friendship broken; acquaintances look coldly, to say the very least; and I stand to-night comparatively alone. Some are filled with wonder at my being drawn away, but they little know how much I am surprised at myself; and had anyone told me a few months ago of the sacrifices I should make, I should have said, No! Never! It is impossible! But the truth is a powerful instrument, sharper than a two-edged sword; and my greatest sorrow is that so many years have been wasted, that apparently I am only called at the eleventh hour; and though willing and anxious to work for the Master, all avenues seem to be cut off. Could I but have my old work back, how differently could I teach now; and it is my ardent desire that I may find work of that sort to do; but if not, if I may not *witness* for the truth, then may I be enabled to *walk worthy* of the high vocation to which I have been called, and to keep my garments unspotted from the world; looking for and hastening unto the coming of our Lord and Saviour, Christ, the Anointed.

TAMWORTH.—The stagnant waters of orthodoxy have been troubled in this place by the entrance of the truth, which, as a stone, has been thrown into the pool, with little effect as yet, however, beyond frightening the timid fish that inhabit the dark corners. Fazeley is two miles from Tamworth. The

incident at Fazeley (recorded a month or two ago, viz., the apostacy from "Christendom" so-called, of Miss Wood, the principal support of an Independent chapel there), has therefore become known in Tamworth, where an interest is taken in Fazeley affairs. The event was the topic of public comment on the part of a Baptist preacher in Tamworth some Sundays ago. Three times on one Sunday, as we are informed, the preacher (a new-blown Spurgeonite from London), denounced "Christadelphianism" as a device of the devil, and declared he could, and would willingly confound any advocate of the heretical doctrine who would dare to come forward. Miss Wood, hearing of it, wrote to the "rev." gentleman to say that she was prepared with an advocate, and would be glad if he would consent to meet the same, pursuant to his public challenge. Mr. Preacher with the courage and courtesy characteristic of his craft, took no notice of the communication. Miss Wood, having meanwhile communicated with the Editor, through brother Hipwell, wrote again, conveying a formal challenge from the Editor, to meet his reverence in the Town Hall, to discuss the matters in dispute; and stating, that if he did not stand to his pulpit boast, she should expose him. Of this also, Mr. Clerical Champion took no notice. Miss Wood then called upon the Mayor, and obtained his consent to engage the Town Hall, when she should be able to state the day on which the lecturer for whom she wanted it, should be able to accept an appointment, her object being to take advantage of the little excitement going on to present the truth to the people, in a lecture by the Editor. While, however, arrangements were in progress, she received an intimation from the Mayor that he must withdraw the liberty to engage the Hall. The conclusion was, his worship had received a hint of the nature of the meeting to be held. His worship gilded his interdict with the somewhat hypocritical assurance that Miss Wood would succeed in engaging some other place of public assembly. Thus for the present, the devil has succeeded in silencing the word in Tamworth, but a change may be at the door.

TURRIFF.—Brother Robertson transmits a document signed by the members of the ecclesia, setting forth reasons for withdrawing from the fellowship of MARY MONRO. The reasons relate to doctrine and not to character. Mary Monro holding that the belief and obedience of the gospel of the kingdom were not necessary to salvation, the brethren concluded to take the step announced.

WHITBY.—Brother Shuttleworth, writing March 30, announces three accessions to the ecclesia by immersion, the new brethren being THOMAS CLEGG and F. R. WINTERBURN, jet ornament manufacturers, and JOSHUA BEADNEL, painter. Writing April

5, brother Shuttleworth announces the further addition of Mrs. BEADNEL, wife of the last named, and observes, "The truth is gaining ground here." On the 15th, he again writes. "I have to inform you of a further addition to the ecclesia: WILLIAM ARGUMENT, jet ornament manufacturer, partner to brother Harland. Upon the confession of his faith in the kingdom and name of Jesus Anointed, he was immersed in the sea on the 10th instant."

#### CHINA.

HONG-KONG.—Brother Lilley, writing January 4th, says that he and brother Hart continue their exertions for the truth, without much result as yet. Brother Hart had a long discussion with the clergyman of the place, who, it seems, in his younger days went to the same school as brother Hart. The clergyman entrenched himself behind his linguistic acquirements, and railed. Brother Hart has lent him *Twelve Lectures, The Defence, and the Discussion*. Brother Lilley says there are four or five theoretically persuaded of the truth, but delay obedience on the plea that there is plenty of time. They also—some of them—advocate union with orthodox denominations, and declare the Christadelphians to be the most bigoted sect they ever met with. In a sense, their declaration is true. "How," exclaim they, "can so few be right and all the others wrong?" The answer to this is the one which brother Lilley says he gives to such a question: "It is not the question *how* it is so, but *is it so*?"

#### INDIA.

CALCUTTA.—Brother Captain Brown, writing on the 24th of January, mentions two who are only waiting a convenient opportunity for obedience, viz., Mrs. DAVIDSON—wife of brother Davidson, we presume—and her mother, earnest-minded women, who, he says, are thoroughly imbued with the spirit of the race and prepared to run the race steadfastly unto the end. "The seed sown," he says "has, in this instance, brought good fruit, which has afforded me much satisfaction and solace amidst much trouble and disappointment in the truth. Very many of your *Lectures* and abundance of other publications have been distributed without any apparent result as yet. The minds of many have been exercised of the damnable doctrines of the apostacy, but the work has

proceeded no further with them unto belief and salvation. We lack the talent here to do much and make a stir; and the ground is not good in this part of the world for religious cultivation of any kind, especially for these new doctrines, of which people are as frightened as a burnt child of fire. They think it great and gross presumption in us to pronounce ourselves right and the whole world wrong. There is a prospect looming in the distance of one or two more embracing the truth as it is in Jesus."

#### UNITED STATES.

SPRINGFIELD, OHIO.—The brethren of this place have printed and circulated announcements worded as follows:—

#### TAKE NOTICE.

"There are more things in heaven and earth, Horatio, than are dreamt of in thy philosophy."—*Shakspeare*.

"Therefore, give every matter a candid hearing; and be sure you understand it before you condemn"—(*Prov. xv. 32.*) "Prove (examine) all things: hold fast the good."—(*Paul, in 1 Thess. v. 21.*)

#### PLACE OF ASSEMBLY OF

#### THE CHRISTADELPHIANS

Sojourning in Springfield, O.,

27, WEST HIGH STREET, WEST'S BUILDING;

*Time of convening*—10½ a.m. and 7 p.m.,

*every first day of the week.*—(ACTS xx. 7; 1

Cor. xvi. 2).

LECTURES DELIVERED AT THESE MEETINGS.

*All persons, especially those searching after the Way, the Truth, and the Life are cordially invited to attend.*

#### THE KINGDOM OF GOD.

Come and search the Scriptures in true Berean spirit (Acts xviii. 11), in reference to "the common salvation," involved in the "faith once for all delivered to the saints" (Jude 3), and which relates to the soon-coming kingdom of God, (Acts xix. 8; xx. 25; xxviii. 37), namely, the KINGDOM OF DAVID (Is. ix. 6; Luke i. 23), which is the Kingdom of Christ (Mark xi. 10; Acts ii. 30).

#### THE NAME OF JESUS CHRIST.

Come, hear also, of the name of the anointed King of Israel, and the things concerning that name (Acts viii. 12), the glorious and fearful name of Yahweh, God of Israel, manifested in Jesus, and proclaimed to men as the only name given under heaven whereby we can be saved (Acts iv. 12). This name, since the day of Pentecost, A.D. 33, is to be found only in the divine institution of immersion, established by the commandment of the everlasting God, for the obedience of

the faith.—(Matt. xxviii. 19, 20; Luke xxiv, 47; John xx. 31; Acts ii. 38; x. 43, 48; Rom. vi. 3; xvi. 25, 6). By giving heed to these things, the veil cast over all nations may fall from your eyes, and the light of the glorious gospel (2 Cor. iv. 4; Mark i. 4; Rom. i. 16; Gal. iii. 8), may shine into your understandings and affections, and move you to the overt act wherein you will put on the Christ (Gal. iii. 27), and become his servants to walk no longer after the flesh, but after the spirit, that ye may be worthy of the kingdom to which ye shall thereby be called (1 Thess. ii. 12), and for which, like the Christians of old, ye may have to suffer.—(2 Thess. i. 5).

THE CHRISTADELPHIANS.

Meanwhile, ye should have to ally your-

selves with the Christadelphians, who are counted as the offscouring of all things. "Christadelphian" comes from *Christos*—Christ, and *Adelphos*—brother, and therefore, in the singular, means "Christ's brother," and in the plural, "brethren of Christ." We take this name instead of "Christian," because "Christian" is used by all the names and denominations of Christendom, so called, from the Mormon to the Roman Catholic; and because, therefore, it has ceased to define the living people of the Deity, who are faithful witnesses to the truth.

"Let him that heareth say, Come, and let him that is athirst come; and whosoever will let him take of the water of life freely."—(Rev. xvii. 17).

Seats free. No collections.

### CHRISTADELPHIAN PEEPS AT CHRISTENDOM.

HENRY WARD BEECHER AND APOSTOLIC STUFF.—Henry Ward Beecher says "One is surprised when he examines the materials out of which the apostles were made. I have wondered that 'the stuff' for the apostles was not imported from Athens. There were better men there. Those that were chosen, were the poorest materials that were ever hewn into apostleship, or anything else official."—God's answer to H. W. B. is "O fool, my thoughts are not as thine!"

CLERICAL TREATMENT OF PAUL.—A deacon of an American Baptist church recently resigned membership on the ground that they didn't preach the gospel: that they believed and taught contrary to the Bible, that man had congenital immortality; and that they subverted the Scriptures in teaching that man had a conscious entity, subject to reward and punishment between death and resurrection. "Rev." Shafer, of *The Religious Herald*, (American Baptist paper) said if Paul were to come into his office, and teach that man sleeps in the interval between death and resurrection, *he would kick him out of the room.*"

A SENSIBLE ADVERTISEMENT ON THE TITLE "REVEREND."—Is this word, as commonly used in addressing those who have chosen the Ministerial profession, desirable, or can we so use it with any Scriptural authority? The word may be, and indeed sometimes is, very inaptly prefixed, and is it not always objectionable? The only use of the term in the Bible occurs in Psalm cxi., v. 9, "Holy and reverend is His name." this surely is very significant in regard to its promiscuous application to designate an officer in the Christian Church. By our use of the term, do we not assent to an unwarrantable designation of those who are men of like passions with ourselves; foster an entirely unscriptural distinction between clergy and laity, and perpetuate an erroneous priestly idea? Is not the effect injurious to him who takes upon himself the position of a Minister, as also the flock? and does it not also hinder

many brethren whom the Lord has called, and made kings and priests unto God, from taking their right place in the Church of Christ? If there is any truth in these sentiments, please accept it for the truth's sake, and disown or decline to apply to others the appellation of "Reverend."—[Advt.]—*Daily News*, Feb. 16.

A SERMON "PRICE LIST."—A circular is being sent to the country clergy, announcing the establishment of an office for the manufacture and sale of sermons, "whereby every clergyman of the Church of England who subscribes to it, can have it in his power to deliver a carefully-written, sound, orthodox sermon every Sabbath." To be successful, this plan should be carried out to the length of which it is obviously capable. Every clergyman should have it in his power not only to deliver a sound orthodox sermon, but to choose from peculiar qualities, as in another trade we have the advantage of selecting from various vintages. All sermons are supposed to be orthodox, but there are as many kinds of sermons as of wine; and we venture therefore to suggest to the enterprising advertiser, that he should compile a sermon list, from which clergymen of different tastes and schools might select, with a better chance of getting the precise article required. Thus for instance:

1.—A good sound discourse, safe and moderate	s. d.
2.—High and dry	5 0
3.—High	6 0
4.—Extreme ditto, with Roman bouquet	7 3
5.—Gushing ditto, very delicate, suitable for ladies	8 0
6.—Full-bodied after-dinner sermon, an excellent digestive	8 6
7.—Deep, thoughtful sermon, with Broad Church flavour	6 0
8.—Ditto very broad	6 5
9.—Old-fashioned Evangelical, suitable for family reading	7 0
	4 7

This, of course, is only a rough sketch, presenting only a limited selection. Our prices, too, are probably higher than might be charged with profit to parsons taking a quantity.—*Full Mail Gazette.*

# THE AMBASSADOR

## Of the Coming Age.

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*"A wicked Messenger falleth into mischief, but a faithful Ambassador is health."*—PROV. xiii. 17.

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No. 60.

JUNE, 1869.

Vol. VI.

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### DR. THOMAS AND A NOTTINGHAM CLERGYMAN SEVEN YEARS AGO.

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TO THE EDITOR OF THE *Daily Express*. SIR.—In your paper of the 19th instant, is a communication from an anonymous writer, who subscribes himself "A Nottingham Clergyman." As I am the subject of it, and my attention has been called to it by the receipt of several *Expresses*, the meaning of which I take to be the question "What have you to say to this 'clergyman's' critique?" I proceed to answer it as follows :—

The writer, I suppose, is "a priest of the Church of England," if not "the priest," who wrote the letter on "baptism and dissent" which precedes the one concerning me. I judge thus, because it is only "priests" of the State superstition, and of its Roman mother, who, in this country, ignorantly arrogate to themselves the title "clergyman," and contemptuously regard all their fellow "spirituals of wickedness" among the unprivileged sects as "laymen," or mere men of the people. The signature of this anonymous spiritual is evidence of his incompetency to speak Scripturally of Christian doctrine; for a babe in Christ—I do not mean a face-besprinkled infant—could tell him that God's clergy, or lot, are not a distinct order in the church of Christ; but the whole body of God's sons and daughters, become such through "the obedience of faith." He may know much Hebrew, but, as we shall see, not enough to save him from error; nevertheless, the very signature in which he glories, convicts him of ignorance of "the first principles of the oracles of God."

Clerical like, he has an irresistible inclination to twaddle about what he has neither heard for himself, nor understands. His whole critique is based upon mere hearsay; for he tells you plainly that he was not

present. I wish, indeed, that not only he, but that all his tribe had been at the lecture; for then they would have been perhaps awakened to the fact, that upon whatever foundation the dogma of an immortal soul in "miserable sinners" (as he and their church have been confessing themselves to be for the past 400 years) may rest, it is nowhere taught in the Bible; and that, as a philosopher of their own has remarked, the wisest among them is as ignorant of the subject as a Blackfoot Indian.

Doubtless, "the doctrine of the immortality of the soul is a very important one;" and I would add a vitally important one to the continued existence of his, and all other forms of superstition in anti-Christendom. These are all for the cure of "immortal souls;" so that they may be saved from burning in brimstone with eternal torments. But suppose it can be demonstrated from the Scriptures, as I have done in my lectures, that such an abstraction exists only in the imagination, what becomes of his church's spiritual remedy? It is reduced to the baseless fabric of a vision; and the "cure of souls" to mere clerical quackery.

The Nottingham clergyman invites attention to my quotation of Psalm xlix. 8. I admit the truth of what was reported to him, and now repeat that I did say "the pronoun" *it* "referred to the soul, not to the redemption;" but I did not say, that it "*is annihilated at death.*" These words are an addition to mine; and expressive of a conclusion jumped to by our "Clergyman's" friend.

I said nothing, however, about the Hebrew, for the reason that popular audiences are always suspicious of arguments which are sought to be strengthened by an appeal to the original in which the Spirit spoke, and of which, in general, they know nothing.

But, as to the Psalmist's teaching, that the soul ceaseth for ever if not redeemed, this clerical infidel exclaims, "It is impossible!" But what saith the Spirit in the first and last verses of the psalm? "Hear it, all ye peoples; give ear, all ye that are sojourners of time; both low and high, rich and poor together; Man that is in honour, and understandeth not, is like the beasts that perish." "This is impossible," saith he, and away he flies to the Hebrew to prove its impossibility. "The Hebrew verb," he says, "has a *separate form* for feminine nouns." This is true. He then adds, "that the word used for *ceaseth* is *chadal.*" True again; and he continues, "If it referred to the soul, which is feminine, it should be *chadalah.*" But to this part of his grammar I take exception; and say, it would not necessarily be *khahdalah* if it referred to *naphshahm*, *their soul*, for the simple reason that *nephesh*, soul, is sometimes *masculine*, and requires the verb to be just as it is in the text before us, in the masculine form also. Hence the mistake is not on my side, but on his. He assumes that the soul is *always* feminine; for upon this assumption his grammatical argument rests, and without it, he has no argument at all. I admit that *nephesh*, soul, is "seldom masculine," nevertheless, however "seldom," it is masculine sometimes; and there is propriety in its masculinity in this place.

Grammar, says the clergyman, terminates "controversy to some extent, at least." A curious termination, this. Grammar will determine the meaning of words in sentences, but when grammar falls into the hands of a clergyman, it seems to get bewitched, and made to give expression to the most comical absurdities. It has led our "Nottingham Clergyman" to charge me with sins which are peculiarly clerical. Assuming that I seek "momentary triumphs" and know nothing of the Hebrew words used, he concludes that I knew I was lying, but fled for the sake of a momentary triumph, or else said what I did in ignorance. With one or both of these conclusions before his mind, he sets me down as an "unscrupulous stranger," and warns "the crowds" against listening to my arguments. I beg to say that his conclusions respecting me are, like his Hebrew, defective. He judges me by what he knows of himself and brethren of "the cloth." Knowing that my grammar was in harmony with the doctrine of the psalm—which our clergyman cannot expound Scripturally if his life depended on it, I had no need of asking help of "a Hebrew scholar." Happily for me, I can help myself without consulting such among the clergy, who have the peculiar faculty in their criticisms of "darkening counsel by words without knowledge." In all the hours the crowds have heard me address them; I have assailed no doctrine believed by Christians. Christians, who can prove themselves to be such by the Scriptures, do not believe the dogmas of "the old Serpent," endorsed by Plato and the heathens. I never met a Bible Christian yet who believed in the inherent immortality of sinners in any sense. I have met with many who call themselves, and one another, Christians; who believe with the heathen on the subject of immortality, but with an enlightened believer, never. Yes; if I know what I say is not true, my position is unquestionably dangerous; for all liars and hypocrites, no matter how thick and sleek their sheepskins, will be tormented to the extremity of "the second death." But these clerical offences I am careful to avoid; for I seek for glory, honour, incorruptibility, and life by a patient continuance in well-doing; an element of which is, to "contend earnestly for the faith once for all delivered to the saints," and to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God." Under such circumstances, it is not very "safe to stand by and hear the belief of centuries assailed." It is not safe for the errors of those centuries, nor for men's hold upon them; for as the truth and sound reason get into the human mind, the murky darkness of superstition fades away—yes, indeed: "what must the end be?" The destruction of clerical monopolies, and the consequent regeneration of the world. This is my reply to your clerical correspondent—from yours respectfully,

JOHN THOMAS.

Sept. 19th, 1862.



## CONCIO LAICI AD CLERUM—SHORT SERMON TO THE CLERGY.

WE address you to-day, brethren of the clergy, with no trifling or inadequate conception of your high claim on our veneration.

It is folly, reverend brethren of the clergy, to conceal the fact that many, formerly devout and regular in their attendance on your ministrations, have of late lapsed into cold indifference or positive aversion to religion. Is it altogether their fault? We believe not. We believe that it is almost altogether your fault. Many of you—it is not too much to say the greater part of you—have left your duty to us undone, and have taught the very opposite of what your Master has commanded. These are weighty charges, brethren. Let us see if they can be sustained.

First, then, our pastors, you have been commissioned to “reprove, rebuke and exhort” your own people, not the people of other congregations, states or countries which are not yours. Your duty is to bring us to repentance, by convincing us of our sins, not the sins of others. They are not our business, reverend sirs, and just as little are they yours. Our conscience and your ministry are given us for our own use, not for theirs. Yet what has been, what is, the burden of your homilies? *Our sins, personal and national, of pride and arrogance, of malice, hatred and uncharitableness, of trickery and subterfuge, of avarice and lust of wealth, or that shameless vice which fills streets with harlots, and our prisons with their miserable offspring?* None of these have fired your sacred eloquence. You have forgotten our dark catalogue, which God *does not* forget, in a wild eagerness to pour down your anathemas on sins, if sins they be, in which we have no part nor lot whatever. Be assured, Sirs, that when you have taught men to believe that theirs are venial sins, and nothing in comparison with the offences of their fellows, they begin to think that they have little further need of *you*. Thus, those who have most need of the gospel, you are practically teaching to despise its influences, and the saintliest Christians tremble at the arrogant self-righteousness and spiritual pride your preaching fosters. These find little satisfaction in the Pharisaic rôle of thanking God that they are so much better than the rebel Publican. Let him alone if you would profit us. Help us to be Christians. That, and that alone is Christ’s commission—help us to be Christians. With your best help it is no such easy matter, and we here in New York have quite enough to do if we repent our own faults, without trying to repent the multiplied transgressions of “rebel slavemongers.” Brethren of the clergy, it is not too much to say that an intense zeal in denouncing them, has led you to neglect your own great charge of faithfulness to us, and hence one chief cause of apostasy and backsliding.

Our second charge is that your preaching has been contradictory of Christ’s preaching. Who is Christ, if not the Prince of Peace? What does his gospel teach but peace? What is the spirit to be cultivated by his followers but that of charity and peace? What is to be the consummation of the Christian’s hope but everlasting peace—a

peace begun here only to be perfected hereafter? As the Christian year rolls onward, what strains does it bring to Christian ears but melodies of peace? In the angelic song of holy Christmastide, we hear the sweet refrain of "Peace on earth, goodwill toward men!" In the dark cluster of the intolerable shames and agonies that cloud our souls at the sad season of the Passion, we behold a fragment only of the sum of what the Son of God endured to purchase peace with rebels. Easter tells his triumph over the "last enemy" of human peace. And still the chimes of Whitsunday are ringing in the reader's ears in memory of the coming of the blessed comforter, the bringer of the Saviour's peace. Yet, brethren of the clergy, you preach war. We cannot come to worship in our Father's house but you must din our ears with the fierce cries of battle; not in pity for the wounded; not in prayer for the departing; not in words of soothing and compassion for the broken-hearted. No; to stir the passions; to inflame the blood; to rouse the sleeping devil in our hearts; to make us the enemies of peace; that is, to make us rebels against your Maker and ours. Is this to "give proof of your ministry?" Is this to preach Christ crucified? Judge yourselves, beloved brethren, that ye be not "judged of the Lord." What will it avail you as against His judgment, to have had the praises of The Tribune on your "great war sermon?" Great war sermon! God of mercy, what a biting jest! A sermon in defence of fornication would be as consistent with the teachings of your Master, as a great war sermon.

Brethren of the clergy, men who read the Gospel know that war is not the Gospel of the Prince of Peace, but the grim Gospel of the Devil. We are no devil-worshippers, and by the help of God you shall not make us such. Give up the effort. Cast away your modern "anti-slavery Bible" for "the old is better." Tear out the bloody image of the War God from your heart, and lead us once more to the worship of the God of Love, who is the author of peace and lover of concord. Preach Christ. Teach us unconditional loyalty to Him. He is the best Prince after all. He will reward you better than "the Government," and you will both win back the backsliders and save a multitude of men whom you have driven to the very verge of infidelity.

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### CHANGE OF THE "AMBASSADOR'S" NAME.

We contemplate changing the *Ambassador's* name. We have never specially liked the present one. We adopted it, and have adhered to it, simply for the want of a better. But developments in connection with the truth seem to require a closer identity with the cause, of which, through the force of circumstances, it has become the organ. We purpose styling it "THE CHRISTADELPHIAN; a monthly periodical, &c."

EDITOR.

PARAPHRASE OF THE APOCALYPSE, ON THE BASIS  
OF EUREKA II.

CHAPTER VIII, VERSES 6 TO 9.

6.—THE iniquity of the Catholic Apostacy being now matured, and the sealing of the 144,000 being completed, the seven angels having the seven trumpets, prepared themselves that they might sound. The first four angels are synonymous with the four angels described in the beginning of chapter vii. as standing at the four corners of the earth, restraining the four winds. Hence the first four trumpets may be appropriately styled Wind-trumpets, while the last three of the seven, being prefaced by an angelic proclamation of "Woe," may be termed Woe-trumpets. Although it is said that there were four winds, there was in reality but one wind, blowing from different corners of the compass. That these winds did not blow at the same time is obvious; for if they had, they would have blown against each other, instead of against the earth and sea. The introduction of trumpets as symbols in the Apocalypse, is based upon their use under the Mosaic Law. By divine appointment, they were used to inaugurate one of the most important months of the Hebrew Calendar—the seventh; to gather together the princes of Moses; and to sound an alarm when the twelve tribes were to prepare for war against an enemy.

7.—The first angel sounded the first wind-trumpet, A.D. 400, and there was a tempest of the most seething description imaginable, consisting of hail and fire which had been mingled with blood,—the inevitable result of the thunder-voice of the Deity; and it was cast into the Roman earth; and the western third of the Roman earth, and a third of the trees, or great men therein, were consumed, and every green blade of grass—symbolical of the common people—was burned up. These symbols are intended to represent the Spirit of the Deity, blowing upon the great men and people of the Catholic Apostacy of the West. The leading spirits of this storm were Alaric and Rhadagaisus. The former had been made Master General of the Eastern Illyricum, by Arcadius, the emperor of the eastern third. In this position, he made use of his opportunities, by preparing for four years to invade the west. Previous to this enterprise, he was proclaimed by the chieftains of his nation, according to custom, king of the Visigoths. His associate, Rhadagaisus, was king of the confederate Germans. Alaric commenced his campaign by leading his forces towards Milan, which caused the Emperor Honorius to flee to a small town in Piedmont. This was followed by the march of Rhadagaisus with a large army across the Alps, the Po, and the Apennine, A.D. 406. He pillaged and destroyed many cities of Italy, and then attempted to reduce Florence to a heap of stones and ashes. But, although carried on with great fierceness, the siege was unsuccessful, and the result was that he, and more than a third part of his vast army, consisting of Sueves, Vandals, and Burgundians, perished on the fields of Tuscany. The remnant of his army, numbering upwards

of one hundred thousand Germans, afterwards invaded Gaul, and in a short space of time reduced that rich and extensive country from a scene of peace and plenty into a vast desert. Cities were destroyed and thousands of Catholics massacred. The memorable invasion of these German hordes may be considered, says Gibbon, as the fall of the Roman Empire beyond the Alps. It levelled to the ground the barriers which had so long separated the savage from the civilised nations of the earth. These calamities were aggravated by the revolt of the army in Britain, which renounced its allegiance to the Emperor of the West, and set up a new emperor, Constantine, whom they found in the lowest ranks of the army. He established himself in Britain and Gaul, and received also the submission of Spain.

The genius displayed by Alaric spread far and wide, and the fame of his valour brought to the Gothic standard large numbers of barbarian warriors desirous of rapine and conquest. In A.D. 408, he put his troops in motion, with a view to carrying out his previously announced intention of conquering, or dying before the gates of Rome. On his arrival there, he blockaded the city and inflicted upon it the horrid calamities of famine. So great was the hunger which this produced, that the more desperate ones devoured the bodies of their victims, and even mothers tasted the flesh of their slaughtered infants! Thousands died for want of sustenance, and their unburied carcasses produced a stench which infected the air. This siege was followed by a second, and then by a third (Aug. 24, A.D. 410). At midnight, Alaric and his troops entered the city in triumph. As may be expected, the awful catastrophe to the "Queen of Cities," which for 619 years had not been desecrated by the presence of a foreign enemy, filled the whole empire with terror and grief. After occupying the city six days, Alaric started for the southern provinces, destroying whatever dared to oppose his passage, and plundering the unresisting country. While meditating further conquests, his career was suddenly brought to an end by the unrelenting power of death.

8 and 9.—And the second angel sounded the second wind-trumpet, A.D. 429. And there appeared as it were a great mountain burning with fire—the symbol of a destroying power; just as natural mountains are said to command the surrounding district, so do symbolic mountains command the people subject to them. And this symbolic mountain was cast into the sea, which symbolises a collection of human beings. In this case it represents the inhabitants of the Roman Empire on the coasts of its western division, comprising the coasts of Spain, Gaul, Italy, and the Roman Africa, with the Islands of Sicily, Sardinia, Corsica, Majorca, and Minorca. A mountain burning with fire, if thrown into the sea, would cause a great agitation. Hence when this symbolic mountain was cast into this symbolic sea, it produced a great commotion among the peoples of which it was composed. Had the mountain been burnt, it would have represented a great power deprived of all ability to injure, but being a mountain in a burning state, it represents a great power in the act of destroying. The consequence was

that the third of the sea, which is synonymous with the sea of the third of the Roman earth, became blood; and the third of the creatures in the sea, having souls, died. The sea being symbolic of a kingdom or empire, the living creatures in it must be symbolic fishes, or in other words, men. And a third of the ships also was destroyed. Ships being emblematic of naval or commercial business, this statement represents the destruction of the naval and commercial power of the Western Third of the Roman Empire.

The burning mountain symbolises the work of destruction effected by the Vandal power. Their destroying hosts were led by their king, whom Gibbon styles "the terrible Genseric." They commenced their operations with the productive province of Africa, A.D. 429. The eruption of this Vandal volcano was brought about by the quarrel of Ætius and Count Boniface, two generals of the Western empire. Boniface formed an alliance with Genseric, who, with the assistance of the Spaniards was enabled to transport 50,000 Vandals across the Straits of Gibraltar. One of his first acts on landing in Africa was to deliver the Donatists from the rigorous persecution which they were suffering at the hands of the Catholic officials, and in doing so, visited the latter with terrible vengeance for their oppressive conduct. Another of their acts was to take possession of the seven fruitful provinces from Tangier to Tripoli, destroying many of the cities in so doing. They then succeeded in defeating a powerful sea and land force, commanded by Boniface, who had by this time returned to his allegiance. In this defeat the city of Hippo fell, and eight years afterwards Carthage was reduced to ignominious servitude. With this event all resistance to the Vandals ceased in Africa; by the separation of which province the prosperity of Rome was irretrievably destroyed. For no sooner had the Vandal king become established in Carthage than he proceeded to create a naval power in order to render every maritime country accessible to his forces. By means of this fleet he attacked Sicily, conquered Palermo, and then boldly advanced to Rome, which he pillaged; carrying back with him to Carthage an immense quantity of gold, silver and other valuable spoil, in addition to thousands of captives.

The four years' reign of Majorian, which followed, was the means of reviving the kingdom of Italy's power of resistance. With a view to conquering Africa and destroying Carthage, the rival of Rome, he collected an imperial navy of three hundred large galleys, which, with transports and smaller vessels he lodged in the harbour of Carthagenæ, in Spain. Genseric hearing of this, quietly approached the unguarded fleet, which he destroyed, many of the ships being either taken, sunk, or burnt.

During the next six years, the government of Italy was in the hands of Count Ricimer, under whose reign the kingdom was afflicted by the incessant depredations and conflagrations of the Vandalic "mountain burning with fire." With the aid of his fleet, Genseric repeatedly visited the maritime coasts of the Mediterranean, spreading desolation and terror from the columns of Hercules to the Mouth of the Nile. In this

way did the sea, or inhabitants of the coasts, become blood.

In consequence of the Italians being destitute of a national force, they were reduced to apply for assistance to the throne of Constantinople, from which they accepted a master in the person of Anthemius, who entered Rome as Emperor of the West, April 12, A.D. 467. With the languid aid of this assistance, the Italians developed immense naval and military preparations, for the purpose of carrying war into Africa. The fleet which sailed for Carthage consisted of eleven hundred and thirteen ships, and upwards of one hundred thousand soldiers and mariners,—apocalyptically described as “the creatures in the sea having souls.” This formidable navy, which sailed from Constantinople, was increased by a fleet from the Adriatic. As may be supposed, it created consternation among the Carthaginians, though their leader, Genseric, viewed it with firmness, and by his extraordinary dexterity managed to evade the danger. He obtained a truce of five days, which time he made use of by manning his largest ships of war with his bravest men, and filling many large barks with combustible materials. With these destructive vessels, “as it were a mountain burning with fire,” he sallied forth by night to attack the unguarded and unsuspecting fleet of the Romans, which he literally set on fire. This resulted in the loss of the greater part of the ships and men. These, “the third of the creatures in the sea, having souls, died; and the third of the ships were destroyed.”

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### A COLONY OF JEWS IN CHINA,

FROM A LECTURE BY THE REV W. A. R. MARTIN, D.D.

A MOST intelligent audience filled the hall of the American Geographical and Statistical Society, Cooper Institute, on a recent occasion, drawn thither to listen to Rev. W. A. R. Martin, D.D., Professor in the Imperial College at Pekin, China, who was advertised to give an account of his visit to a *Colony of Jews*, in the Province of Honaw, and to the tomb of Confucius, in the Province of Shantung, together with observations on the Yellow River and the Grand Canal. At 8 o'clock, the lecturer was introduced to the audience by the Rev. Joseph P. Thompson, Vice-president of the Society; and coming forward, said that he would not confine himself to speaking of any particular locality, but would make his remarks general. He intended to string together a series of interesting facts connected with his travels in China, and hoped to be able to instruct his hearers concerning the interior of the Celestial Empire. He was the first foreigner who in 100 years had visited the section of country where the colony of Jews is located. He went there from Pekin in 1866, and his object was to ascertain if there was really a Jewish colony in the Empire. The colony had been known to exist, by tradition, 150 years ago, but for more than 100 years no foreigner had visited it. Soon after arriving in Pekin, about twenty years since, his attention was drawn to an inscription in Hebrew characters, which he found on a board in one of

the educational institutions in that city, and led him to suspect the existence of Jews somewhere in the Empire. The inscription, when translated, read, "*Hear, O Israel, the Lord thy God is One God.*" \* He asked the gentleman who presided over the establishment, who had informed him that this board was supposed to have been brought from Kai-fung-foo, where, tradition had it, there was still a Jewish colony, to open communication with that place, and ascertain whether the tradition was founded in truth. He received for answer, however, that that was impossible; and he then formed the determination to make the investigation personally, when opportunity should present. When he set out on his journey, he took a two-wheeled cart, or box without springs, and also an extra horse, to relieve him when the jolting of this vehicle should have made him tired and weary.

The journey from Peking to Kai-fung-foo occupied fifteen days, the distance being 470 miles. Many a time, when footsore and weary, he would compose himself to sleep and dream of travelling by rail, only to be awakened by the voice of the driver of his oriental and primitive vehicle. At length the city he was in search of was reached. After crossing the Yellow River, he discovered that a waste of sand lay between its banks and the city. Kai-fung-foo was 600 years ago the capital, and it has now some indications of its former greatness. It has walls within walls, its outer one being over twenty miles in circuit. Here the Jews' colony is located. This colony was fostered centuries past by Imperial favour. The speaker inquired where he might find the Jews; but no one could tell him; no one knew anything concerning them. He then bethought himself that the information might be obtained from the Mohammedans of whom there were numbers in the city, so he went to the principal mosque and sent his card to the Mufti, who received him kindly. An immense concourse of people gathered around him, and at one time he became somewhat timorous, not knowing what their designs might be, but the Mufti told him to have no apprehension, "For," said he, "these are all our children." The Mufti received him as a teacher from the West, as a worshipper of the same God with himself, and as equally with himself an abhorrer of idol worship. The speaker presented the Mufti with a New Testament, and was by him asked to expound its teachings to the multitude. The speaker complied; and there, upon the steps of a Mohammedan mosque, in the heart of China, was *the truth of Christianity* † preached for the first time in one hundred years. When he asked the Mufti where he could find the Jews, he was told: "They were unbelievers, their synagogue is passed away, and their children are mixed up with the Pagans, between whom and themselves there is now no distinction." He was directed, however, to the place where the Synagogue once stood. All that was left of it was a simple stone marking the locality whereon it once rose in grandeur. On this was

\* Deuteronomy vi. 9. *Our*, not "thy."

† For "the truth of Christianity" read *Protestant clerical tradition*. The Mohammedans and Protestants worship the same God! Not denied.

engraved a record of the colony, and a statement of Jewish doctrine. From it might be learned that the Jews came there some time during the Han dynasty, between 1,600 and 2,000 years ago, for that dynasty existed about four hundred years. As he read the inscription it occurred to him that there might be among the multitude surrounding him some descendants of the House of Israel. He made enquiry, and several came to him and confessed that they were of the seed of Abraham, though they acted in a manner which convinced the speaker that they were regarded with disfavor by the others. In the evening several came to his hotel, and from them he learned how the waves of rebellion had surged around the city, how their trade had been cut off, their synagogue destroyed, and that they were, ever since, too poor to repair it. Their last rabbi died years before, and with him had died out all their religious observances. They still preserved copies of the sacred books, but not one among the people could read them, as the sacred language was totally unknown to them. They thought at one time of exposing the sacred books in the market place, hoping that some one might at some time come among them who would be able to teach the sacred language. This, however, was never done. The speaker tried to console them by telling them of the real glory of Israel and the fulfilment of the prophecies. He invited them, also, to send some of their sacred manuscripts to Peking for inspection and examination, and they did so. He, the speaker, had two rolls of the Law. One was given to the New-York Bible Society and the other he intended to retain himself. He earnestly desired to see the colony restored. He would not say that he had no wish to see that people Christianized; but if this were not done even, he would rejoice to see the Hebrew Synagogue re-erected in the heart of Pagan China.

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### CHRISTADELPHIAN TRACT No. 3 REVIEWED BY A PREACHER, AND THE REVIEWER ANSWERED.

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[THE following review was privately addressed to an enquirer after the truth. The answer is by brother Andrew, of London, to whom the review was shewn, by the gentleman to whom it was addressed, now a brother.]

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#### REVIEW.

IN Christadelphian Tract No. 3, the immortality of the soul is declared to be a fable. The writer commences by putting the question in this form "Can you find the phrase, immortal soul, in the Bible? Not once. Do you read in the holy oracles of the immortality of the soul? Never." "I suppose the writer has come to the conclusion that nothing must be accepted as divine truth but what is put in precisely the words that he would adopt, but because the words immortal and immortality, in connection with the soul, are not expressly stated, he triumphantly attempts to refute the idea with the words "not once" and "never," in flaming capitals; but these efforts will not serve to extinguish the fact, nor to prove it in any wise to be a fable. He also recommends that the *Concordance* should be searched



with exhaustive diligence, but this is irrelevant, for he well knows that if the express terms are not to be found in the Bible, they cannot be expected to find a place there. And then he proceeds to tell us that we shall find "soul" and "spirit," but not "immortal soul," or "immortal spirit;" and infers that as these terms are applied to brutes they cannot be understood to express the doctrine alluded to, so that the word "soul" cannot mean "immortal soul," nor the word "spirit" "immortal spirit," unless we are prepared to believe that every brute is possessed of an immortal spirit. Now, really, it would be a waste of time to attempt to refute such an idea, unless there were not people to be found ready to swallow anything. What is the soul? and what is immortality? According to the writer, the soul is nothing more than the animal body; for in the *Biblical Newspaper*, No. 5, which is an exponent of the writer's views on this doctrine, we find the soul spoken of as nothing more than a material body, created of dust, born of the flesh, composed of flesh and blood, possessing all the bodily functions, having tongues, and lungs, and brains; nay, even wear clothes and possess appetites, can eat and drink, fight and slay, be subject to rulers, imprisoned in fetters, and ultimately destroyed—such is the Christadelphian soul: it differs from the soul of man; that peculiar creation of God, that places man so far above the ordinary brute creation. The writer of the tract in question professes to go to the law and the testimony, and gives chapter and verse supposed to prove each of the above-named absurdities. But what saith the Scripture? "Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace."—(Heb. xiii. 9.)

But to the enquiry. What is the soul? The word soul, like many other words in Scripture, has a variety of significations, the sense of which may generally be obtained from the context. The Jews called dead bodies souls, because they were once their residence. Solomon says "The full soul toucheth an honeycomb, but to the hungry soul every bitter thing is sweet. Here we have the idea of appetite. We read that the soul of Jonathan was knit to the soul of David: in this we see affection or desire. Human life is sometimes called the soul, because it is begun by the infusion of it, and ceases not until its departure.—(Psalm vii. 5, and xxxiii. 19.) The whole person is sometimes

intended, of which the soul is the principal part—see Gen. xii. 5; but the soul, properly so called, in its primary signification, is that spiritual, reasonable, and "immortal" substance which distinguishes man from the mere brute, and which is the source of all our thoughts and reasonings.—(Matt x. 28.) It is the glory of the man. The Psalmist says "Awake up, my glory, awake psaltery and harp; I myself will awake right early."—(See also Gen. xlix. 6.) The first mention made of the soul we find in Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Now, taking these words in connection with chapter i. 2, 6, "And God said, let us make man in our image, after our likeness," does it not appear, nay, is it not evident, that there was a vast distinction between man and the lower order of animal creation? And in what did the difference consist? For man, in common with the lower animals, was the possessor of life—mere animal life, but he had something more, a something beyond, call it what you will; God calls it a living soul, that is, an immortal soul, as I think I shall presently be able to show. And then again, Matthew tells us, or rather Christ tells us, "Fear not them that kill the body, but cannot kill the soul." Here the soul is spoken of as something distinct from the body; it is not regarded as a material substance that needs to eat and drink and wear clothing, as the writer would have us believe, but as a spiritual substance, a substance that man cannot touch, and over which he has no control; the body is but the casket, the soul a precious jewel, and that which renders it so precious is that it is immortal. This the writer denies, but it is this I am prepared to affirm; for what is immortality? It is that peculiar life that God imparted to man when He breathed into him the breath of life, and man became a living, or immortal soul, that is a soul that doth not, cannot die, or cease to be. The soul is not subject to death as the body, for the soul is not temporal, it is spiritual; it is, therefore, subject to spiritual death; for we read, "The soul that sinneth it shall die." Eternal death may also be included, but the word death, as applied to the soul, simply means being under the dominion of sin, incapable of performing any spiritual exercise, and must remain so till quickened into spiritual life.—(Eph. ii. 1.) Timothy calls it a living death. There is much

involved in the denial of this important truth, for on it hangs the resurrection of the body to eternal life. Take away the immortality of the soul, and it follows that the death of the body must be annihilation. And so, step by step, the doctrines of the Scriptures are denied and stamped upon. We read of a resurrection both of the just and the unjust, we read of a heaven and of a hell, we read of a reception of the righteous into the one, and of the expulsion of the wicked to the other. We read of the eternity of both. How is it possible upon the strength of all this to deny the immortality of the soul? Why the devil himself is immortal, and so are his angels, even so will be wicked spirits, as also the spirits of just men made perfect. It is this never-dying principle of immortality that will make the blessedness of heaven so delightful, and the wretchedness of hell so horrible to endure. In speaking of fallen angels possessing immortality, let me not be misunderstood, for God only hath immortality, that is, life in and of Himself; but they were created immortal, and because they were thus created, they still exist, and will continue to do so.

The writer speaks of immortality as a thing to be sought for, a quality to be put on by the mortal body, the bestowment of which will not occur till the coming of Christ, but this is taking but one view. We know that the eternal blessedness of the saints is called immortality, but it is so called because it cannot cease; it must last for ever, like the soul, of its duration there is no end; indeed it is this endless, never-dying principle that constitutes immortality. We read that Christ brought life and immortality to light through the gospel; therefore, says the writer, mankind have no immortality apart from the gospel; but the words of the apostle prove just the opposite; he does not say that Christ brought life and immortality into existence through the gospel, but to light through the gospel; that is by the gospel made manifest that which already existed, but which, through the darkness of the natural mind, had not been conceived of: this will be seen if taken in connection with the preceding verse of 2 Tim. i. 9, 10. Much that is quoted by the writer to prove that the soul is not immortal, refers simply to the death of the body. "Dust thou art and unto dust shalt thou return." True; but is Solomon's description unworthy of notice: "Then shall the dust return to the earth, as it was," and "the

spirit shall return to God who gave it." Surely, then, the spirit must be something apart from the dust, seeing that it is indestructible, or, in other words, "immortal."

T. R.—"

#### THE ANSWER.

"T. R.—" is mistaken in supposing that the writer of Christadelphian tract No. 3 "has come to the conclusion that nothing must be accepted as divine truth, but what is put in precisely the words that he would adopt." On the contrary, he is quite willing to accept as divine truth any doctrine which is taught in the Bible in language synonymous with that in which it was customary to express it. It is not with him a question of words, but of ideas, facts and truths.

In the case under consideration, the phrases "immortal soul" and "immortality of the soul" are not his own words, but the language of the religious teachers of the day, with whom they are as "familiar as household words." They define the doctrine or dogma on which all the religious systems of Christendom are based. And as its supporters profess to take it from the Bible, it is only reasonable to suppose that the phrases or language in which they define it are to be found in that Inspired Book. That these "express terms" are not to be found therein is admitted by "T. R.—." So far, then, he and the writer of the tract are agreed. This prepares the way for taking a further step in the argument. For Christadelphians do not reject the pet doctrine of Christendom simply on the ground that the phrases "immortal soul" &c., are not to be found in the Bible. This of itself would be a very slender foundation to rest upon. It is only one of the pillars on which they rest in rejecting it. They are quite willing to withdraw their opposition if any phrases or sentences conveying the same meaning are to be found in the word of God. "T. R.—" contends that such is the case; and in proof thereof quotes Gen. ii. 7, "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The phrase "living soul," he says, "is synonymous with immortal soul." This is such a palpable perversion of language, that it needs but to be mentioned to enable any impartial mind of average intelligence to see what an unfair and unwarrantable statement it is. The word 'living' is an

adjective derived from "life;" and as adjectives are dependent for their meaning on the nouns from which they are derived, it is obvious that "living" cannot mean more than is expressed in "life." That the latter does not mean life without end, is obvious from the fact that when we wish to express such an idea, we are in the habit of putting an adjective before it such as "unending." This being the case, it follows that the word "living" is not sufficient to denote that which will live for ever. Therefore the phrase "living soul" cannot possibly be synonymous with "immortal soul," for the former may have reference to a life which will end, whereas the latter can only be applied to a life which will never end.

According to "T. R.—" Gen. ii. 7 ought to read "Man became an *ever living soul*;" for that is the way in which he uses it. It would have been as well, however, if, before adopting this misinterpretation, he had ascertained whether the same phrase is to be found anywhere else in the Bible. Had he done so, he would have found that it is applied to animals as well as men. Thus in Gen. i. 30, we read, that "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life." In the margin of all reference Bibles, the phrase "a living soul" is substituted as synonymous with "life." Consequently it follows that the beasts, fowls, and creeping things are said to have "living souls." If, therefore, it means "immortal soul" in the case of man, it means "immortal soul" in the case of animals. Is "T. R.—" prepared to accept the latter conclusion? If he is not, then he has no right to base the alleged immortality of man upon the phrase "living soul," nor to define it as meaning "immortal soul." In verses 21 and 24 of Gen., i. ch., the phrase "living creature," occurs in reference to land and water animals. This is precisely the same as that which is translated "living soul" in Gen. ii. 7.

But, "T. R.—" will say the passage just commented upon must be taken in connection with Gen. i. 26, which reads, "And God said, Let us make man in our image, after our likeness." With reference to these two passages he asks whether it does not appear that there was a vast distinction between the creation of man and animals? and seeing that they both possessed animal life, man must have had something more, "call it what you will—God calls it a living soul, that is an

immortal soul." There are two things assumed in this argument,—1st, That the difference between man and animals consists in the life they possess, and 2nd, that because man is made in the image of God<sup>h</sup> the life which he possesses is an immortal one. In reference to the first, no one denies that man is superior to brutes, but it is not necessary that this superiority should consist of endless life. To assert that it is, is to say that God cannot make a being of the same capacity as man, possessing a life which will come to an end. Man's superiority over the brute consists, not in the life which was given to him, but in the faculties with which he was endowed. Some of these he possesses in common with the lower animals, such as love of offspring, destructiveness, and will; but there are others which he alone possesses, such as reason, reflection, conscience, and veneration. It is these which give to man his superiority over the brute creation, and not the possession of a supposed immortal soul.

As to the second assumption, we have to ask why the creation of man in God's image should lead "T. R.—" to think that he was endowed with immortality? Is it because God is immortal? If so, then, the same argument would prove that man possesses every other attribute of God. Thus God is Omnipotent and Omnipresent; man was made in His image; therefore man is omnipotent and omnipresent. "Oh! but," "T. R.—" will say "that is absurd, for it is obvious to everyone that man is not omnipotent and omnipresent." To anyone who understands the Bible teaching concerning man's nature it is equally absurd to say that he is immortal because created in the image of an immortal God.

The next text referred to, but only a portion of which is quoted, is Matt. x. 28. Had the whole of it been quoted, it would have easily been seen that, instead of supporting "T. R.—'s" views, it is opposed to them. It reads—"Fear not them that kill the body, but are not able to kill the soul, but Him rather who is able to destroy both soul and body in hell." "T. R.—," says this shows that the soul is something distinct from the body. Supposing for the sake of argument, this be granted, does it prove that the soul will live for ever? If it be something whose existence cannot be terminated by man, does that prove that its existence cannot, or will not, be terminated by God? Undoubtedly not; for God can, and does do, many things which man cannot. This passage is a case in point, for it tells us not to fear man, who is unable

to kill the soul, but to fear God, who is able to destroy it. But perhaps "T. R.—" will suggest that, although God can do it, for He is all-powerful, yet He will not do it. Such a suggestion as this is a libel on the Deity. It represents Him as holding out a threat which He does not mean to carry into execution—a course which is totally opposed to the revealed character of the All-wise God.

"Oh! but," "T. R.—" may say, "to destroy the soul does not mean to put it out of existence." In answer to this I have simply to observe, that if the soul after being "destroyed" can live for ever, then it follows that the body after being "destroyed" can also live for ever; for the same word is used to signify the termination of both. Thus we shall have, not only the doctrine of the "immortality of the soul," but the immortality of the body also. On the other hand, if the body ceases to exist after being "destroyed," it follows that the soul also, after being "destroyed," ceases to exist; and as a consequence cannot be immortal.

The meaning of the passage is just this: That men may take away the present life of the righteous, but cannot deprive them of a future life; whereas God can deprive men of both. The "soul" does not mean a "spiritual substance" in the body, like a "precious jewel" in a "casket." Its simple meaning is "life;" it is so translated in verse 39 of the same chapter, and it might, with equal propriety, have been translated "life;" in verse 28. The translators were wise in giving "life," in verse 39, instead of "soul," for they, doubtless, saw the absurdity of representing a man as losing his immortal soul, and then finding it, while all the time he had never been without it.

"T. R.—" admits that a soul which sins can die, but says that this is a spiritual death. This is a mode of interpretation invented to suit a dilemma; for it is obvious that if the soul be immortal, or deathless, it cannot literally die. And if he were able to prove from other passages that such is the nature of the soul, there might be some excuse for his interpreting its death to be spiritual death. But he has not proved that point. He has simply assumed it, or, to use his own words "affirmed" it. This he has done several times, but nothing more. With those who "prove all things and hold fast that which is good" this will have no weight. They require a "Thus saith the Lord" in preference to the *ipse dixit* of

any man, however great or learned he may be. Perhaps the shortest answer to "T. R.—'s" statement about the spiritual death of the soul would be to ask if Christ's soul sinned? To this he will, doubtless give an emphatic negative. On this point we shall be quite agreed. But although Christ's soul did not sin, yet it suffered death; for the prophet Isaiah says "He hath poured out his soul unto death."—(liii. 12.) Was this spiritual death, the meaning of which is a state of sin. This could not be, seeing that Jesus never committed any sin. He had to suffer death for the sins of others—not the death of the body merely, but the death of the soul; for the soul was not only poured out unto death, but went into the grave as recorded by Peter in Acts ii. 31. The death, therefore, which his soul underwent was physical death, and as he suffered the penalty due to man for sin, it follows that the death threatened to souls which sin, is physical death also.

In saying that "there is much involved in the denial of the immortality of the soul," T. R.—" is quite right; for until a man does deny it, it is impossible for him to see through the thick mists of theological tradition, and ascertain the Bible teaching concerning man's nature and destiny. To say, however, that "on it hangs the resurrection of the body to eternal life," is something quite new and original. Does Paul teach this in 1 Cor. xv? He says nothing about immortal souls in it from beginning to end. Why "T. R.—" should place any importance on the resurrection of the body is incomprehensible, seeing that he believes the real man to be the immortal "soul," which can not only live for ever, but live apart from the body. In fact, he might as well dispense with a resurrection altogether. Instead of the denial of the soul's immortality overthrowing the doctrine of resurrection, it does just the reverse; it actually renders it necessary. It is immortal-soulism which undermines this resurrection; for it leads to the belief that the righteous enter their reward at death, in which case resurrection is not absolutely necessary to the enjoyment of a future life, and yet Jesus and the apostles taught that it was. Paul said "What advantageth it me if the dead rise not?"—(1 Cor. xv. 32.) Also in verse 16 to 18: "If the dead rise not . . . then they which have fallen asleep in Christ have perished;" that is to say, if the righteous are not raised, they will never enjoy a future life. What

meaning this can have in the mouths of those who believe that the righteous go to heaven at death it is impossible to imagine. It is only those who believe that man is mortal, and that he passes out of existence at death, who can understand the Bible teaching concerning resurrection.

As an argument in support of man's alleged immortality, "T. R.—" tells us that "the devil himself is immortal." This is certainly a piece of information. Before receiving it, however, we should like to know the source from which it is derived. Certainly not from the inspired word of God. For that word tells us that Jesus partook of flesh and blood "that he might destroy . . . the devil" (Heb. ii. 14), and not the devil only, but "the works of the devil" also.—(1 John iii. 8.) If the devil is to live for ever, it is obvious that he cannot be destroyed, and, as a consequence, Christ's mission must have failed. Such is the inevitable result of "T. R.—'s" belief in the devil being immortal.

"T. R.—" has failed to explain why immortality should be sought for by beings who already possess it. He says that it is another name for eternal blessedness. That it is used to denote the life which the righteous are to enjoy in the future, there can be no doubt. But this is not the sense in which "T. R.—" uses it; for he makes use of it to define the life which all men now possess, whether good or bad. If it means the latter, it is very inappropriate to use it for the former; and if it means the former, it cannot consistently be used for the latter. The word of itself does not necessarily convey the idea of either happiness or misery. It simply means a life which will never end. That that life will be a happy one there can be no doubt from the general and specific testimony of Scripture. The two destinies which are set before men are life and death; "The wages of sin is death, but the gift of God is eternal life."—(Rom. vi. 23.) This gift of unending life will not be bestowed till the resurrection, when it will be "put on." In what sense can a man "put on" what he has within himself? The ordinary view of

resurrection is not a putting on of anything, but a putting of the "immortal soul" into the mortal body. It is, says "T. R.—," only this body which is made of dust, that is to say, the inferior or comparatively worthless part of man. This is quite opposed to the statement which God made to Adam. He said "Dust *thou* art," not thy body merely, but "*thou*," thyself, "and unto dust shalt *thou* (not thy body) return." In opposition to this "T. R.—" quotes Solomon's words: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." This "Spirit," he says, is indestructible, and immortal. Here again the very point at issue is assumed. It does not say "immortal spirit." What right, then, has anyone to interpolate such an adjective before "spirit?" Even if it be granted for the sake of argument that this "spirit" is something immaterial, which can exist in a conscious state apart from the body, it still remains to be proved that it will live thus for ever. But is it an immaterial entity which can live consciously independent of the body? No; it is simply the breath of life which, as we have seen, was breathed into man at his creation; which breath is possessed by man in common with all animals. For Solomon says, "They have all one breath;" (Eccles. iii. 9.) the word translated "breath" here being precisely the same as that which is translated "spirit" in Eccles. xii. 7.

It will thus be seen that notwithstanding "T. R.—," boasts that he was going to prove the immortality of the soul, he has failed to produce a single passage which teaches it directly or indirectly. In every case he has taken for granted the very question at issue. This is not to be wondered at. It is the course which is always pursued by its supporters. They pick out a number of passages which speak of "soul" "spirit" &c., but which say nothing about those souls or spirits being immortal, undying, or destined to live for ever, and then by the aid of their lively imaginations, they insert that which they wish to extract.

J. J. A.

## THE HOPE OF THE GOSPEL;

OR, ETERNAL LIFE TO BE MANIFESTED IN THE BODY.

A LECTURE was delivered in the People's Hall, Nottingham, by brother E. Turney, on Nov. 22nd, 1868. The subject having been announced, brother Turney spoke as follows: "RESPECTED FRIENDS.—In order to get at the subject which has just been announced, let us read the first chapter of Paul's letter to the Colossians. I have no doubt but most of you have observed that the apostle twice mentions the thing to which your consideration has been invited, that is 'the hope of the gospel.' I might have said that the subject is three times spoken of, for besides what is said in the fifth and twenty-third verses, Paul, in the twenty-seventh, speaks of it as 'the hope of glory.'

But before proceeding to speak directly concerning this 'hope,' there is one verse which contains what may be seen to be a great difficulty to some persons, who look at it with the knowledge of one who does not regard it as being fulfilled, as the words of that text would seem to show. Let us first read the verse, and then try to explain the difficulty. 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.' The latter part of this testimony appears to teach us that at the time when Paul wrote this letter, his friends at Colosse were in the kingdom of Jesus Christ, God's dear Son; for it reads they had been 'translated into it.' Now I grant that if we are to receive this text in the time, or as grammarians would say, in the 'tense' in which it stands here, then there can be no doubt but the kingdom was then in existence. But that is the point to look into. On the other hand if testimony should show us that the kingdom was not then established, it would follow that the text is not to be received in the tense in which it is written.

Now between the kingdom of God and eternal life, there is an inseparable relationship. We learn this from many passages, but it will be quite sufficient to refer to a certain conversation betwixt Jesus and a young man who asked him what he should do to have eternal life. That conversation is recorded in the nineteenth of Matthew. You will find that after the young man had gone away disappointed, on account of what Jesus required him to do, Jesus said unto his disciples as follows, 'Verily, verily I say unto you, That a rich man shall

hardly enter into *the kingdom of heaven.*' And the disciples said to him 'Who, then, can be saved?' Now I think you will agree with me, that a person who could not perceive that to have eternal life, to enter into the kingdom of heaven, or to be saved, all refer to the same thing, and are only different forms of speech to convey the same idea, would be an exceedingly dull scholar. The kingdom of God to be set up under the whole heaven, is described by Daniel as an *indestructible* kingdom, and consequently, as the prophet tells us, a kingdom that shall stand for ever. To inherit such a kingdom it is obvious that one must be endowed with an indestructible nature: in other words, must have eternal life. If this kingdom were set up in Paul's time, I ask where is it now? I ask this in view of what Daniel testifies concerning the place of the kingdom which is '*under* the whole heaven,' and can therefore be nowhere but upon the earth. Without citing any more Scripture, it appears clearly impossible to show that the kingdom exists; and this being so, we cannot affirm that any are inheriting it, and if not inheriting it, how shall we say they are in possession of eternal life? If, however, Paul's friends at Colosse had been translated into it when he wrote to them, they must have been inheriting it, and must now be; for as we have seen, Daniel says that the saints are to possess the kingdom for ever and ever. But this is not all. If the saints at Colosse had really been translated into the kingdom, it follows that they were not in the flesh of our common nature, but that they were immortal saints, such as the testimony of Daniel implies with respect to the possessors of the kingdom which he prophesied about. There is no setting this conclusion on one side, for Paul says in his epistle to the Corinthians, that 'flesh and blood *cannot* inherit the kingdom of God.' When we understand the nature of the kingdom, we see that the apostle is quite right; for the kingdom is one which shall not be destroyed.

The reign of Christ and his brethren in the kingdom of God upon the earth, is distinctly limited to 1,000 years. 'They lived and reigned with Christ a thousand years.'—(Rev. xx. 6; v. 10.) At the expiration of this period, Paul teaches that the kingdom is to be transferred to the

Father, and that death will be destroyed.— (1 Cor. xv. 25. 26.) I am quite sure that no one can be found who dares affirm the accomplishment of these predictions. Persons who fancy the kingdom has been for centuries set up, are not nice as to time, place, and order. If, for example, as some imagine, the kingdom of God were established at Pentecost, the question arises, how old is it now? Not less than one thousand, eight hundred years old. But this would be making it too old by eight hundred years, or nearly twice the age already which is divinely decreed, and then death is not abolished, our cemeteries are still open, the greedy grave still yawns for food. It is not necessary at this time to prosecute the enquiry upon that point further, a great deal having been said and cited within these walls on many previous occasions, by which I take the liberty to assume the point has been thoroughly ventilated and settled.

Seeing, then, the impossibility of Scripturally asserting the past or present existence of the kingdom, we are bound to abandon the reading of the words 'hath translated us into the kingdom,' as though the event had actually taken place. In short, we are compelled to regard it as many other passages are to be regarded, viz., in speaking of things which are not as though they were. The past tense is found commonly in the prophets, when there can be no question that the things pointed to are in the future. Something might be said upon the meaning of the word 'translated,' in the original tongue, but I will not go into that, for fear of stirring up a common prejudice which obtains against the practice of forming a conclusion or constructing an argument upon something too obscure for the general public. Instead, therefore, of bringing in a Greek word, I will refer you to a text in 1 John i. 14. While this text will serve to throw light upon the one in Colossians, as to the past tense being employed when the future is intended to be understood, it has the great advantage of treating upon a subject which, as I have shewn, is in close alliance with the kingdom of God, and cannot, in respect of the saints, be separated from it, though, as regards the present angels, it can be looked at separately. 'We know that we have passed from death unto life; because we love the brethren. He that loveth not his brother abideth in death.' Every reader of these words knows that men clothed with corruptible bodies were addressed. And it

must be patent that the life referred to was not the life they then lived in the flesh, but a future life. If the *life* was future, the *death* must be also, and the gist of the passage is simply this, that persons in the position described by John would inherit life eternal, or, as the case might be, would 'remain in the congregation of the dead.'—(Prov. xxi. 16.) That is precisely the way in which we must take Col. i. 13. If we do so, there is no difficulty. But if we persist in regarding it as an historical instead of a prophetic statement, then we are thrown into a serious dilemma. The dilemma is this: the very individuals whom the apostle says had been 'translated into the kingdom,' are those whose reconciliation to God then depended upon their continuing in the faith and hope of the gospel which they had heard preached by Paul, when he visited their city a good while before he wrote the epistle. If they were in the kingdom, then hope had passed into reality. If they were not in the kingdom, then they were *heirs* according to the hope. The kingdom and the hope cannot co-exist. 'We are saved'—says Paul in Rom. viii. 24—'by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for it? But if we hope for that we see not, then do we with patience wait for it.'

It is somewhat remarkable that in an age so enlightened as ours is supposed to be, it should be necessary to call attention to so very simple a matter as the difference between an *heir* and a possessor. But it is a fact that, when religion is in debate, these widely-different points are confounded together. We too frequently hear Christians, as they style themselves, expressing a hope that they may be saved; at the same moment they tell you that they are in the kingdom. I think you must now see that this is impossible, and will be disposed to admit, if not just now, upon mature consideration, that none who understand what the kingdom is, could let such words escape their lips. In regard to rights and possessions, we generally feel safer in consulting our lawyer than in following our own private judgment; and, as a rule, we are right in taking professional advice in temporal matters. This reminds me of 'a certain lawyer' who came to Jesus and asked him what he should do to inherit eternal life; Jesus in telling him what to do, said 'Thou hast answered right: this do and thou shalt live.'—Luke x. 25-28. If this lawyer were in right earnest, we cannot imagine

that he believed himself to be a possessor of eternal life; and I trust that the reason of this is seen, namely, because the kingdom of God was not then a matter of fact, but a matter of hope.

But the Colossians had been translated. Translation signifies a change of position, mentally or physically. In the case before us it was a mental translation. As to place, the persons were situated the same after Paul had been there preaching the gospel of the kingdom, as before; hence, we find he addresses his letters to Colosse. Those who had given practical attention to his preaching had changed greatly, though not at all as to locality. They had been brought out of *darkness* into the marvellous light of the Deity.—Psalm i. 2, 9. At one time they were alienated through ignorance, (Eph. iv. 18), but now they understood the purposes of God, and were in consequence, no longer in darkness, but light in the Lord. Their translation had been effected by the in-shining of the light of truth, and by its knowledge they had been renewed. Prospectively, or by faith, they had taken up a new position. While they had their understanding darkened they stood on the side of 'the kingdom of men,' but after obedience to the gospel they stood on the side of 'the kingdom of God.' They had changed sides in religion—if they were previously religious—and politics. This view of the case is very plain and easy to be understood, and I trust no further obstacle remains on that point.

We observe in regard to 'the hope,' that Paul says it 'is laid up in heaven.' The hope stands for the thing hoped for. Now, this must be some particular thing. We are not at liberty to say, it does not concern us to know what is the nature of it, and that God will do right, and so forth. It is a certain definite hope, and therefore leads to a definite reward; and we need not hesitate at saying, that we cannot possess the hope and at the same time be in ignorance of the thing hoped for. This position is completely justified by a word of Paul to the Ephesians, where he says, 'ye are called in *one hope* of your calling'—(iv. 4.) Let us endeavour to realize the strictness of God's arrangements. I would remind you here of what is said about *the broad way*, and *the strait gate*; that the latter only leads to life, and by means of its narrowness, its exclusiveness, few there be that find it. This is an age of vast liberty, an age of foolish experiments in religion; men are vainly calling things at war with one another by the name of unity. Names,

however, do not alter things. Let us remember what Paul says in a certain place, 'be not deceived, God is not mocked.' The hope is the hope, and nothing which we may choose to suggest, can possibly change it in the slightest degree.

As it is said to be 'laid up,' it would be reasonable to infer that the design is to bring it down at some time. The phrase implies that it is in reserve for an occasion. But where is it to be brought down from? Of course only from where it is laid up, and that is 'in heaven.' Now we shall find in another place that Paul speaks of this as his reward, as his 'crown,' for which he laboured so ardently, patiently, and cheerfully; for which in a word, he counted all things as dross in comparison of it. It was so highly esteemed by him that on account of it, he said he would even rejoice in tribulation. He told Timothy that 'he had fought the good fight, he had finished his course; he had kept the faith,' and, 'henceforth,' said he, 'there is laid up for me a *crown of righteousness*, which the Lord and righteous judge shall give me at *that day*; and not to me only, but unto all them that love his *appearing*.'—(Tim. ii. 4, 7, 8.) The day of Christ's appearing is the day upon which Paul himself looked for his reward, for his crown, for the realization of the one hope of his calling. Until then it was to be laid up, but then it was to be brought down and made a present of to him by Jesus Christ himself, as the judge and rewarder of all men. It is worth while to remark that what applies to Paul in this affair, applies to everybody else of Paul's faith for it; that is, the reward is to be dispensed 'to *all* who love the appearing.' This is a point of very great moment. When established, it shuts out the smallest chance of our finding 'support for a theory of immediate reward and punishment.

Peter teaches the same doctrine in these words. 'Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.—(1 Peter i. 13.) The hope of the Christian, I mean of those who understood and obeyed the gospel preached by Paul—though 'laid up in heaven, is not by any means to be bestowed in heaven, but as Peter plainly tells us, is to be brought down, I say *down*, for seeing that Jesus hath expressly told his disciples that where he was going they could not follow; and again that no man had ascended into heaven. If brought at all it must be brought down, so that so



far from the Christian's reward being received in heaven, the very opposite is the truth, viz., that the earth is to be the place where it will be bestowed. You will see that this amounts to a very grave accusation against all religious bodies. But I would ask who is responsible for it? Certainly not we, but the Apostles. What they have left us in the shape of letters, amounts to wholesale condemnation of the religious sections of society at this moment. If any think otherwise, let them try to read these writings in harmony with current ideas upon the subjects they handle. For example, try to read Peter's words in this fashion. 'Wherefore, gird up the loins of your mind, be sober, and hope to the day of your death, for the grave that you shall go up into heaven by a rapid flight to receive.' To believe such a doctrine with the Bible in one's home, is nothing less than a derision of the truth. If Peter were to hear a professed Christian attaching such a strange sense as this to his writing, what do you think he would say to him? For my part, I think he would say that his exhortations to 'be sober' had been quite overlooked. A drunken man is a laughing-stock to passers by, but when everybody is drunk he is not conspicuous. I venture to say that no sober way of reading and thinking of Paul's words could bring a man to the conclusion I have held up to ridicule. It will not do, however, to run away instantly after making a charge of wholesale insobriety. But, unhappily, the charge is too easy of establishment. Things did not get to this pass all at once. It has taken centuries to bring it about. In the apostolic days men began 'to turn away their ears from the truth, and to be turned unto fables.' And Paul predicted that in 'the latter times some would

depart from the faith.' Instead of an improvement which is said to have been made, and is to progress to the perfection necessary to the inauguration of the millennium: instead of this, we find the truth, as to the state of society, to lie all the other way. 'Evil men,' said Paul, 'and seducers shall wax worse and worse, deceiving and being deceived.'—(2 Tim. iii. 13.) And this seems to be quite a reasonable expectation. in view of the fact that Jesus and the apostles could not set the world right by preaching, even supported as it was by miracles. I ask, what was to be looked for after their departure? Why nothing but just what came; 'men arose speaking perverse things, to draw away disciples after them.' 'GRIEVOUS WOLVES entered into the flock,' and, as is quite natural to such ferocious beasts, they did 'not spare it.'—Acts xx. 30, 20. This great change has been worked secretly, or mysteriously, by certain characters who 'crept in unawares.' It is therefore styled the mystery of iniquity, and the whole work is characterised as a '*strong delusion*.' and '*a lie*.'—2 Thes. ii. 7, 11. It is a great, mysterious confession. All the civilized world has been befuddled by it. Its symbolic name is 'BABYLON THE GREAT,' and its details are called by the Deity 'THE ABOMINATIONS OF THE EARTH.'—Rev. xvii. 5. Its character is further portrayed by a drunken prostitute on the back of a blood-red animal, carrying in her hand a cup filled with filthy poison.—3, 5. The great men of the earth fell willing victims to her lust, and as they governed, or rather mis-governed the people, all became drunk together. You will see all this, and more, taught in the 60th of Isaiah, and 17th and 18th of Revelations."

(To be continued)

## "DOES THE BIBLE TEACH THE IMMORTALITY OF THE SOUL?"

DISCUSSION IN LONDON BETWEEN BROTHER ANDREW AND  
ONE OF THE "REV." WINE DEALERS OF THE APOSTACY.

### SECOND NIGHT.

THE discussion was re-opened by *Mr. Andrew*, who continued his explanation of the parable of the rich man and Lazarus, in which he was stopped short on the first night for want of time. He said he had shown that it was a parable, and it must not therefore be accepted as a literal narrative; but that if it were a literal narrative, we must accept it as such *throughout*—in all its parts; and in that

case there must have been a literal beggar, who literally died, and was literally carried by literal angels to Abraham's literal bosom; and had Abraham a bosom large enough to contain a dead beggar? He had, he said, also laid down the Scriptural axiom, that any difficult passage, must only be interpreted in harmony with the clear and distinct teaching of the Bible in other parts. The popular

interpretation of this parable must therefore be rejected, because it opposed clear enunciations in other parts of Scripture.

First, on the state of the dead.

Secondly, concerning the resurrection, for the Bible taught that resurrection was necessary to a future life.

He then proceeded to show, thirdly, that the popular view of this parable clashed with the Bible doctrine concerning the judgment. Mr. C. had said that both good and wicked go to God at death to be judged. He (Mr. A.) wanted evidence of this, for he knew of no passage which taught that the judgment took place immediately after death; but on the contrary, it was to take place at the second advent of Jesus: an event yet future, as was proved by 2 Tim. iv. 1; 1 Peter v. 4; Matt. xxv. 31 to 46, and other passages.

The fourth point was concerning the promise to Abraham, that he should inherit the land of Canaan, which Paul and Stephen declared had not been fulfilled. It might be said that as "Abraham was gathered to his fathers," he went to a place of reward at once. This, however, could not be the case, as Abraham's father was an idolater and could not therefore have gone to such a place. The phrase simply meant that Abraham was buried with his fathers. The question then was, upon what was the parable based? A parable was something supposed or invented to teach some moral truth. This parable was based on the Pharisaic belief concerning a future state, an account of which was contained in Josephus' works, from which he (Mr. A.) quoted to show the analogy between the parable and the Pharisaic belief. The parable was simply used by Jesus to reprove the Pharisees, by means of their father Abraham, of whom they boasted; and was based on their own belief, for the purpose of reflecting themselves, because they had nullified the word of God. The point of the parable was "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This parable was therefore to show that even if such a miracle were to be performed as one rising from the dead, it would not convince them unless they believed Moses and the prophets; and this was afterwards confirmed by the fact that when Jesus did rise from the dead, it did not convince them that he was the Messiah. According to the popular view, instead of the phrase "though one rose from the dead," it should be "though a spirit were sent from the unseen world." In addition to the foregoing, the parable also contrasted the position of the rich and the poor Jews as they were during their lifetime, and as they would be after the resurrection, when the rich Jews, who in their lifetime were first, would then be last, and the poor Jews would be exalted when Christ comes to his kingdom; and as this kingdom was future, the scene depicted in this parable was future also. This

parable taught in parabolic language what was, in Luke xiii. 24-30, presented in literal language. It was consequently a fictitious conversation between supposititious dead men. Mr. C. had referred to spirits and souls being mentioned in this parable; but there was nothing of the kind from beginning to end. It rather led to the conclusion that the bodies of the persons were there, as it spoke of literal fingers and tongues. Mr. C. might say that this parable taught that men existed after death. He (Mr. A.) denied that, on the evidence he had adduced; but, granting, for the sake of argument, that it taught this, did that prove that men were immortal—that they would live so throughout all eternity? Undoubtedly not. Mr. C. might say this was presumptive evidence that they would. But was *presumptive* evidence to be taken on such an important matter as the nature of man—a question affecting the eternal destiny of millions of human beings? We must have something more clear and emphatic than presumptive evidence on such a point. Mr. C. might say it was taken for granted. But it was preposterous, when God had revealed to man things of far less importance, to suggest that he should leave to be taken for granted such an important truth as his very nature! If, then, the Bible be a revelation from God, it must contain clear statements on this point.

He (Mr. A.) then went on to summarise the evidence on which he relied to support his view. First—there was no passage, from Genesis to Revelations, in which the words "soul," or "spirit," were conjoined with the word "immortal." And, further than that, there were truths enunciated which showed the idea to be utterly impossible. Secondly, The creation of man. We were told that man was made of dust, and on the breath of life being breathed into him he became "a living soul," a phrase applied also to animals. Thirdly, The evanescence of human nature. Man was compared to grass and flowers. Mr. C. might say this was true only as regarded the *body*. But Peter said, "*all the glory of man is as the flower of grass,*" and this comparison was not a reference to an inferior part of man, but to the whole man. Fourthly, Man was said to be nothing else than vanity. God's estimate of man, *as such*—as flesh and blood beings—was "less than nothing and vanity." Man might rise above this condition; but it was only by the character he might develop. Fifthly, the state of the dead, who have no consciousness nor life in the death state. Sixthly, the curse inflicted on Adam, which was *death*—a returning to the dust. He was expelled from the Garden of Eden to prevent him doing that by which he might have lived for ever. Seventhly, the absolute necessity of a resurrection in order that men might attain to a future life. From this it followed that if there was any portion of mankind which

was not to be raised from the dead, that portion could not exist in a future life. There was such a class; viz., the heathen, as was proved by various passages in the prophets. The last point was that there is an immortality revealed in the Bible, to be obtained only on certain conditions. This was proved by the fact that Paul spoke of it as something *to be sought for* (Rom. ii. 7). Paul also referred to it as something to be put on after the resurrection (1 Cor. xv. 53). It was this immortality which Christ came to show men how to obtain.

Mr. Campbell commenced by characterising a quotation which Mr. A. had made on the previous evening, from Dr. John Kitto, as a "garbled" and "unfair" extract, and as "the procedure of a dishonest man." This he did amidst considerable interruption, hisses, and cries of "shame!" Upon which the chairman stated that he could not allow such charges to be made. Mr. C. then read an extract from Dr. Kitto's *Encyclopædia*, and stated that it was from the same article as the extract Mr. A. had made. As Mr. A. had gone to commentators, he (Mr. C.) would produce what Dr. Adam Clarke had said with reference to Job's expression—"My soul is weary of my life," viz., that "nepheesh," the Hebrew word for "soul," did not signify the animal life, but the soul or immortal mind, as distinguished from *pas*, the Hebrew word which signified animal life, which was a strong proof that Job believed in the distinction between these two principles.—Mr. C. next quoted from the *Notes on Genesis* of George Bush, of Yale College, America, to the effect that "the phrase, living soul, is in the foregoing narrative repeatedly applied to the inferior orders of animals, which are not possessed of a soul in the same sense in which that term is applied to man." He then quoted extracts from the Commentaries of Thomas Scott and Dr. Gill, giving their *opinions* as to the nature of man. He then went on to the parable of the rich man and Lazarus, which, he said, employed, as did all other parables, a certain mode of conveying important truths and instructious by means of similitudes. This parable was not founded on the belief of the Pharisees. They were determined and hostile enemies of Christ, and to say that Christ ever inclined or submitted to do anything upon the basis of their belief was a libel upon Christianity itself. The parable was founded in fact, and taught the doctrine that he that is wicked and unjust in this world, will be found so and pronounced so by God. The spirit, leaving the body in the grave, went to God to receive—not the final sentence of judgment, that was in reservation to the last day—but to receive their destiny upon this side or that. What Mr. A. had said about the Land of Canaan had nothing to do with the question, which was, "Has man an immortal spirit, and is that spirit destined to live throughout

the ages of eternity?" He had directed Mr. A. to "the souls under the altar," and Mr. A. had said they were not souls, but mere breath, and that Paul spoke about an altar, and that the blood was the life of the body. They knew that before: that was not the question. He (Mr. C.) wanted to know what these spirits under the altar were. He would refer Mr. A. to Rev. xx. 4. Those referred to there were souls that at one time were in possession of certain bodies; they were disembodied spirits, and now in possession of that reward of which they have at present the earnest and will by and bye, have the full possession. It was all very good to say that Paul speaks of an altar, and the blood being the life. He did not dispute that; but that had nothing to do with the question. God said to Moses, "I am the God of Abraham, Isaac, and Jacob." They were dead then. Christ said, "God is not a God of the dead, but of the living." Were not their spirits then living? and were they not virtually living when their spirits were living? Abraham, Isaac, and Jacob were then living, as spirits, in heaven with God. As to Lazarus going to the bosom of Abraham, it simply meant that the spirit of Lazarus went, because he was found worthy of it, to that place where Abraham is now, in the presence of God. The lesson to be learnt from the parable was, that we ought to endeavour to get possession of that which Lazarus now has, and to avoid the hell which is before us. Mr. A. had asked him where he got his authority for the statement that matter cannot think. He got it from the best theologists of the day—men of science, of learning, and of profound research—who said that the mass of the brain is a composition of various ingredients: viz., albumen, phosphorus, water, &c.; and these various ingredients, put together by the power and skill of God, formed the link of connection between the inner man—the mind or soul—and the outer world; and the information from the external senses—the five gates of knowledge—was carried along the brain to the soul; and whenever that link was broken, the man ceased to think like a rational being. Take each of these ingredients of which the brain is made up; could water, or phosphorus, or albumen think? Or, if not individually, could they in a mass? No, they could not think, either simply or collectively. He could not tell what matter was, but he could tell its properties: viz., sluggishness, deadness, inactivity; and when the propelling force was taken away, matter ceased to go: it could not even move itself. If so, how dare Mr. A. say that the brain could think? Mr. A. had harped a long time about man's thoughts perishing at death. To be sure they did, as regarded this world; but that had nothing to do with the question at issue. He could not, nor could any other man, explain the nature of the mysterious

union between soul and body; but he knew that the soul had powers, and affections, and passions, and, by means of these, acted on the body. The will acted on his hand; he could not tell how it acted: but there was the action produced by a power and a will that he could not see. Could the brain do that? From the third century to the last month, he had never heard of any sect denying the existence of the human soul. The Gnostics, who lived in the second and third centuries, denied something of that kind; but their idea was short-lived, for the common sense of mankind did not give in to them.

Mr. Andrew said Mr. C. had charged him with unfairness in his quotation from Dr. Kitto, and had read a part of the same article he had quoted from, to show the unfairness with which he (Mr. A.) had quoted. Well, he had listened attentively, but he saw nothing in what Mr. C. had read which contradicted what he had read. He (Mr. A.) had not said that Dr. Kitto did not believe in the immortality of the soul; he had simply given Dr. Kitto's opinion on a certain passage, viz. Gen. ii. 7. There was no contradiction between the two extracts. In the extract Mr. C. had read, Dr. Kitto did not say that this passage did teach the immortality of the soul. All the quotations Mr. C. had given from commentators were not worth a rush, as set against the plain statements of Scripture; but this opinion of Dr. Kitto's, with regard to this passage, was more strongly in his (Mr. A.'s) favour, inasmuch as Dr. Kitto believed in the immortality of the soul. With regard to the parable of the rich man and Lazarus, he would read what Dr. Whately, the late Archbishop of Dublin, said about parables, with special reference to this one, and it was to the effect that "the only truth essential in a parable, is the truth of the moral or doctrine conveyed by it," and that, accordingly, many of Christ's parables were not exactly correspondent with facts that occurred. As to the spirit going to God, he did not confine that to the spirits of the just. It was a general statement applicable to all men; but that spirit was merely the breath of life given to him at his creation. In the scene described by John, in Rev. xx. 4, the "souls" he saw were actually reigning with Christ, an event still future—for they were to reign on the earth, which we should see them doing if the vision were now fulfilled. But it was not, and would not be, till Christ came and established himself as king of the whole earth. This scene was spoken of as the first resurrection; and as this had not taken place, the scene John described was still future. Mr. C. could hardly have adduced a passage more against himself than Luke xx. 37, 38. The point in dispute between Christ and the Sadducees was the resurrection, which the latter denied; and as they believed in the writings of Moses, but rejected the prophets,

Christ quoted a statement from Moses to prove that Moses taught the resurrection. Christ was proving a resurrection, and he did this by quoting what Moses said: viz., that God was the God of Abraham, Isaac, and Jacob. Mr. C. would say that Abraham, Isaac, and Jacob are now living; but this passage afforded no evidence of that. *If it proved they are now living, it did not prove a resurrection*, which was the very point Jesus was aiming to prove: viz., that Abraham, Isaac, and Jacob would, at some future day, be raised from the dead. This statement was made from God's point of view, not from ours. Abraham, Isaac, and Jacob were now in the dust of the earth, but it was only temporarily—for a brief space of time—in God's eyes. They were destined to be raised from the dead and to live for ever, and, consequently, God, to whom the past, present, and future were all alike, could, looking forward to the future, say that he was their God; but he could not say this of idolators, who were never to be raised from the dead. This mode of speaking was referred to by Paul in Rom. iv. 17, where he said, "God, who quickeneth the dead, and calleth those things which be not as though they were."

Mr. Campbell said that Mr. A. had said that if anything went to God, it was the breath. He (Mr. C.) had told Mr. A. that the breath never departed from a dying body. Death was the stoppage of respiration; it ceased; it went nowhere, and the very fact that it ceased to issue from the body was a proof that the body was dead. Mr. A. had said that if Abraham, Isaac and Jacob were now with God they would not be raised at the resurrection. How did Mr. A. know that? Would not the body and soul be re-united in a more glorified state? If there was to be a resurrection at all, something must be raised, and if their souls would not come to meet their bodies, it followed that their bodies without souls must be raised, and be two separate and distinct beings. The word of God taught that the soul separates from the body at death, goes to God, and lives in some place till the morning of the resurrection, and that the body and soul will be united at the resurrection. As a further proof that man has a spiritual essence called the "spirit," or the "soul," he would refer to 1 Peter iii. 19, which spoke of Christ in the time of his incarnation; and he presumed also at the time when he was in the grave; or, at least, when his body was there. It said that he went and "preached to the spirits in prison." Who were these spirits to whom Christ went? He did not go to the fallen angels, for they are reserved in chains to the judgment of the judgment-day. These spirits were the disembodied spirits of men who had lived in the days of Noah, and who had been disobedient to the commands of God; and Christ preached to them the doctrine of repentance. And if they were

spirits, they were immortal, for a spiritual essence is of necessity immortal. There was nothing mortal but matter. He had said that the words "soul" and "spirit" had different meanings according to the subjects with which they were connected. This was the great point to be observed. If they were read in connection with an animal, they meant "breath;" but if with a rational being that God had endowed with an immortal spirit, they meant the immortal spirit that God had infused into man. That was the rule to judge of these words. Job said (xxxii. 8) "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Had animals understanding? Birds built their nests now in the same manner as they did hundreds of years ago; and the same with animals. They had only instinct. But it was not so with man; he possessed higher powers.

*Mr. Andrew* then read the whole of the paragraph containing the quotation from Dr. Kitto, which he had read on the previous evening, in order to show that its force was not in the least degree diminished or affected by what Mr. C. had read from the same author. With reference to the "spirits in prison," Mr. C. had admitted that the word "spirit" had different significations, and yet he frequently used the word as if it always meant that immaterial entity in man which Mr. C. believed in. The word was here, however, used as applicable to men *as a whole*, and of the use of the word in this sense there were frequent instances in the Bible. As to the word "prison," he took it that it meant the grave, because there were instances in the Scriptures of its use in this sense. These spirits were, therefore, now in prison—the prison-house of death. They were not preached to while in the death-state, but when the ark was being prepared, before the flood, and they were exhorted to follow the example of Noah and his family to take refuge in the ark. They were preached to by Noah, by means of the same spirit that was afterwards manifested in Christ. Mr. C. had quoted Ps. xxxi. 5, "Into thy hand I commit my spirit;" and his argument was that these immaterial souls or spirits, for which he contended, departed from the body at death, and went to some place of partial or complete happiness or misery. But Job said that his soul drew near unto the grave, and there were other passages which referred to the soul going into the grave, as well as to souls coming out of the grave, of which latter instances one was spoken with reference to the Messiah:—"Thou wilt not leave my soul in hell,"—or hades, or the grave. The Messiah's soul went into the grave, and was there three days, and afterwards came up again. David said "Thou wilt redeem my soul from the power of the grave;" and if Mr. C. said that David was now in heaven, how did he reconcile that with Peter's

statement that "David hath not ascended into the heavens?" Mr. C. had said that he (Mr. A.) believed that "soul" and "spirit" was mere breath, used in that sense. Well, he admitted that it was used in that sense frequently; but it was used in a variety of senses, such as life, the affections, the heart, &c., and was not limited to the simple meaning of breath. He admitted that man had intellect and faculties superior to those of the brute. Man had reason, conscience, veneration, and other faculties of a high order, which the beasts do not possess; and it was these faculties which made him liable to be an accountable being. He believed that all men who understood how to obtain that immortality revealed in the Bible, were responsible beings, and would be judged by their actions at the second appearing of Jesus. Mr. C. had said there were many more texts he could quote in support of his position. But if the texts he had yet to quote were of the same nature as those he had already quoted, he thought there was no evidence that man has an immortal soul. Mr. C. had quoted "soul" and "spirit," but he had not yet produced a passage in which they were conjoined with the word "immortal," and until he did that, he had not proved his point. It sometimes happened that the one who had the last word in a discussion like this, took the opportunity, in his last speech, to quote a number of difficulties which his opponent had no chance of answering, and if Mr. C. quoted a number of such passages, he (Mr. A.) hoped those present would not be led away by them. He admitted there were passages in the Bible which appeared to favour Mr. C.'s view; but they could all be explained in harmony with the truths which he (Mr. A.) had been endeavouring to substantiate.

*Mr. Campbell* said he did not intend to steal a march on Mr. A., but he would produce one passage—and one only—which had escaped his notice, as an additional proof that a most distinguished servant of Christ, while in the body, believed in the doctrine of immortality. He referred to 2 Cor. v. 8, in which Paul, speaking for himself, said, "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord." If he were absent from the body, *i. e.*, if his soul and his body were separated from each other, he would be with Jesus Christ, wherever his body might be. But if he had only the animal life and the breath, what would be the meaning of saying—"My body will be put into the ground, and my breath will be with Jesus Christ?" What was to be present with Jesus Christ? His immortal spirit.—He had asked his friend to tell him who invented the doctrine of the immortality of the soul, if it were not derived from the Scriptures? but he had not told them who invented it.—[A voice: "Yes, he did!"]—and had he made the attempt, he (Mr.

C.) was prepared to tell him that, before that man existed, the doctrine of immortality was inculcated by those who lived centuries before him. It was said that it was the Platonic doctrine; but it was no such thing: he could tell them who taught it amongst the Egyptians. With respect to the quotations he had made, he submitted that Mr. A. had evaded an answer to them. If the doctrine of mortality were promulgated and preached, it would be putting a premium on wickedness.

If men were not restrained by the word of God and the threats of eternal judgment and punishment, what would they do, if they had the full assurance that they were to be annihilated at the day of judgment?

At the conclusion of the discussion, a vote of thanks was passed to the chairman, who, in responding, expressed his opinion that people were only just awakening to the vast importance of having right views on such subjects as these.

## INTELLIGENCE.

**BIRMINGHAM.**—There have been four immersions during the month, viz., JOHN ROBERTS (63), formerly ship captain, now resident in Birmingham, for thirty-five years a Baptist; and his wife, ELIZA ROBERTS (62), a professor of the Baptist faith for the same number of years, and a woman of strong religious bias all her life. These, the father and mother of the Editor, have yielded to the claims of the truth, after a struggle of nearly twenty years—so far as the latter is concerned. The great obstacle was a former immersion, but this, with other nearly equally formidable difficulties, finally gave way before the battering rams brought to bear of late. To use a simile employed in the epistolary announcement of surrender, “the granite walls were laid with the ground in all directions,” and the king’s forces had but to go forward and take possession. The event was interesting and joyful to all concerned. The immersion took place on Friday, May 7th, in the presence of a goodly company. The third case of obedience was equally interesting, that (viz.) of Miss EMMA E. WOOD (28), of Fazeley, near Tamworth, to whom our readers have already on two former occasions, been introduced, in connection with Fazeley Independent Chapel. The step she has taken is a bold one, in all the circumstances of the case, but a very wise one for herself and those in her neighbourhood, who by her means are feeling their way after the truth. Her immersion took place on Tuesday, May 18th. The fourth case was a re-immersion of a member of the Birmingham ecclesia (residing at Warwick), viz., WILLIAM HEARNE (64), who was immersed fifteen years ago, on a knowledge of the truth which he has since discovered to have been defective in an eminent degree. It notably omitted the restoration of the Jews, and the New Testament doctrine of judgment, a fact unknown to any save himself, till divulged on his application for re-immersion. His re-immersion took place on the same night that Miss Wood was immersed.

During the month, the hall and premises have been thoroughly renovated, on the occasion of Dr. Thomas’s visit. The cost (over £26),

is being raised by weekly special collection. It is poor honour Christadelphians have to show in the present age. Such as they can command, they willingly bestow on one who is (of all lovers of the truth) “esteemed highly for his works’ sake.” His arrival was expected any day after the 10th of May: he did not arrive till the 20th. In the intervening period, the brethren were in a ferment of expectancy, which, in the absence of any definite information, continued to the last moment. The brethren in America generally may take notice that he has received as hearty a welcome as they could wish, and has witnessed in the Birmingham ecclesia more gratifying evidence of the fruit of his labours than he has probably been permitted to witness elsewhere. On Monday, May 24th, a tea meeting of the brethren and friends of the truth, was held, to give him welcome. Nearly 150 sat down to tea on the occasion. After tea, the meeting was addressed by brother Thomas. A delightful evening was spent. Arrangements are in progress for the delivery of a course of public lectures, by brother Thomas, in the Temperance Hall. Care will be taken not to overwork him. It is to be hoped that brethren throughout the country will observe the same precaution. Twelve lectures will be distributed over four weeks: giving three to a week (including Sunday), and allowing of an interval of two days between each lecture. The Dr. is getting up in years, and we must take care of him.

A new service for the breaking of bread, has been provided. This is not the result of, though coincident with, the Dr.’s visit. The ecclesia is now so large, that a disproportionate length of time is taken up in passing the bread and wine in the single plate and cup heretofore in use, and the morning meetings unduly prolonged in consequence. To remedy this is the object contemplated in the new provision. Two cups and two plates will now be employed; but to preserve the symbolic unity of the table, the cups will be supplied by the presiding brother at the moment of dispensation, from a larger plate. The utensils (selling cost £11.) have been provided by private contribution. The new

hymn books came into use on Sunday, May 16.

**Bewdley.**—Mr. Thomas Betts, an official at one of the banks in this place, reports himself "very successful in searching for the truth," and expresses a desire to spend a Sunday in Birmingham, to see how Christadelphian services are conducted. He says there are about half-a-dozen people in Bewdley to whom he lends every book he gets, from which it is to be inferred the truth may yet plant its banner in the place.

**Bishop's Castle.**—The light is dawning here. George Owen, a Methodist local preacher, has been reading the *Lectures*, and has decided to throw overboard the Roman Old Wife's fables, and to pursue the truth to its ultimate issues. Writing on the 14th ult. for sundry works, he says he meets with opposition. Of course, everywhere the truth evokes the hostility of the regnant apostasy. It is a suspicious sign when a man professing the truth is able to pursue an entirely peaceful way.

**Edinburgh.**—Brother W. R. D. Gascoyne, writing April 26th, announces the obedience of **ROBERT GILLAND**, cooper, of Linlithgow, formerly a Campbellite. He was immersed on the 21st, and broke bread with the ecclesia the same day. Brother Gascoyne says he is most intelligent in the word, and adds that his enlightenment was, in the first instance, due to reading the *Lectures* and conversing with brother Smith. On another subject he writes as follows: "A few of us Christadelphians in modern Athens rejoice in the near prospect of again seeing and hearing our well-beloved brother, Dr. Thomas, and trust he may arrive in good health and strength for the arduous duties which he has undertaken at his period of life, and when he does come to this city, he will find a remnant of Christ's brethren, who will endeavour to strengthen his hands, and cheer him onward in proclaiming the truth as it is in Jesus, and we trust his residence among us may be a pleasure to himself and profit to us. At a meeting of the ecclesia held in Cockburn Hall, it was resolved that I should, on their behalf, signify to you their desire for a visit from brother Dr. Thomas, which I have now much pleasure in doing."

At a later date, viz., May 19th, brother Tait communicates the following **NOTICE OF REMOVAL**, which, we understand, refers to a few only of the parties named.—"The Christadelphians meeting in Cockburn Hall, Cockburn Street, Edinburgh, will, on and after Sunday, May 30th, assemble in their former place of meeting, Calton Convening Rooms, Waterloo Place, Edinburgh."

**Fazeley.**—See Birmingham intelligence. The blessing of the God of Israel, Father of our Lord Jesus, rest upon those consecrated to his service, avert evil, remove difficulties, and give the word free course.

**Halifax.**—We hear, indirectly, that the brethren here were, on the 23rd ult., to open

a new room, when brethren were expected from Leeds, Huddersfield, Heckmondwike, and Manchester.

**Leeds.**—Brother A. P. Willis reports division among the heretofore friends of the truth in this place, on the subject of the judgment. Four—including brother Willis—left the others, and have engaged a room for regular meeting. He says "I feel more free now than I have done ever since I received the truth. I am glad we have got the old scaffolding down. We shall be very careful for the future. It is astonishing the opposition we have had to meet with from those we have left. They are like old stiff oaks, hard to bend, and so seasoned with error that the truth cannot penetrate. We are now peaceable. If you ever come again, you will find a different state of things here, and not as before time. We hope to increase our numbers with those who will give a certain sound as to the hope that is within them."

**Leicester.**—Brother Wilby writes in joyful strain, on the 12th ult., to announce the obedience of his brother, **J. BURDETT WILBY**, surgeon, Campbell House, London Road, who has been enquiring into the truth for some time. He was immersed into Christ on Tuesday May 11th, by brother Lester, at his house. Dr. Wilby has, heretofore, occupied a leading position in one of the leading independent congregations in Leicester, and his defection will excite notice, and probably work to the greater power of the truth in Leicester. So may God grant the result may be. Another immersion had been arranged to take place on the same occasion, but, at the last moment, the adversary interposed. There are reasons for believing the adversary's work will be undone, and the timid bird delivered from the snare of the Fowler. There are several others diligently studying the truth. Brother Wilby looks for the early obedience of several.

**London.**—Brother Arthur Andrew, writing May 19th, reports, that on Monday, the 17th ult. a tea meeting was held for social converse with those who have attended the meetings regularly for some time. The meeting was quite successful. Between thirty-five and forty persons were present. Amongst others, brother and sister Hayes, of Jersey, were there, on a visit from the pleasant isle in the English Channel, where their home happens to be, and where they have spent the inhospitable months of the last winter. Dr. Hayes made a good speech on the occasion, and his statement that he had for twenty years believed the truth, and every year saw it more clearly, was calculated to be of some weight with those who might be shy at the "newfangledness" of the "faith delivered (eighteen centuries ago) to the saints," but since obscured, and now revived. The subjects of the Sunday evening lectures, advertised for the month of May, were as follow:—

"The First Apostolic Sermon to Gentiles; or, Piety, Morality, and Benevolence insufficient for Salvation apart from belief and obedience of the Gospel."

"The Devil as a Roaring Lion; where does he roar, and whom does he devour?"

"The Church of Rome in the present day, contrasted with the Church at Rome in Paul's day."

"The Prophet like unto Moses; or, Jesus Christ as a Teacher, a Deliverer, and a Ruler."

"Infant Salvation; a fond delusion based upon parental affection, and subversive of the elementary principles of the Bible plan of redemption."

Brother Boshier, writing April 20th, and referring to the war preparations on the Continent, says "What different views and feelings the truth produces in one in reference to these things. Time was when such news would have thrilled one with horror, but now it seems to be the star of hope, and we seem to wish it may be even so. Not that it is a desirable thing in itself that the dogs of war should be loosed; but we know the storm must come to purify the air, and then the hearty, full, soft showers, and bright shining sun, and the spring and the laughing summer, when we shall gather the fruits of righteousness, and the earth shall be at rest, God's kingdom being come, and His will done on earth as it is in heaven. I have just been over to that beautiful little island called the Isle of Wight. I had fondly hoped that some of the seeds of truth I had sown there would have taken root ere this with some five or six persons, but I am again disappointed. Some have been too busy; others persuaded by kind friends to put it aside, and not be unsettled and disturbed about it: another been so much engaged in preaching, has had no time to determine what is truth. However, while these things make one sad in reference to others, it also makes one rejoice the more that we have not let the golden opportunity slip ourselves, but hold fast the precious treasure of the truth as the pearl of great price. The more I think of it, the more I rejoice for myself and the dear brethren of like precious faith."

NOTTINGHAM.—Brother E. Turney, communicating placards, announcing the following subjects of (Sunday evening) lecture, viz:

"THE ENTIRE MORTALITY OF THE SOUL proved from the Scriptures, and corroborated by the opinions of eminent scholars;"

"THE KINGDOM OF GOD about to be established upon the earth, or no kingdom beyond the skies for immortal souls, as taught by the clergy of all shades;"

"THE RESURRECTION OF THE DEAD and the conquest of the world by Jesus Christ and his brethren,"—

Says "My late illness has stirred the brethren up to work, and I am very thankful

for it. The hall is well filled, and several persons of more than average intelligence are taking an interest in our great and noble cause. The lectures are not without fruit. To-night, I am to assist three persons in putting on the glorious and fearful name, and others have yesterday made application. I think we now number 55." Brother Phelps, writing May 18th, gives particulars of the immersions referred to by brother Turney. The obedient believers are Mrs. ANN CLARK, widow, never before connected with any religious body; Mrs. ANN TORR and her daughter, PRISCILLA TORR, formerly attendants on the Church of England. All these have come to a knowledge of the truth through attending the meetings and reading the works supplied. On Monday, the 17th ult., the brethren held a social gathering, when upwards of sixty, (including visitors from Stourbridge, Grantham, &c.) partook of tea. Afterwards several interesting addresses were given, and a profitable evening spent.

SWANSEA.—In the intelligence appearing last month under this heading (line 24), the word "rush" ought to have been "next."

#### AUSTRALIA.

SYDNEY.—Brother Rooke, of this place, writing February 25th, announces three immersions in that distant part of the world, viz., JOHN SHORE HAWKINS (49), farmer; his wife, SABINA HAWKINS (52), and son, FREDERICK HAWKINS (20). These were immersed on the 10th January, 1869. Brother Rooke observes that the truth, though not absolutely at a standstill, does not make much headway in New South Wales. It is a difficult thing, he says, in the Australian bush, to break away from orthodoxy, with no other teacher but the Bible, on account of the thick veil brooding over it, and the active exertions of Methodists, Presbyterians, Episcopalians, and Catholics to keep that veil on it. He rejoices that those above-named have, by the aid of the *Lectures*, overcome all difficulties, and taken refuge in the saving name of Christ.

#### CANADA.

TORONTO.—Brother Coombe writes April 8th: "Our highly-esteemed and much-beloved brother, Dr. Thomas, accompanied by our worthy brother, James Donaldson, of Detroit, were here with us on last Sunday week. The Dr. spoke to the brethren in the morning, and in the afternoon and evening, to large audiences in the Lecture Room of our Mechanics' Institute. Brethren were present from Buffalo, New York, Hamilton, Walkerton, Listowel, Waterloo, Coburg, Brooklyn, and Guelph. The English and Scottish brethren have a true feast of rich things in prospect."



## NEW ZEALAND.

ABBOTSFORD.—Brother Brown, writing Feb. 15th, says "The brethren have engaged the Foresters' Hall, a new building in the place, in which to hold their meetings; and brother Campbell is to lecture every Sunday, so that the residents will have an opportunity of hearing the word expounded. A Christadelphian advertising card, exposed to view on the roadside at Abbotsford, (brother Brown says) is annoying the folks very much.

MATOURA, INVERCARGILL and RIVER-  
TON.—Brother W. W. Holmes, of Cavesham, writing Feb. 15th, reports that there are a good many enquiries in the district of Matoura, and two who will likely soon be able to witness the good confession. Also in Invercargill, in the next province, 259 miles southwest by sea, a lively interest has been awakened in the truth. One person, an hotel keeper, Mr. Mackay, in earnest to secure his title for the kingdom, is about to sell his public-house and follow Christ; for he says he cannot serve God and Mammon. He says he never read anything like Dr. Thomas's works for explaining the Bible. There are several others at a town called Riverton, toward the interior of the same province, who are anxiously reading, and desirous (some of them) of obeying the truth. Brother Holmes (whose time is now pretty mainly devoted to the truth) was purposing a visit at the date of writing. Brother Holmes has come to see the fallacy of excluding strangers from meetings held for the breaking of bread, and says that several others are coming to see the unscripturalness of the position they have hitherto occupied in this matter.

## UNITED STATES.

DETROIT.—Brother Donaldson announces the following immersions and additions to the ecclesia: MRS. HUDSON, wife of brother H. Hudson; Mr. BENTLEY, and WM. FISH (22), late of Manchester, England. Neither of these was ever connected with any of the sects of the apostacy. Brother Fish, one of the foregoing, writes as follows of his own case: "After a diligent study of the Scriptures, and comparing and examining them by the light of Christadelphian works, I began to see a way through the mists of orthodoxy, where all was clear. I first studied the great start-point; Is man inherently immortal? which after long study I decided in the negative. Next, the nature of Christ, immersion, and so on. I arrived in Michigan about the end of April, 1868. Brother

Donaldson received me very kindly, and assisted me in arriving at a correct knowledge of the one faith. There was a party here of so-called Christadelphians, who had been expelled from the body, on account of holding Unitarian views on the nature of Christ—people who believed he was a mere man—a good man, but no more than a man.

Who quietly ignored the 1st chapter of John, where it is stated that 'the Word that was with God and was God, became flesh and dwelt amongst us.' We have the clue to what this word was, which became flesh, if we turn to the 40th chap. of Isaiah, 3rd verse, 'The voice of him that crieth in the wilderness, prepare ye the way of the Lord, (JEHOVAH) make straight in the desert a highway for our God.' For same verse, 1st chap. John, 23rd verse, where John declares, 'I am the voice,' &c. Isaiah xlv. 21, 22; xlii. 8; xliii. 11; xlix. 26; xlvii. 4; Hosea xiii. 4; Zech. xiv. 9. Take these passages in conjunction with 1st Timothy, iii. 16; 'And without controversy, great is the mystery of godliness—God (Greek, *Theos*) was manifest in the flesh, justified in the spirit,' &c.; and we can see that it was the Jehovah, or *Theos*, who was made flesh and dwelt amongst us. See also Heb. xi. 3; Heb. i. 10.

There having been a schism on this doctrine, it led me to study it deeper than otherwise I probably should have done. I may say that the body here, though not so numerous as they were, are now in harmony and peace on the great question. Having fully made up my mind as to the truth of the doctrines held by Christadelphians, I was immersed April 12th, 1869, and joined in fellowship with them; and may the Lord help me to lead a holy life." WM. FISH.

OSH KOSH.—Sister Bucklin, writing May 4th, says "My heart is with you and others of like precious faith. I long to be a co-worker in gathering jewels for the master. We have succeeded in stirring up a hornet's nest here, but whether any good result will come, remains to be seen."

QUINCEY.—Brother A. L. Sweet, writing April 25th, says "I am glad to see the truth prospering in your country, and hope the visit of brother Thomas will serve to cheer and strengthen the little flock there. Very few here care to know more than they do know, which is literally nothing. We are soon to have an addition here by immersion of a man and his wife, which, counting brother C. M. Reid, lately from the south, will make five of us here, waiting for the appearing of Israel's King."

THE CHRISTADELPHIAN;

For Five Years Published as

THE AMBASSADOR

Of the Coming Age.

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*“He (Jesus) that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)*

*“For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)*

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Vol. VI.

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OUR CHANGE OF NAME.

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WE desire to say a few words on this subject by way of explanation and vindication of the change proposed. In the first place, we do not intend thrusting the change on our readers all at once. We will bring it about gradually, that they may, by degrees, get accustomed to the new and better name we purpose adopting out of regard to the exigencies of the times. We make a beginning this month, as will be seen by reference to the cover. We shall publish a few numbers in this form, after which we shall give the new name greater prominence, and after a while, let the old name shrink to small letter, and finally, disappear.

But why have any change at all? Well, there are several reasons, all of which are good, and which together, make out a conclusive case. First, there is the fact admitted in the very article, in which, for the first time (July, 1864) the present name was introduced to our readers, viz., that the name, *Ambassador of the Coming Age*, “involves a slight violation of propriety, in view of the fact that an ambassador is an accredited representative sent from one court to another.” An age, as such, cannot be represented by an ambassador, still less an age that has not yet come. It is, therefore, an offence to the taste to use a name which virtually alleges that it can. We have all along been conscious of this, but have submitted to the continuance of the name on the ground that there was a difficulty in selecting any other unused title that would exactly express our character.

The next reason, we have hinted at in the phrase “the exigencies of the times.” These are marked and unmistakable in relation to the truth. For forty years past, the Gospel has been slowly struggling from the darkness of Papal and Protestant creeds. The process began with

Dr. Thomas's introduction to the Campbellite movement in America, in 1832. This introduction brought influences to bear upon him that stimulated his mind in the direction of Bible study, and ultimately forced him into the discovery and advocacy of principles which placed him in antagonism to Campbellism and all the world. In connection with the truly revival movement thus inaugurated, and afterwards shaped and matured by the action of circumstances, several periodicals have been published, the names of which have marked the successive phases of the process of development begun. First came the *Apostolic Advocate*, which represented the desire to go back to apostolic principles of faith and practice, without the knowledge of what those were; next, the *Investigator*, when study had revealed the fact that there were principles of truth which had not been detected by the promoters of the "Reformation," with which Providence had associated the Dr. in the first instance. The discovery (following investigation) that the gospel of apostolic preaching related to an age not yet arrived, gave birth to *The Herald of the Future Age*; and, advancing knowledge, perceiving more and more clearly the constitution of the future age, embodied itself in the more specific title, *The Herald of the Kingdom and Age to Come*. For eleven years, the kingdom was "heralded" by the periodical thus named; but, by and bye, the *Herald* disappeared in the vortex of the American Civil War, and, in a year or two afterwards, this periodical appeared, bearing a title which, in some sense, approximated still more closely to the development to which events were tending. The kingdom forerun by a herald was now represented by an ambassador. This phase has continued five years, and now we enter upon another and a final phase. We reach a time when the agencies heretofore at work are focalising in the results to which they have been drifting for years past.

The truth developed in a complete form is rapidly creating a people for the name of the Lord at his return. These people, constituted by the truth Brethren of Christ, have been compelled, by the force of circumstances, to distinguish themselves from the masses of Christendom by a name signifying their privileged relation to Christ, and at the same time separating them from the millions who profess the name of Christ, while denying the truth concerning him. This name, as our readers are aware, is "CHRISTADELPHIANS." We stay not to defend the name; this has been done before, with the effect of establishing it everywhere, as the synonym of uncompromising faithfulness to the truth in all its relations. Those who object to it, ground their opposition on the repudiation of a glorious truth, viz., that all who are obedient to the truth are called to be the sons of God, and the brethren of our Lord Jesus. They must, therefore, be left to reflect on the position to which their objection to this truth commits them. Philological quibble must go to the wall. The chariot wheels of the truth cannot longer stay for unwilling passengers. The Christadelphian movement must be unfettered of all obstructions, and pursue its mission of developing an earnest and pure people, with hearts aglow with the glorious things spoken of

Zion, and arms strong and confident in the warfare with the deadly darkness that enshrouds all society.

The Christadelphians represent a more definite movement than has ever existed before in the modern history of the truth. They stand upon a clearly-defined basis, with distinct objects before them, and with a machinery in their hands which is daily increasing in power, to accomplish these objects. Their devotion to the achievement of them is also on the increase. They are a people given to the study of the word, aiming at conformity to its teachings in all things, and fired with a zeal to advance the glorious principles by which they have been constituted a people in the earth. They have become aggressive upon outer darkness, and throughout the kingdom are becoming more and more active and successful in the work of enlightening the good and honest-hearted people, who are groping in the dark and perplexing labyrinths of orthodox theology. This is the people whom this magazine represents, and whose exertions it strives to abet by every effectual means that comes within reach, and to whose development, encouragement, purification, and preparation, we desire to give ourselves unreservedly, during the further period of conflict that may await us in the future, as we have done in the past, amid much labour and "great heaviness and continual sorrow of heart," superinduced by the gloominess of the situation from every present point of view.

Now, the *Advocate*, the *Investigator*, the *Herald of the Future Age*, the *Herald of the Kingdom*, and the *Ambassador*, having all answered their several purposes in the development of the state of things in which they find their end, it is time that the state of things itself should be represented in the literary symbolism of the title page. That state of things is the creation of an incipient brotherhood of Christ, for the time of the end. How can this state of things be better represented by the periodical having relation to it, than by adopting the new name—*The Christadelphian*? This will exhibit the substance in a word, and constitute the terminal point of the series of agitations, which, in the course of forty years, beginning with Campbellism, has reached the goal of the truth, and the work of Christ. The name will identify our periodical more obviously with the cause of the truth than our present name, which might be owned by Millenarianism, or other abortive developments. It will represent the upshot of the several agencies which for years have been tending in the direction of the development of the Brethren of Christ. It will separate us by a very broad line of demarcation from those cruder movements which, with an outer semblance of truth, are but the old dogmas and systems dressed up in a Biblical nomenclature, and presented to the world with an improved ecclesiastical machinery.

But some will say, is it not a mistake to call a magazine a brother of Christ? Such look at the surface only. A periodical is not the paper out of which its monthly issue is fabricated, nor the black marks made by the types of the printer; these merely give the artistic basis. Its proper essence is to be recognised in the body or idea of which it is the material

expression; and from this it ought to derive its name. This principle is observed in all the world of literature; hence, we have the *Engineer*, the *Builder*, the *Grocer*, the *Baptist*, the *Westeyan*, *Public Opinion*, and other names with which our readers are familiar.

Now, on this principle, the new name is highly appropriate, and eminently defensible. This monthly issue, heretofore called the *Ambassador*, represents the Brethren of Christ in their belligerency in relation to outer darkness, and their fellowship one with another, on the basis of the truth received and upheld. Now, the Brethren of Christ are ONE; their plurality is incidental to the purpose to which they stand related. Their individualities merge in a common salvation and a common mission. A single Christadelphian illustrates in himself the status and relations of all the rest. Hence, for representative purposes, they may all be symbolised by one, as will be done by the name incipiently displayed this month on the cover of the *Ambassador*. The adoption of the name will also shut the door against those who might take the field with it for unworthy purposes.

The reasons for the change (a change, we may state, which has been suggested by Dr. Thomas) are all good. The reasons against it are only such as come from custom and use, and may, therefore, be fairly considered as the objections of prejudice. Letting reason prevail, these will soon disappear, since the lapse of time will bring use and custom on the side of reason. Objections on the score of the inapplicability of the term, "Brother of Christ" to those obeying the truth, we give the go-by entirely. Such an objection is not to be entertained. The use of it destroys the value of the objector's friendship, for it argues the objector's denial of the truth in a vital aspect, and friendship away from the truth is not worthy of cultivation. Friendship in Christ is everlasting; the mere neighbourliness of a good phrenology is a phantom of the night.

The hearty friends of Christ (and he has no other true friends) will joyfully co-operate in the work of separating a peculiar and a zealous people to him in these latter days. Such a work is a necessary prelude to the advent, though to what extent it must go, we know not. The apostolic testimony gives us to understand that Jesus finds a people alive at his coming. Hence, their development is a necessity of the end. We know that such a people is not to be found outside the belief and obedience of the ancient Gospel ("the things concerning the kingdom of God and the name of Jesus Christ,") and we know that that ancient Gospel is not preached by any beside the Christadelphians. Hence, the work of development must take place in connection with them and through their instrumentality. Upon us, therefore, lies a great responsibility, which we ought to strain every nerve to sustain effectively, without sloth or supineness.

It is meet that Christ should have a people contemporary with the developments of the end. It were an unhappy situation that on his return, he should have no friends among the living, but must look to the grave for them, and those unacquainted with the generation upon

which he will have to operate. A loving, zealous people, familiar with the historical situation, and with the institutions and customs of the age, may not be without their especial function in the day when Christ makes use of his household, in the subjugation and instruction of the nations of the earth.

At his coming in the flesh, John the Baptist, by preaching, gathered from Israel a select people, to whom, in due course, Christ was manifested by the descent of the Holy Spirit, and by means of whom, in their ultimate operations, he proclaimed the way of life to the world, vanquished Paganism, and enthroned his name traditionally in the high places of the earth. His coming in the spirit draws near; a people is in preparation, increasing in numbers, faith, zeal, and service, to whom, when their development has reached a certain point, he will be revealed, with the thousands whom he shall bring from the dead by his power, and by means of whose recruited forces, he will enter into conflict with the world, drive Gentile power from every throne, and establish his kingdom under the whole heaven. Christadelphian operations will then be transferred from the arena of debate to that of military coercion. The power of Christ and his brethren will be established triumphantly in every kingdom, country, and city in the globe. How long we may have to wait before things assume this phase it is impossible to tell. We have reached the time when it may be an event of any day. The prophetic periods are expired or on the point of expiry; and the next series of events includes the manifestation of the sons of God; but at what exact part of the series this great event will occur, is not revealed. Former dispensations show that it need not be instantaneously concurrent with the falling in of the times of the Gentiles,\* since the expiry of a period is not marked by the predestined sequel at once in a mature form, but by a new phase of events leading in the predicted direction. All we need look for in this respect is transpiring before our eyes. The events prophetically characteristic of their termination are the facts of contemporary history. Papal ascendancy is at an end in the world of politics, secular and ecclesiastical. It came to an end in 1866, with the blow which levelled Austrian domination in Germany. The Prussian sword cut the Concordat, and, in the discomfiture of Austria, smote to the ground the prop which, for over a thousand years, has maintained the temporal supremacy of the court of Rome. This is an eloquent sign of the times, which derives additional significance from the concurrent downfall of church establishments in Italy, Spain, and England, and the uprise and prosperity of the truth. When to this we add the

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\* Israel left Egypt thirty years after the expiry of the period specified in the word to Abraham, 400 years: the restoration of Israel from Babylon was not accomplished for seventy years after the period (70) fixed as the duration of their captivity; but in both cases, *events tending to the development of the foretold results signalled the exact ending of the period.* In the former case, Moses, who was fifty years of age at the end of the 400, had appeared on the scene, and "supposed his brethren would have understood how that God, by His hand, would deliver them."—(Acts vii. 25). In the latter, Nebuchadnezzar's dynasty was overthrown by Darius, who belonged to a people favourable to Israel.

development of a military situation in Europe, through the frog-power policy of France, which makes the statesmen of Europe tremble; the elements of national confusion presented in the tottering of the Napoleonic throne; the agitation of constitutional changes in England; the dangerous state of feeling between England and America on the *Alabama* dispute; the decay of Turkey, and the steady expansion of the great Russian Colossus in the background of Eastern politics, we have to contemplate a situation which, while full of peril for the world, is bright with promise and instinct with powerful motive for those who, being the Brethren of Christ, are

### LOOKING FOR HIS APPEARING.

EDITOR.

June 10th, 1869.

### NO RETREATING:

#### AN INCIDENT IN THE DEVELOPMENT OF THE TRUTH MORE THAN TWENTY YEARS AGO.

IN 1841, Mr. Walter Scott announced to his readers, in the *Evangelist*, that Dr. John Thomas had "retreated from the Reformation, and commenced a new party on (as he says) the true gospel." The Dr was then living in St. Charles, Kane Co., Illinois, and publishing a monthly periodical which he styled the *Investigator*. In this, having called the attention of its readers to Mr. Scott's remarks, he says

"What am I to understand by this? There is an ambiguity about the sentence which the peculiarity of the times has created. I should like brother Scott to explain himself more fully, that I may comprehend the position I hold in relation to him and those who fraternize with him. In the meantime, I would observe that retreat is no part of the system I embraced when I obeyed the gospel: onward, and not backward, is the principle I advocate; and if I am not found to harmonize with all the leading illuminati of reform, it is not because I have moved to the rear, but because they are sectarianizing with a rapidity truly fearful."

To this Mr. Scott replied in the *Carthage Evangelist*, as follows:—

"The pen, matter, and versatility of the gifted Editor of the *Investigator* are so well known to the brethren that they require no commendation from us. We hinted, or rather stated in one of our preceding numbers, that Dr. Thomas had 'retreated from the Reformation, and had commenced a new party on the true gospel.' This we did exclusively on the score of some language held by brother Thomas himself on this topic in a preceding number of his own paper. But if we are wrong, or if the word 'retreated' is not expressive of the change indicated by the language referred to, we recal it on the spot; for we have no desire whatever to see, in the rear of reformers, the editor of the *Investigator*. In fact, we look upon Dr. Thomas as an excellent man, and a faithful brother in Christ Jesus, bold, indeed, independent, and jealous of his rights and services in the kingdom, and although to his enemies 'quodammodo severus,' yet to his friends and brethren kind, courteous, and easily conciliated. We cannot, and ought not, to hope for peace where there is not purity; for the wisdom that comes from above is 'first pure, then peaceable,' but while we surrender the doctrine of 'eternal election,' let us not take up in its room and stead the doctrine of 'eternal resentment.'"

About six years afterwards, the Dr. had come to discover that the so-called "Ancient Gospel," preached by Messrs. Walter Scott and Alexander Campbell, in America, and retailed in Birmingham by "evangelist" King, was not the gospel preached by Pau', and, therefore, incapable of saving any one. He was, therefore, re-immersed that he might obey the gospel of the kingdom, which he had come to understand and believe by the conjoint study of the prophets and apostles. In 1847, this action caused him to become the subject of animadversion by Mr. Scott, who had immersed him in 1832; and who, having fallen in love with Protestantism, was editing, at the former date, a weekly paper he styled the *Protestant Unionist*, which was issued from Pittsburg, Pennsylvania. Its utopian speculation was to unite all Protestant sects upon the basis of Scotto-Campbellism. It required them to abandon all their creeds and confessions; and as they all said they believed in Jesus Christ, to be immersed, and become one great Campbellite community, protesting against "the Mother of All Churches" except the Christadelphian, which comes not from Rome, but from Jerusalem. The Dr. was then in Richmond, Virginia, editing the *Herald of the Future Age*. He wrote to Mr. Scott respecting his animadversions, which, in reply and rejoinder, elicited the following

#### ORIGINAL CORRESPONDENCE.

PITTSBURG, PA., May 14th, 1847.

DEAR BROTHER THOMAS,—Yours of the 5th inst. came to hand this morning. I am sorry for its contents; for I see, or I think I see, in it far less of retaliation for "shafts discharged" at you through the columns of the *Protestant Unionist*, than of the overflowing of the vast volcano of zeal, imprisoned and pent up in your breast against all who presume to touch your favourite positions.

In my No. of the 28th of April, you say there is a very "gratuitous fire" at you. By whom? By myself? Any one reading in that No. the matter you refer to, would answer in the affirmative, and say, that if any discharged a fire at you, it was the Editor. Mr. Farquharson had nothing to do with the matter. If his piece reviewed a special point in my columns, it received it from me. But what do I? Forsooth, I state the facts, or at least two somethings, in your own words, or the words of a man that has, as Sir Walter Scott would say, learned "your fence," namely, that in the speculation about the soul you array yourself on the negative; 2nd, that you take certain views of the hope of Protestants. In both these I differ from you. This is all. Is the powder and ball in my statement of your sentiments, or in my own judgment? Fire away in the *Herald*, if I have misstated your whims, my dear John. Touching my own judgment, I am responsible only to the evidence in the case, which I really believe to be against you, and in favour of myself.

You mention brother Campbell. In regard to your course toward



each other, I don't approve it. Your petty and fixed resentments are equally unworthy of such strong men and enlightened Christians; but I have never either condemned or approved your behaviour publicly. Still, if you think me less wise than he showed himself when he meddled with the matter in his pages, you are, my dear Dr., correct. I will not touch your hobby, nor put a leg over him. If you will continue to parade him on the course for ten years longer, you must ride him yourself. I will not mount him ten years behind you. I will admit no such unprofitable and polluting a fancy into the columns of my paper.

Between the world and the church, there lie before the man of God two points, which it is his duty to make: these are the conversion of the *former* and the perfection of the *latter*. Of what practical value, then, is this eternal noise about the soul of man—its mere entity? None whatever. Your question has not the merit of being psychological. It is non-essential and nonsensical—a perfect logomachy. And a single hearty exhortation to carry ourselves so that our souls shall be saved in the day of the Lord, would be of more use to the church than all you have written upon your hobby.

I lifted you into the kingdom of God with the very hands that write this letter; you must believe, therefore, my dear brother, that your safety and usefulness in the kingdom are precious in my eyes. I have watched your course with silent, parental solicitude. I could not approve, I would not condemn. I admired your talents, I admitted your ingenuity, I pitied your petty resentment, I regretted your pertinacity, I scorned your hobbies, and desired your salvation; and I had imagined that there were in your talents and attainments redeeming and recuperative powers, that would finally bring you back to the point of common sense and common prudence, from which you set out fifteen years ago: but I begin to despair.

Well, although I have lost an honourable son, and the Gospel a great advocate, I will love you still. Was I wrong when I proposed the belief of the Messianic divinity for the creed of our religion? Was I in error when I arranged all the first principles of the kingdom of God as now preached by my brethren? Was I wrong when I constructed the present advocacy on these principles, and brought the salvation of Christ fairly within the grasp of all comers? If I was right, why does not my beloved adhere to these things? As ever, in Christ, your brother,

WALTER SCOTT.

DOCTOR THOMAS TO MR. WALTER SCOTT.

MY DEAR FRIEND,—I am as “sorry for the contents” of yours as you can possibly be for those of mine; “for I see, or think I see, in it” “confirmation strong as Holy Writ,” that you are not “*in the faith*,” and have no hold upon “*the anchor within the veil*,” consequently, if you continue the believer and apologist of one of the world's systems of religion—your *cara sposa nova* Protestantism,—you cannot be presented

"*holy, unblamable, and unrebukable,*" before God. This is my view of your case, and not of yours only, but of that of all your *editorial* co-labourers, and, *as far as my observation extends*, of all the leaders of what is called "this Reformation." Nevertheless, I did flatter myself, that in you, my father in reformation, I should have found *fairness* and "natural justice" even towards principles you might abominate. These qualities I believed were ingredients of your natural man, and that your sense of honor and sobriety would induce you to be impartial, though heaven might fall. I still think that this is the type of your organization, but alas! how are you "spoiled by *philosophy and vain deceit!*"—a philosophy deemed wisdom by the Greeks, but consummate foolishness by God.

You admit you wrote the introduction to Elder Farquharson's Speculation; now, if Mr. F. did not allude to me, why did you? Does "the word," to which you admit you are "responsible," justify you in classing a man with the deniers of the resurrection, who firmly believes in the resurrection *without holding any principle subversive of it*, and in denying to him *the right of showing, through the same medium*, that God's truth is against you and your *protégé*? Will God and His Word uphold you in such iniquity as this? You abide not in truth in saying that you only do "two somethings" in your preface to the Elder. This is "not all," you do more; you superadd the wilful offence of classing me, and all co-believers, with the Sadducees; and of charging upon us, in your caption to the article, *the denial of soul*, which your co-labourer of the *Journal and Union* at length condemns. You say "that you are only responsible to the word in the case;" this is not correct. If a man sins against his neighbour's reputation, body, or estate, he is responsible to him, to society, and to God. I know this is not Protestant doctrine, but it is true in God's morality, and in fact; but, as you repudiate all responsibility to me, and to society, we turn you over to the Word of God, (Heb. iv. 12, 13,) at whose bar we must all appear, (Rom. xiv. 9-13; 2 Cor. v. 10,) and receive according to our works, as editors, as well as workers in any other calling. "Thou hast appealed to Cæsar, to Cæsar shalt thou go."

You say "fire away in the *Herald*, if I have misstated your whims." I adopt your suggestion, and therefore publish your recommendation to do so, and this critique. But will this counteract the injustice you have perpetrated? The readers of the *Herald* are but few of them readers of the *Protestant Unionist*; thus you shield your sophistry from exposure. You dare not open your columns, therefore you say "fire away in the *Herald*." If you were assured that the truth was against me, you would invite me to defence; but you have misgivings, and therefore you are afraid to be impartial. Thank God, I do not advocate things which I would shrink to plead for before the Lord of the living and the dead, much less before the petty tribunal of an editor's patrons!

Your remarks on my course towards Mr. A. Campbell are inappropriate. If he have "petty and fixed resentments" against me, I most solemnly aver, if they be the last words I have to record,

that I have no "resentments," *fixed* or volatile, to gratify against him. You and your co-labourers seem to think that a man cannot contend earnestly for what he believes, and expose the iniquitous policy of those who oppose what he believes before God to be the truth necessary to salvation, if he perseveres in this course faithfully, earnestly, and consistently, without being penetrated with "fixed resentments" against such an opponent. God being my judge, I have no more bad feeling, resentfulness, bitterness, or by what other hard epithet you may please to express it, against Mr. Campbell, as an individual, than I have against you, or my own father. If Mr. Campbell were a private person, and not the head of your party, having control of a press, that can, if turned against you, or any other periodical in your denomination, crush you as moths at any time he may seriously take it into his head to do so,—I should pay as little regard to his sayings and doings, as I do to the hard speeches of those whose influence is as inappreciable as their very existence is unknown, beyond the limits of their personal associates. By demonstrating the errorism and unrighteousness of you leaders, I succeed in vindicating the truth, and in emancipating the minds of men from the thrall you enwine around them. This is the reason why I do not spare Mr. Campbell, and those who take their cue from him. You ought all of you to commend me in this; for, if I can demonstrate your errorism, though I have to "rebuken you sharply, that you may be sound in the faith," if you are honestly disposed, I convert you from "the error of your way, save your souls from death, and hide a multitude of sins." Is not this true benevolence? Though the treatment of your cases may be "sharp," or harsh if you please, I cannot help it. Your disease requires it; *palliatives* will effect nothing; "bold practice" is the only method that can disenfranchise you and those who look up to you as gods in wisdom. You are, in relation to the truth, intellectually and morally unsound; this is your unfortunate *malaise*; *soundness in the faith* is the desideratum; perhaps you may be cured. In the end we shall see.

Strange, indeed, that you should style me *and* Mr. Campbell "strong men and enlightened Christians." If he be strong, and enlightened, and a Christian, I am not; and if, on the contrary, I be these, he cannot be. But *you* say I am; why then will you not permit my strength to be revealed, and my light to shine in the columns of the *Protestant Unionist*? Do you not want light: or, is this the very thing you fear? These are the kind of writers I earnestly desire for the columns of the *Herald*—"strong and enlightened Christians;" but, it appears, that such you sedulously exclude! No wonder that the blackness of darkness is so sensible in the expanse of Protestant Unionism.

You think, that to try to open the eyes of reformers to the perilousness of their implicit faith in Mr. Campbell's leadership, would be *unprofitable* and *polluting* to your columns. The doing of this you style "putting a leg over him." Granting it to be both unprofitable and polluting, would it be more, or equally so, with such as this, which appeared in your paper recently: "Tom Thumb has been visiting the President and kissing the

ladies, according to his privilege and custom;" to say nothing of the *olla podrida* of scraps, parings, and deeds of blood, which minister to the sickly and depraved taste of the carnal mind. How soon some men forget their old practices! Have you forgotten "the hobby" you rode, when in the *Evangelist* "you put a leg over" Mr. C., at the time you were contending with him for the priority of the discovery or restoration of the Ancient Gospel—a Gospel, which in truth, neither of you have discerned aright? Was not that "an unprofitable and polluting fancy," you yourself being judge?

As to the "two points" which "lie before the Man of God,"—viz., "the conversion of the sinners and the perfection of the church"—I would remark, that men can do neither, unless they themselves understand "the word of the truth of the Gospel." Now, I affirm, and can prove, that the man who teaches the immortality of the soul, and translation to heaven or hell at the instant of death, can neither understand nor teach "the truth as it is in Jesus." You may talk about resurrection, kingdom, throne, inheritance, &c., &c., but with you, it is a mere contradictory conceit, while you hold to immaterial immortality; for this foolish notion, in effect, overthrows the Gospel of the kingdom, and all related to it. Now, if the foundation be rotten, what is the use of raising a superstructure upon it? Such would not be "God's building." *His foundation is uncompounded truth.* You convert sinners, and you aim to perfect congregations of them; but when they may have attained to the standard of perfection you desire, they are but sinners still. The converting power is not wielded through you, because, owing to the Hymeneanism which darkens your mind, you do not, and cannot, understand the Gospel. You err in supposing that I am contending about *the abstract essence of soul*; that is a point in the argument on your side. I am not contending about abstract essences: but, I am endeavouring to show that *the theory built up upon such an abstraction is subversive of Scripture truth in general, and of the Gospel of the kingdom in particular; and, that the man who believes it, though with it he believes many scriptural truths concerning Jesus, believes "another gospel," and consequently believes in vain.* Do you understand me now? These points are too grave to be treated with levity, or to be refused examination from carnal policy. Of what use are the heartiest exhortations to churches believing "another gospel" than Paul's? You exhort "the church," but without any real practical benefit to them, as their coldness and worldly-mindedness evince; and so it will ever be, while you convert them to a gospel compounded of truth and human tradition. The One Hope in its purity, believed by this reformation, can alone save it from the perdition which awaits Protestantism, and all other systems of a strongly-deluded world.

You verily believe, doubtless, that you "lifted me into the Kingdom of God" when you immersed me for the remission of sins, in 1832. I once thought so too, but I believe otherwise now. You will see from the *Herald* that I have repudiated the event in which you and I were concerned, because I did not believe "the Gospel of the Kingdom." You did not teach this then, neither do you now, or you would not talk of

"lifting me into the Kingdom of God" by immersion. Men can be only lifted into the Kingdom by the Spirit, through Jesus, in the resurrection epoch. I have learned the Gospel of this Kingdom from the prophets and apostles since you immersed me; and that that faith only is justifying which comprehends the belief of the one hope in its purity. Your "*despair*" will now, doubtless, be complete.

Though you style me "a strong and enlightened Christian" of "talent" and "ingenuity," yet, strangely enough, you say, that in me you "have lost an admirable son, and the Gospel a great advocate!" If I am a strong and enlightened Christian—seeing that I am yet pleading—I am at a loss to conceive how you can have lost your son, or the Gospel its advocate; unless, indeed, you be not in the faith, and the Gospel you believe be not the Gospel of the Kingdom. My conclusion is, that this is the solution of the matter. It is a remarkable fact, that you pronounce me "lost" to you and "the Gospel" you preach, at the very time when, unknown to you, the dissolution of our relationship had actually taken place. Well, though lost, you say "I will love you still." I am glad to hear this, and trust you will manifest your love after a different sort to that which comes from Bethany, where they love after the Irish fashion,—shillelah you to death, and all for love! But seriously, I appreciate your intentions, and I do most earnestly pray that in our faithful dealings with each other, we may be always friends; and, should I be so happy as to convince you of the truth, the relationship may prove, ultimately, only to have changed, and that, though I no longer acknowledge you to be my father, you may become my son.

Yea, verily you were wrong in proposing "the belief of the Messianic Divinity for the creed of Christianity;" you ought to have proposed the *Gospel of the Kingdom* AND the things concerning the name of the Lord Jesus as a whole. You have made a great mistake, which nearly shipwrecked me, as it will do many. Your theoretical arrangement of faith, repentance, baptism, &c., was ordinarily correct; but you did not propose the right things to be believed, you did not rightly define repentance, nor scripturally expound remission of sins. Yet I do not reject all your doings. I think you and your co-labourers have been an agency in the hands of Providence. God has used you as pioneers in the forest; you have been the axe-men and grubbers in the clearing. You have made an opening, girdled the trees, and coultured the ground; but the dead trees, stumps, and roots still remain, to the distress of the improvers who come after you. You have set up a goodly number of log cabins, all of which are more or less rotten, and very many are mouldered into dust. In setting up these log huts, you imagined you had accomplished the Master's work, not perceiving that your labours were merely introductory to a far more important work. You set about plastering and stuccoing your log-cabins, supposing that wood thatched with hay and stubble, instead of an edifice adorned with gold, and silver, and precious stones, was the architectural conception of the proprietor of the estate. Do you say "explain unto us this parable?" Well, the clearing you have made is of the world, and your log-huts, the churches

which make up your reformation. Your work is done. You may put the best face upon your churches you can, but you have not the knowledge of the truth to carry them on to perfection. You must give place to others who understand the gospel of the kingdom. The Master wants a people prepared, waiting and watching for his return. You and your co-labourers are turned aside to fables and worldly speculations, to Protestant-Unionism and college building. The Master has no use for these. They may be profitable to the purse, but they are "polluting" and damnable to the soul. Of this "reformation," as a denomination, there is no more hope than of Methodism, or any other sect; because it listens to your leaders more than to the word of God. Yet *out of the materials of Reformation and Second Adventism* I verily believe a people will arise that will be fit and prepared for the kingdom. It is this encourages me to bear up against all opposition, injustice, and detraction. I address myself to these materials through you and your coadjutors. I address you as men address notable characters; as our contemporary, for instance, of the *Journal and Union* addressed the Man of Sin's Bishop of New York; not that they suppose that these even read what they wrote, but the address to a notable attracts the attention of the commonalty to the subject treated of. This is why I "parade Mr. Campbell on the course," and, on the present occasion, write my friend, Walter Scott, so long and faithful an epistle.

The principles being erroneous, you were wrong when you "constructed the present advocacy" upon them. I believe you wrong in all the premisses, I therefore withdraw my adhesion to them, and propose to show the brethren "a more excellent way." In conclusion, I subscribe myself, my dear friend, most sincerely and faithfully yours,

JOHN THOMAS.

May 30th, 1847.

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### A FAREWELL TOUR IN AMERICA.

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[We publish with pleasure the following communication which was originally written as a private letter by a brother on the other side of the Atlantic, but, by the Editor's request, has been put into shape for the pages of the "Ambassador," where we feel certain it will be read with much interest by all who are identified with the cause of the truth.]

**BROTHER ROBERTS**—As some of your readers may be interested in the fortunes of the truth in this far distant land, as all true Christadelphians here are, in its progress and development in Britain, I take up my pen to narrate the incidents of a tour, in much of which I was brother Thomas's travelling companion. I was obliged to leave him in Chicago, whence he returned home by way of Baltimore and Philadelphia, to prepare for his transit across the stormy deep in the first week of May. We left New York City, March 17th, in the midst of a grand display of orthodox man-worship—the worship of a certain Romish saint, styled St. Patrick, who is said by some to have been a native of Britain. It is not to be supposed that he

was a Paddy; for the Paddies in his day were all Pagans till he came among them, and converted them into worshippers of the beast of and his image. He was, if he ever existed, a foreigner to them; so that, whether Englishman or Scot, the Hero-idol of Hibernian adoration, was of the race said to be responsible for all the woes of "Ould Ireland." The streets of the city were crowded with tens of thousands of these Irish idolators; who in divers instances celebrated their devotion to their English guardian saint by potations deep of whisky, and noisy combats, illustrative of their peculiar "muscular Christianity." It was more demonstrative than the Sunday celebrations of this benighted generation, absurdly and falsely styled Christian; for the "Paddies" were all out in earnest. It was not a mere worship of form, like that of the Protestant "Names of Blasphemy," which are all drunk, we know, with the intoxicating cup of their old Romish mother; for the men, women and children of the Green Isle were all happy and in earnest.

We embarked on the steamer bound for Newhaven, Connecticut, and shortly afterwards left New York and her idolatries, Popish and Protestant, in that distance which is said to "lend enchantment to the view." We had a pleasant passage, and on our arrival there five hours after, were met by our excellent friend, Mr. Samuel Halliwell, formerly of the cathedral town of Durham, and we think not far from the kingdom of God: who conveyed us to his pleasant home, where we were kindly received by his good lady, who with himself, during our two days' sojourn with them, did their best to make us comfortable. They are still as we left them last summer, halting. Would that they might both resolve to cut entirely loose from the clergy and their unprofitable traditions; and to make the glorious truth, now so unpopular and despised because of the ignorance and infidelity of pietists, their first love.

On our second evening there, brother Thomas was visited by the Episcopal clergyman of the neighbourhood, who had seen or read *Elypis Israel*, and perhaps one or more volumes of *Eureka*, and was probably curious to see their author. He was full of smiles, kindly grimaces and wreathed smiles, and would doubtless flourish as a posture master, and trainer of young men and women in all the fashionable amiabilities of the drawing room. We observed nothing, however, in his conversation or demeanour indicative of any relationship

between him and Christ and the apostles, whose "successor" and "ambassador" he claims to be *ex officio*! His costume was faultless, and his necktie *en regle*, but there was neither the gravity nor the intelligence discernible in the "workman that needed not to be ashamed." Happily his visit was brief. His generalities being exhausted, with genial grimace he smiled adieu, and closed the scene.

After his departure, brother Thomas discoursed over two hours upon the faith, its obedience, and the glories to be revealed. You could hardly guess how large the audience was. It consisted of myself and Mr. Halliwell! I was somewhat tired and drowsy, and therefore it might truthfully be said, that he proclaimed the gospel over two hours to an audience of one. I trust that the good seed sown was received, and may soon produce fruit, in the putting on of the Name of our Lord and Elder Brother, in his walking faithfully in the same, without any association with the unclean; and so become a constituent of the perfect man, when our Lord selects his jewels in the Day of Inspection.

On Saturday morning we left Newhaven for Worcester, Massachusetts, where we were met on our arrival by brother Whiting, who conducted us to his home, where he and his believing wife, who, previous to their obedience to the truth had both been Baptists, made it very pleasant during our stay.

I may here state, that the Christadelphians of Worcester, who rejoice in the name, and are not ashamed to bear it, are earnest and devoted lovers of the truth; and have no sympathy with *do-nothingism* and indifference commonly known as *Dowdism*: a sort of stumbling-block in the way, that is neither one thing nor another: a piebald conceit of many colors. They are workers, and will tolerate nothing questionable or at all calculated to embarrass the truth now (thanks to the lifelong labours of our brother) most surely believed among us. We had a pleasant time, and as they believed, a treat, in this his last visit for the present. The Doctor's discourse in the morning was truly grand. No doubtful spirits cavilled with the deep things of the Deity, as set forth on the occasion. After the meeting, and his return to brother Whiting's, I spent an hour or more with the brethren, in answering questions, and in talking over the glorious truth connected with the name of Jesus, in connection with the subject of the Christ.

They have made considerable advance since our visit last August. It did my heart good to see working men and their wives, leave their work, and some before we had breakfast, come to hear the Dr.'s expositions of the deep things of the Deity, not with drowsy eyes, as in a task, but the brother entertaining us eagerly listening, and significantly nodding to his sister-wife, as much as to say, "that is a new thing to us—it is grand; I never saw that before." Thus our time was spent with a devoted company of the friends of the Jesus Paul preached—men who can appreciate his disinterested work of faith and labour of love, whose prayers will ascend to the throne of our Father Deity, to preserve and prosper him in all his journeyings by sea and land; and to bless his labours in the United Kingdom to the ingathering of true and genuine Christadelphians, who will be an honour to our glorious confession, and add yet many names to the number he has enlightened in the things concerning the kingdom of God and the name of Jesus anointed.

Our visit to Worcester being ended, we were accompanied to the station by a number of the brethren, whence we started for Toronto in Canada, where we arrived the following noon, passing *en route*, by Albany, Schenectady, Rochester, and Niagara Falls. We found brother Coombe and wife in pleasant expectation of the visit. The stranger brethren from the United States and divers parts of the Province, who convened on the occasion, were about twenty; and judging from transient acquaintance, were in general sober-minded, earnest men; but as Paul saith truly, "in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour;" so we may suppose the like diversity obtains among the Christadelphians of this cloudy and dark day, when "darkness covers the earth, and great darkness the people." True nobility is ever manifested by modesty. I would not dare state that all of them we met had attained to that noble humility of Paul, when he declared that he gloried in nothing but the cross of Christ. How noble and grand to find wise men and women soaring far above self-honour or the praise of men, with the sensible assurance that "the flesh profiteth nothing." Yet, after all, the glory and grandeur of our heavenly confession is sometimes forgotten in the love of individual prominence, and the admiration of fancies, imaginations, or crotchets—of some-

thing that will draw attention to that wonderful and perverse incarnation, called *I myself*, that may have started some novelty, or it may be, some old and defunct heresy, newly revived—such as no death in the millennial age, ascent of the mortal human nature into the immediate presence of Eternal Light, no brotherhood of Christ in the present state, no Day of Inspection for the saints, and other kindred absurdities—vain imaginings all, by which the partially-instructed are perplexed and distracted, and sometimes perverted from "the truth as it is in Jesus."

On the morning of Sunday, the Doctor spoke by request in exposition of the first four verses of the sixteenth Psalm, at the Mechanics' Hall, in the room usually occupied by the ecclesia. Though the morning meeting was not advertised, the room was well filled. The discourse would be well appreciated by all not spoiled by "vain deceit" about mortal flesh in the skies. This silly notion has distracted the minds of a few, who have been led to think they have fallen upon a wonderful discovery; which extraordinary absurdity can only be accounted for upon the supposition of their entire destitution of what Paul styles "the knowledge of God's will in all wisdom and *spiritual understanding*." The Doctor showed what the "spiritual understanding" consisted in; and clearly demonstrated that the absence of this in those who set themselves up, who come before they are called, and run before they are sent, as instructors of the public by word of mouth or by the press, is the cause of the current superfluity of nonsense, by which Satan draws off attention from what has been scripturally proved and established, and widely circulated; while these mushroom pretenders to the guidance of the blind, were floundering in the mazes of Protestant heathenism, or rabidly absorbed in the corrupt and corrupting politics of the day. If these parties would just fall into their natural obscurity, and cease to distract novices with their crude speculations, they would confer a great benefit upon the truth and its real friends in this generation. They would be entitled to our everlasting gratitude. This is the judgment of the brethren in Worcester, and of many of the few extant in Canada, Detroit, Milwaukie, Chicago, Baltimore, and elsewhere, who desire no novels and romances until they have thoroughly digested the system of truth, so comprehensively presented in the standard works of our Christadelphian community.



The meetings advertised for afternoon and evening, were held in the large hall of the Mechanics' Building. They were a grand success, the hall being crowded with very attentive audiences. The subject was the Great Salvation. Never before have I heard the Doctor speak with so much animation, the reason of which he assigned to the difference in speaking to a crowded and attentive audience, instead of empty benches. On Monday, an intelligent man, a Presbyterian deacon and schoolmaster from Cobourg, who had been some months studying the Scriptures, applied for immersion, and was baptised. He said he was happy to have the opportunity of thanking Dr. Thomas in person, as the means of his enlightenment in the truth.

On Tuesday we left for Detroit, and I must say for myself, I was delighted with our visit to Toronto. Of Detroit I would simply state, that on the third day we left for Milwaukee, where we arrived the next day at noon, being cordially and hospitably received by brother Robert Harper and wife. The company of brethren in this city is small. They are under good management, and hold their meetings in brother Harper's house, who makes himself their servant for the promotion of their everlasting welfare and the truth. No public effort has been made, I believe, in this city of many ten thousands. Lutheranism, Romanism, and Atheism, are the most rampant here. It is a beautiful city, overlooking Lake Michigan, but spiritually as dark as Egypt, when its darkness could be felt. Our time here was pleasantly and profitably spent. When we left for Chicago, we were accompanied by brother Harper. We arrived in the "Garden City" of the West about seven in the evening, and directed our way to brother Bingley's, where we were welcomed and hospitably entertained, so long as I remained. We found brother Bingley much engaged in getting up charts from *Eureka*. He seems to understand the work thoroughly, and to be heartily desirous of being right in all things. I pointed out to him the notable error on the Christ, page 20 of the *Declaration*. Brother Harper seconded my remarks. He assured me thrice that he would get brother Thomas to correct it before he left and that no more should be printed with the unscriptural proposition; and as he said himself, with the self-contradictory foot-notes.

The ecclesia in Chicago is of very recent formation, and consists, I believe, of about twenty members. It was originated by

the refusal of most of these to hold fellowship with B. W., the publisher of a worthless sheet, called *The Gospel Banner*: and who had been convicted of lying in several instances, and of covetousness, which Paul says "is idolatry." This is the man recently received with open arms by the Dowieites in Edinburgh and elsewhere. They refused to fellowship with idolators, convicted liars, and people of such lax morals and principles as are represented by the nondescript monthly *Herald of the Kingdom*, published by the compiler of "*Chicago Jokes*." This public joker has added to his jokes in passing himself off upon the public as a religious editor, and herald and advocate of a kingdom which God has promised to the "poor in this world, rich in faith:" he himself being worth 100,000 dols. by speculating in lots, and glorifying the celebrities of Mammon's temple, lay and clerical, now flourishing in Chicago! Disgusted with such pantomimic representatives of apostolicity, brethren Muir, Fish, Harris, Bennet, Johnston and others, "came out from among them," as Samaritans with whom inward Jews have no dealings; and resolved themselves into an association of believers, invited by the Gospel to the kingdom of the Deity. Being brethren of Christ by adoption, through which they can say "Abba, Father," they adopted the name Christadelphian, which distinguishes them from all Romish and Protestant pretenders. Forming my opinion of them from the brief acquaintance I had with them, I believe they are heartily committed to the truth, and earnest in its defence. They seem well able to discern the Lord's true and faithful servants, and to distinguish them from hypocrites of the baser sort, who with "good words and fair speeches" have deceived, gulled and humbugged the so-called "kingdom-believers" of the West, of the East, and even of the South. They are not inert in the enterprise of exposing the shallow and noisy ravings of Coghill, Wilson and Co.—mere rant, that can disturb the equanimity of no one, "rooted and grounded in the faith," and "filled with the knowledge of God in all wisdom and spiritual understanding."

Though often in Chicago before, brother Thomas avoided all religious identification with the motley community represented by the compiler of *Chicago Jokes*. He used to put up at an hotel while he staid. Ours, therefore, was his first visit among the brethren, to their very great satisfaction and gratification. I regretted much that

circumstances I could not control, prevented me from accompanying him to brother Coffman's, in Ogle Co., and afterwards to Baltimore. My regret, however, was somewhat mitigated by the fact that he would be accompanied to Ogle and back to Chicago by brethren Harper and Bingley. I was compelled to leave on Wednesday afternoon, April 7. In parting, I asked myself, "shall I see his face no more?" Undemonstrative in my manhood, I had to thrust myself off, and find relief within the ear in tears of friendship, with the agreeable reflection of the happy time I had spent in his company, and in travelling together. Can his place be filled to me? No; this world cannot do it, and I ask no substitute, being well assured that the place in my affections can never be filled until his return. Or, if before we meet again we are called to judgment, may we all bask in the sunshine of the presence and glory of our divine Lord and Master. Fellows of the baser sort, in view of the few names in Hoboken, have asked, as doubtless was asked in the days of Noah, when apostacy from the way of God was universal, "What has Noah or Dr. Thomas done?" My answer to such would be, his life labour none can rightly estimate but the Father Deity, who has placed on record the names of men and women by the hundred, who have accepted the original apostolic gospel invitation to the kingdom and glory soon to be revealed, through him as the instrument of their enlightenment. For this cause they love him and thank him with grateful hearts; for, but for his disinterested and self-denying labours, these "many heirs of the kingdom" might now have been groping and floundering in

the darkness and unfathomable slush of clerical tradition, or Atheism, which is the admiration of fools. The fewness of the ecclesia in Hoboken is due to the devil taking opportunity in his long absence to sow tares. If all who have been immersed since the Doctor's settlement in the North, had remained together in loyal adhesion to the truth, and had not been spoiled by the "vain deceit" of their own un sanctified hearts, but had "patiently continued in well doing," the Hoboken ecclesia would now number over two hundred members. This being so, the Doctor is no more responsible for the fewness of the membership, than are Christ and the Apostles for the apostasy now broadly overspreading Europe and America from end to end. The enemy hath done it to my certain knowledge, thereby expounding unwittingly how it is that "many are called, but few," come to be "chosen." Detroit, Henderson, Baltimore, and other places, as well as Hoboken, are illustrative of the neutralizing and deadening influence of the devil and histare

Ere you receive this, I hope the Doctor and his daughter will have had a prosperous and pleasant voyage; and that great good may result from his expositions of the word to the edification, consolation and comfort of the saints; to the enlargement of their comprehension of the deep things of the Deity our Father; and of the glorious and admirable things concerning the glory of Jesus; and that we may all be preserved blameless until the coming of our Lord and Master, is the prayer of your brother, in hope of the glory soon to be revealed. \* \* \*

April, 1869.

## DR. THOMAS'S VISIT TO BRITAIN;

### NARRATIVE OF THE JOURNEY BY HIS DAUGHTER.

ON Wednesday, May 5th, 1869, my father and I took leave of our friends and home in Hudson City, N.J., with feelings of sorrow and regret, to visit the distant shores of old England, where other friends and other scenes awaited us: not without the conviction, however, that the friends and scenes we were going to, would prove as true, as kind, and as pleasant, as those we were leaving behind.

The steamer *Idaho*, (Captain Cutting,)

was selected to be our temporary home on the "rolling deep," and proved as comfortable as any could have been, under the circumstances. The vessel was directed in the most orderly and systematic manner. The voyage was full of interest to us, our company being composed of varied and opposite extremes of character, many of whom were notable persons in the different spheres in which they were accustomed to move. Singularly too, we had the company

of three clergymen, each going on a separate and distinct mission, to separate and widely different communities of people. One old man and his wife were returning to their missionary labours in Greece, to teach Episcopalianism to the benighted Greeks; another to indoctrinate Presbyterianism into another class of heathenism; the third with his wife on the way to Turkey, to teach Congregationalism. Occupying antagonistic relationship to all these, was a family of Jews, with "heart on worldly pleasures bent, yet of a frugal mind."

I could not forbear remarking to some of the thoughtfully disposed among the ladies, about the blessedness of that time foretold by the prophet Zephaniah, when there shall be one pure language among all people, and they shall serve the Lord with *one consent*. At this they looked rather vaguely at first; still venturing on further explanations of the subject, they were gradually led to ask a few questions, and make some enquiries of me concerning our view of Scripture. This opened for me the way to offer them some of our tracts to read, which were willingly accepted. One inquirer wished to know who was the originator and principal advocate of these views. This question led me into giving some account of my father's labours in behalf of the truth; then it was circulated about that he was a *minister*; so the Missionary to Turkey said one day, "I have discovered that there are *four ministers* on board." "Indeed," said one, "and who is the fourth?" "This lady's father," said he, turning to me. I replied "He is not what you would call a minister. never having been ordained by the hands of men; he is a physician by profession; but considering himself under obligations to proclaim the Gospel as set forth in the Scriptures, he has been labouring in this work over thirty years." This excited surprise, but no further comment.

One lady asked if I would let her look at *Eureka*, which request was readily complied with, as I had the third vol. in my valise. This was privately handed from one to another, until it came into the hands of the Episcopal clergyman, and from him to the Captain.

On Sunday, our position was one of voluntary seclusion outside the pale of orthodox fellowship, we, together with the natural Israelites, chose rather to remain on deck while services were being performed in the cabin below; comforting ourselves with the reflection that we only were the true seed of Abraham—the one after the

flesh, the other according to the spirit—we above all others, had respect to the promises made of God unto the Fathers, to give the earth and the peoples upon it into the hands of his own people Israel. While those worshipping below seemed content to leave us our inheritance undisturbed, so that they might contemplate aerial flights to mansions in the skies, "beyond the bounds of space." After services were concluded, the aged "Reverend" meeting the young Jewess down stairs, said "Why does not that lady (referring to me) attend service?" "Because," she said, "she does not believe what you teach." In the evening, again they all gathered around the table in the saloon, to sing hymns—sending an invitation to me, to come and join them, which I of course declined, not wishing any identification with their religious worship in any shape or form—believing, too, that I should have to sing a mixture of truth and error, in which the error strongly predominated; and knowing that such mixtures are exceedingly offensive in the sight of God.

Several other conversations took place, in which we endeavoured to "cast our bread upon the waters"—whether we shall find any of it again, remains for time to discover; a few seeds by the wayside scattered, may not be entirely lost.

Monday, May 17th.—We were awakened early by an invitation to come out and view the coast of Ireland. We made our appearance on deck just in time to get a good view of "Fastnet" lighthouse; it was a beautiful sight to behold, after seeing nothing but sky and water for so many days. It stands on a rock, rising about fifty feet above the level of the water, and is about ten miles from the shore. It wears an aspect of grandeur, as it stands, firm and immovable, in the midst of stormy winds and tempestuous lashing of the waves—the white foam dashing up continually and washing its rocky foundation. Still, there it stands, a beacon light to the distressed or uncertain navigator. As I gazed, I thought of the striking resemblance between the position of the lighthouse and those who stand forth in the midst of a dark and benighted world, to hold up the beacon light of God's holy word. Far out from the harbour of the world's pleasure and ease, where the sinner's craft may repose in security, stand the men into whose hands is entrusted the right division of the word of the truth, that it may shine out in its native purity and lustre, giving light to those who sit in

darkness and the shadow of death. Surrounded by the troubled waters of debate, contention, contumely, and scoffing, they remain immovable and firm, because they have founded their house upon *the rock*—the Saviour's living word—which, if a man doeth, he need have no fear of the troubled waters of wickedness; for, as saith the prophet "the wicked are as the troubled sea, casting up mire and dirt."

As the fog rose a little, we turned to view the bold, rocky coast of "*Oulá*" Ireland; it reminded us of some of the scenery on the banks of the Hudson—hill and dale, little bays indenting the coast, opening to view some villages or towns in the interior. Arriving at Queenstown, we took the pilot on board, and a steam tug came alongside to convey passengers ashore. Beautiful scenery on both sides of the harbour.

On Tuesday, the 18th. we were, through the mercy of God, safely landed at Liverpool, where we abode that night, and also the night following. The religious community of the town was all astir, on account of the presence of Mr. Spurgeon in it. A ticket being presented to us. I indulged a little curiosity, and went to hear him on Wednesday evening. His best efforts on that occasion were directed toward animating the flagging energies of the Baptists, trying to rekindle the smouldering embers of their zeal. He said he was a thorough sectarian, and did not believe in the mergence of all sects into one; he would use all his influence to prevent such amalgamation, fearing it would end in an ecclesiastical despotism. He related several anecdotes of a trifling character, gave an exhortation to ministers not to think or speak evil of one another; also that they should put forth all their energies to cause their denomination to grow.

The next day, we took tickets in the 11.30 train leaving for Birmingham; passed through a beautiful, well-cultivated country, reminding us somewhat of picturesque New England scenery. Arriving at Wolverhampton, in Staffordshire, the beauty of the view was greatly obscured by clouds of smoke issuing from numberless tall chimnies, indicating that we were in the region called the "*Black Country*," so named because of the blackness and smokiness caused by the working of coal mines and ironworks which abound there.

Arriving at the station in Birmingham, we were met by brother Roberts, and conveyed, with our baggage, to his home,

where we were cordially received and hospitably entertained by his sister-wife. The hearts of those who have ever felt way-worn and weary, in the warfare against the o'erwhelming odds which the truth has to wage at present, will readily appreciate the situation—what refreshment and reviving of spirits and consolation we should experience in the society of those of like precious faith, and especially those who have unselfishly devoted their energies to the sustaining and advocating of God's truth among the people amidst the surrounding difficulties and obstacles so peculiar to such a course of action. Such are sympathetically appreciated by all those who have done likewise. To this, in the confidence of Christian fellowship, I feel certain of a response from some noble, faithful hearts, on the other side of the Atlantic.

On Sunday morning, the assembled company of brethren and sisters, with whom we met in the Athenæum Hall, was over 100, by far the largest gathering of any ecclesia of Christadelphians known to this generation. The numbers of the faithful are always few, in comparison to the well-filled ranks of orthodoxy. Our own experience of the past, as well as the history of ages, has taught us, that God does not develop the power of His word in connection with the largest number of people. All those, however, who are willing, true-hearted, and obedient, He will accept as instruments for the manifestation of His purposes to shew forth His praise and His glory. In military operations, a small number of thoroughly-disciplined, well organized men, having but one will and one energy in the warfare, are always considered more effective than a large number of disorganized, demoralized troops, among whom disagreement, discontent, and strife abound. We here call to mind a certain memorable occasion, on which the God of Israel refused His co-operation with any who were fearful, timid, or wished to make excuse to return home.—(Judges vii. 3.) Home they went, deprived by their own cowardice of sharing the glory achieved by Israel's arms.

After some opening, introductory remarks by brother Roberts (followed by the breaking of bread), the Dr. addressed the meeting. The occasion was gratifying in a high degree. We could not but feel that the congregation was entirely sympathetic with the cause, and with the speaker, which fact being appreciated by

the Dr., gave animation and joy to his spirit. Many warm greetings were exchanged at the close.

The Sunday School was held in the afternoon. About sixty children gather together on the afternoon of every first day, to be instructed in the way of eternal life; their teachers believing in the wisdom of obeying the exhortation of the wise king, to "train up a child in the way he should go, and when he is old, he will not depart from it."

The evening meeting was largely attended. Without any public advertisement, the room, which holds over 300 persons, was crowded, some being unable to obtain seats. The audience lent an attentive, listening ear, to a discourse from the Dr., on the subject of the "sundry times and divers manners," in which God has sent his message of salvation to the world. Many friendly greetings and kindly salutations having been exchanged with the brethren and sisters, we separated for the night, in expectation of meeting together again on the next evening.

As an act of hospitality and welcome to the newly-arrived, the brethren held a tea meeting on Monday evening, in the Athenæum Hall. One hundred and fifty persons were present, some of whom were enquirers after the truth. The Doctor gave a brief sketch of the course through which the Lord has led him, during the thirty-five years of his warfare with the enemy. The pleasure and interest of the meeting was mutually shared by all.

During the week, time was devoted to printing and circulating 5 000 hand bills and 300 posters, announcing a course of six lectures, to commence on Tuesday evening, June 1st, in the Temperance Hall, in the neighbourhood of the Athenæum—capable of seating eight hundred persons. The brethren and sisters set themselves energetically to the work of distributing the bills, and opening conversation with any who made it practicable, their experiences, of course, varying, according to the religious tendencies of those to whom they spoke. To a sister, on handing a bill, one said ironically, "Give my compliments to Dr. Thomas, and tell him I am much obliged to him for taking so much trouble. I shall certainly come and hear him." To another sister, one, who is an enemy but appreciative of consistent zeal, said "That's right, Mrs.—go ahead." Brethren taking the opportunity when the working people were leaving the factories after their day's work was done, gave

them some of the invitations to "come and buy wine and milk without money and without price." Shopkeepers were asked the favour of a presentation in their windows. Some were allowed a fair view—others doubled over or hid under wares attracting the eye of sense only. Other brethren and sisters went from door to door, in likely parts of the town: leaving a printed announcement wherever people were willing to take them in. In this way some thousands of bills were circulated; experience, however, did not allow us to indulge in expectations of a large return for the labour expended. The fate of the truth universally, has been to be scorned and left shivering in the cold. But on this occasion, the upshot was more encouraging than usual. The gatherings on Tuesday, Thursday, and Sunday evening, exceeded our expectations. Several hundreds of people assembled on each occasion, and appeared highly interested and attentive.

On Thursday evening, after a few introductory remarks by brother Roberts, in which he pointed out that there having been a departure from the faith preached by the apostles, the only safe course in religion was to disregard tradition, and bow to the Bible alone, the Dr. addressed the meeting on the relation of faith to the salvation of both Jew and Gentile—the Jew being justified "by faith" in the covenant of the promises made to the Fathers—the Gentile justified "through the faith," or the "truth as it is in Jesus;" according to Paul, the "circumcision justified by faith, the uncircumcision through the faith." Proceeding to reason out the matter, the Dr. appealed to their judgment and common sense; whereupon a man in the gallery arose, and said "Why do you appeal to *common sense* and not to the Spirit of God?" To this the Dr. replied that he did not appeal to the kind of common sense current among the unthinking multitude; but that kind which comes of enlightenment and exercise.—(Heb. v. 14) This was a kind of sense developed by reasoning. He referred to the apostle Paul's example of reasoning *with* the people *out of* the Scriptures; and called attention to the fact that God himself had said "Come, let us reason together, &c." To this the assembly expressed their approbation in a round of applause; leaving the objector to reflect, if not to reason, upon the circumstances. The sentiments of the lecturer gained upon the sympathies of the audience—being evidently not held in thrall by priests or clergy.

Sunday evening witnessed a full house. On this occasion the brethren and sisters to as great a number as could be accommodated, occupied seats on the orchestral platform behind the speaker, giving him the appearance of being well supported in the rear—an actual fact and no fiction, in existing circumstances. Subject of discourse “The Great Salvation.”—(Heb. ii. 1-6.) “For, if the word spoken *by angels* was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.”

After the lecture, groups of persons gathered in the street, and engaged earnestly for a considerable time in conversing over the things they had heard.

The bulk of the brethren and sisters then went to the Athenæum Hall, to witness the burial with Christ in baptism, of one who had formerly been a stranger and an alien; but was now to become a citizen of the commonwealth of Israel. “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.”

(To be continued.)

## THE HOPE OF THE GOSPEL;

OR ETERNAL LIFE TO BE MANIFESTED IN THE BODY.

(Continuation of Lecture by brother E. Turney, from page 174.)

Now the hope “laid up in heaven” is eternal life. If we possessed this quality in any way, it could not be laid up in heaven, nor brought unto us. If we believe what Paul says to Titus, we must believe this; for he says he was “an apostle according to the faith of God’s elect, and the acknowledging of the truth which is after godliness, in *hope of eternal life*, which God, that cannot lie, promised before the world began.”—(chap. i. 1 and 2.) This is indeed a “blessed hope.” for the opposite of this is eternal death, and there is nothing can come between. Eternal life means to be alive eternally. And eternal death means to be dead eternally. It does not mean to be always alive in torture. What a gloomy overwhelming prospect! After all the toil and worry of this life, at last to go down to the dust and never live again; and this is a fact. “Unransomed, the soul,” says the Psalmist, “ceaseth for ever.” This being so, “the redemption of the soul is precious.”—(Psalm xlix. 8.) But this purchase cannot be effected without a certain knowledge. And the thing to know is the hope of the calling. At Ephes. i. 18, it reads “The eyes of your understanding being enlightened, that you may know *what is the hope of his calling*, and what the riches of the glory of his inheritance in the saints.”

Now to shew you in a minute that some do not know what is the hope of the calling, I have only to cite part of a well-known hymn, and contrast it with Scripture.

“When I can read my title clear to *mansions in the skies*, I’ll bid farewell to every fear, and wipe my weeping eyes.” I have no doubt myself that a title of this description would be somewhat difficult to read very clearly, if even you could find such a document. It is quite beyond question that Jesus Christ has never undertaken to provide his brethren with any such writing. If the calling is not to the skies, where is it to? Well, hear this: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit *the earth*.” You will find that in the best sermon ever preached, the sermon on the mount. Does not this plainly teach us that the kingdom of heaven is to be set up on the earth? And the great preacher says elsewhere, “Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.”

There was a time when the Ephesians, to whom Paul wrote, did not know the meaning of this hope. We learn that from what he says in the twelfth verse of the second chapter. “At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having *no hope*, and without God in the world.” What I am anxious you should notice in this text, is the things of which they were ignorant. These are “*the commonwealth of Israel, and the covenants of promise*.” And also that you should not overlook the consequence of this ignorance

—*hopeless* and *godless*. Now I ask you whether this is taught in any pulpit in the country? Do the clergy tell their flocks that if they do not make themselves acquainted with the commonwealth of Israel, they are without Christ, without hope, and without God; or, more correctly rendered, “*atheists* in the world?” I run no risk of contradiction by any person in this Hall, when I say these things are never laid down as of vital importance, and what is more, they are very, very seldom said anything about. There is a good reason for this; they are not understood. I dare say it sounds strange to some to assert that if a man has no knowledge of the commonwealth of Israel, he is without Christ, without hope, and without God. But when it is pointed out that Christ is the King of Israel, that he was raised from the grave to sit on David’s throne, and to reign over the house of Jacob, or the kingdom of Israel for ever, and so forth: then a very important connection is seen to exist between the commonwealth of Israel and salvation. I entreat you never to forget this: that if you are not citizens of this grand future commonwealth, you cannot be saved. Now hear what Jesus said to his disciples, who on a certain occasion were anxious to know what they should have for all the hardships they had to endure through following him. “Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” This is what Jesus, mark you, said they would have in the regeneration. They were to be kings of Israel, like their Master—kings and priests to God, and reign on the earth 1,000 years. As a priest and king, Christ is the hope of the saints.—(1 Tim. i. 1.)

This is the only hope set before us. There is, therefore, nothing else which we can lay hold upon.—(Heb. vi. 18.) This, and this only, is the anchor of the soul—(verse 19). It is set before us in the Gospel. The Colossians had heard of it in the word of the truth of the Gospel, which had been preached to every creature under heaven—the heaven of the Roman habitable. Seeing that Christ is the hope, it is he who is referred to as being laid up in heaven. He will remain there until the regeneration, then God will send him on his mission, for the second and last time to earth. In view of all this, Peter said to his Jewish brethren, whom he

addressed on the occasion of healing the cripple, “Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, spoken of by the mouth of all his prophets, since the world began.—(iii. 19-21.)

This is a great hope, or glorious hope, life for evermore in the kingdom of God. It is a material hope. Paul points out this important fact while arraigned before Agrippa. “I now stand,” says he, “and am judged for the hope of the promise made of God unto our fathers, unto which promise our *twelve tribes* instantly serving God, day and night, hope to come, for which hope’s sake, King Agrippa, I am accused of the Jews.” There was no mistake with the Jews as to the subject matter of the hope; what they stumbled at was that stumbling-stone, Jesus of Nazareth. The Gentile blunder is on the other side; they recognize Jesus, but do not understand his mission to establish a kingdom on this earth, after destroying all the kingdoms now in existence. After Paul became a Christian, he says for (this hope) “the hope of Israel, I am bound with this chain.”

I said, some time ago, that eternal life was the hope, and, since then, I have stated that Jesus Christ is the hope. There is nothing conflicting here. There are not two hopes, but one. We cannot form any idea of eternal life as an abstraction; that is to say entirely apart from substance of any kind. All our rational ideas of life are connected with bodies of some sort. Now, Jesus Christ is the first person: not in the Trinity, for there is no such thing; but the first person of this race who has been elevated from a flesh and blood body to an incorruptible body. He obtained this by his perfect character, and possesses the power of bestowing the same on whomsoever he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself, and both given him authority to execute judgment also. He that believeth on me hath everlasting life, and so on.

Now the scripturally-begotten desire of the believer is to be like his Lord. The apostle John expresses this very confidently: “Behold, now are we the sons of God; and it doth not appear what we shall be; but we know that when he

shall appear. we shall be like him; for we shall see him as he is."—(iii. 2.) Now Jesus possesses a deathless body. He was put to death in the flesh, and that flesh was quickened by the spirit to eternal life. Christ then, as he is, being our hope, we look for eternal life in the body. When a man has believed and obeyed the gospel of the kingdom of God, he has eternal life in the shape of *hope*, for Jesus says concerning his words which were about the kingdom, "The *words* which I spake unto you, they are spirit and they are life." Peter understood this to mean eternal life, for he said "Lord, to whom shall we go, for thou hast the *words of eternal life?*" But, while a man possesses this life in words, it is not *manifested*; though it constitutes him a son of God, it does not appear what he will be. He must wait for the *manifestation* of the sons of God. At present they are hidden. All this is just equivalent to saying there is no life apart from our bodies, and that our future life will be a bodily life, quite as much as our present life is. This, however, stands only upon inferences drawn from the body of Christ and the promises that we shall be like him. Let me now give you some positive testimony to establish the point. In Phil. iii. 20, we read "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned *like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself." This is a specimen of proper Christian conversation, or rather as to the object of it—that is to say, a body like Jesus Christ's body

now. There is a striking difference between the tenor of this conversation, and of conversations in the Christian circles at the present day. In most of these the bodily existence of the blessed is altogether denied. It is affirmed that they are spirits without bodies, and that their eternal abode is in spirit-land, in worlds on high, and such like. Now this is simply a delusion.

Paul again points out the bodily realisation of the hope of the Gospel, in these words: "We (are) waiting for the adoption, to wit, the redemption of our *body*; for we are saved by hope, &c." I am sure nothing can be plainer than this. The salvation Paul expected was to be seen in a redeemed body—a body redeemed from death. Our present bodies are mortal, our future bodies will be spiritual, that is, deathless. To the brethren of the city of Rome. Paul said "The Spirit shall quicken your *mortal bodies*."—(Rom. viii. 11.) The bodies of the dead and living will be alike at the judgment, namely, mortal. The change will be instantaneous, "in the twinkling of an eye, this corruptible must put on incorruption, and this mortal must put on immortality." And thus "mortality will be swallowed up of life."—(2 Cor. v. 4.)

More testimonies might be adduced, and fresh argument might be suggested by them; but the occasion will not allow me to proceed further. I therefore submit to your serious reflection the foregoing; and sincerely trust they will lead to the honest conviction in your minds that the hope of the Gospel is eternal life, to be manifested in or through the body, and to be enjoyed for ever in the kingdom of God.

## MR. JOHN BOWES KICKING AGAINST THE PRICKS.

(Continued from page 147.)

UNDER the 8th head of lecture in Wishaw, Mr. Bowes quotes Matt. xxiii. 13: "Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." This he says is a "clear text, a demonstration" of his views, from which we may infer, that those previously cited, are not to be considered so. Well, wherein is this a demonstration?" "The Pharisees (says he) could not shut a door into a house never built, nor refuse others an

entrance." True, Mr. Bowes, concerning a house, but not concerning a kingdom. A kingdom that is to exist, may, in the language defining our relation to it, be spoken of as if it actually existed. The kingdom of God, unlike human schemes, is a future verity. There is no uncertainty about its manifestation: hence, in barring the way that leads to it, as the Pharisees did, men may be said to shut the door of it, although it does not actually exist. A kingdom is not a literal house. This is the answer to Mr. Bowes. But he answers, or



at least confounds himself. He undertook to prove that the kingdom was "established in the first age." Now he quotes: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof (Matt. xxi. 43), and asks "How could the kingdom of heaven be taken from them, the Jews, and given to the Gentiles, if they never had it?" Exactly so, Mr. Bowes; does not this show that the kingdom of God, spoken of by Jesus, was not your kingdom "set up in the first age?" If you mean by "first age" that before Abraham, then please consider this fact that the house or kingdom in possession of the Jews was not set up then. With the exception of the seventy years' captivity, this kingdom had been in existence for upwards of a thousand years, under the government of Moses, Joshua, Judges, and the Kings, until the reign of Zedekiah, when the throne and crown were prostrated in the dust. Under Saul, David, and Solomon, the twelve tribes were one united and compact kingdom; but in the reign of Rehoboam, ten tribes revolted from the house of David, and thereby rebelled against God, who had bequeathed the royalty to David. For some time longer, Judah remained loyal to the house of David, but afterwards gave way to the abominations of the heathen, and, in consequence, were, like the ten tribes before them, besieged and taken captive by the Assyrians. Ephraim, or the ten tribes, never returned again, and, to this day, it is not positively known where they are; yet hath God said "I will be unto them as a little sanctuary, in the countries where they shall come."—(Ezek. xi. 16.)

After seventy years' captivity, Judah returned again to their own land, under the auspices of Cyrus, the Persian, whom God had raised up for the purpose of assisting them; and there they were at the time Jesus was born. Where was the kingdom of God during the seventy years' captivity? Let Mr. Bowes or any of his coadjutors answer this question. It did not exist even as a polity. There was no organization in existence which could be called the kingdom of God. The whole twelve tribes were exiles in foreign lands, and could no more be called a kingdom than could British subjects in any foreign nation to which they had emigrated. On the return of Judah from Babylon, they became a commonwealth in their own land, but were no more ruled by a king of the house of David. At the time Mr. Bowes calls the first age, they were under the Sceptre of Herod the Idumean. They were, however, looking for the manifestation of their Messiah, their deliverer, concerning whom all their prophets had spoken. This is the hope of the nation of Israel. Understanding these facts, we can appreciate the question put to Jesus by his disciples, *after his resurrection*: "Wilt thou, at this time,

restore again the kingdom to Israel?" They knew from their own prophets, that he was the restorer, and also the repairer, of the breach among the tribes.—(See Isaiah lviii. 12, and Ezek. xxxvii. 21, 22.) When Jesus appeared in Israel, the all-important question among the Jews was "art thou *he* that should come, or look we for another?" The question is of no less importance to us than it was then. If he is the Messiah foretold in the prophets, will he not perform those things affirmed of him by the prophets? Has he done this? Let us see.

In Jeremiah xxxiii. 14, the prophet says "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem dwell safely; and this is the name wherewith she shall be called, the Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offerings and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came to Jeremiah, saying, "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." Moreover the word of the Lord came to Jeremiah, saying: "Considerest thou not what this people have spoken, saying, the two families (or nations) which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with the day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob; for I will cause their captivity to return and have mercy on them."

Jer. xxx. 3: "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return and shall be in rest, and be quiet, and none shall make

them afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations, whither I have scattered thee, yet will I not make a full end of thee."

Jer. xxiv. 6: "For I will set mine eyes upon thee for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up." We might go on quoting passages until we had transcribed the bulk of what Moses and the prophets have written, but to save space, we shall supply references to a few more predictions of Scripture which none can affirm on evidence have been fulfilled: Is. xi. 10-13; xxvii. 12, 13; lx. 1-22; lxvi. 10-13; Jer. iii. 12, 18; xvi. 14-15; xxxiii. 3-8; xxx. 2-11; xxxi. 1-14; xxxiii. 7, 8, 14-18; Ezek. xx. 33-44; xxviii. 24-26; xxxiv. 12-31; xxxvii. 21-28; xxxvi. 1-38; xxxix. 27, 28; Joel iii. 1, 2, 9-21; Amos ix. 11, 15; Hosea i. 10, 11; Zeph. iii. 14, 20; Deut. xxx. 1-8.

These portions of Scripture set forth in unmistakable language what the Messiah of the prophets is to do, and the question is, has Jesus done them? It is notorious to all the world that he has not. It therefore remains that he must appear again on the earth to perform those things. If he does not, it follows that his claims to the Messiahship are false. The Jews denied his Messiahship because he did not perform the things foretold of the Messiah; the Gentiles imagine he fulfilled them in a spiritual sense. The former overlooked the fact, that he must first suffer and rise from the dead before appearing on the throne of his glory to build up Zion; while the latter have followed a cunningly-devised fable, which has led them as far astray in another direction. The former looked in full assurance for the fulfilment of those prophetic announcements, but did not understand God's appointed time, or mode of operation, and were therefore premature in their expectations; while the latter have substituted vain and Scripture-nullifying fancies about a Zion and Jerusalem beyond the bounds of space. To such, the Israel and Judah of their creed are gathered at the instant of death, abandoning the prophetic substance altogether.

Let the above Scriptures be carefully read, and it cannot fail to be seen that the Gentile treatment of the Scriptures is neither more nor less than torturing them to death. Have Ephraim and Judah been gathered a *second time* from all the countries whither they have been driven into the land which the Lord God gave for an inheritance unto their fathers? Since the above prophecies were spoken, have Ephraim and Judah ceased to envy each other and been united into one nation in their own land, and one king reigning over them? Has the time come when "it shall no more be said, the Lord liveth who brought up the children of Israel out of Egypt, but (because of a far greater deliverance) they

shall say, The Lord liveth who brought up the children of Israel out of the north country, and from all countries wherein I had driven them, and they shall dwell in their own land (Palestine)? Have the people (Israel) who were cast off, become a strong nation? Has the kingdom—even the first dominion, come to the daughter of Zion? Has the land of Palestine become the garden (or Paradise) of God? Has Jerusalem become the throne of the Lord, and all nations gathered unto it? These are the things which Jehovah's servant—the Messiah—the root and offspring of Jesse, is to accomplish. In short these are the things concerning the kingdom which the God of heaven hath from the beginning purposed to set up, and not an imaginary kingdom such as that contended for by Mr. Bowes. With regard to the time, Daniel informs us that in the days when the great iron or Roman Kingdom should be divided into ten parts, the God of heaven would set up a kingdom which should never be destroyed, a kingdom which should break in pieces all other kingdoms, &c.;" but Mr. Bowes contends for the setting up of his supposititious kingdom in "the first age," or, while the Roman Empire was in its entirety; several hundred years before it was divided at all. Therefore, there is not only no identity, but a vast difference, both as regards nature, time and circumstances, between the kingdom of which the prophets have spoken, and that for which Mr. B. contends. We have faith and hope in the former. We believe that Jesus of Nazareth is the Messiah, or Christ, the appointed and approved of the Deity to establish it, who must return from the right hand of power for that purpose. It is possible to believe in, and hope for the kingdom of the prophets, and yet reject the claims of Jesus as its king, as in the case of the Jews. Such is a fatal combination of truth and error; since faith must be comprehensive of those things that concern the manifestation of Jesus in the flesh, for the putting away of sin by the sacrifice of himself, as well as of the things of the kingdom. To the Jews, Jesus said, "Unless ye believe that I am *he*, ye shall die in your sins."—(John viii. 24.) But Mr. Bowes represents a large class who have run to an opposite extreme; they profess to believe in Jesus, but laugh and jeer at the kingdom he is to set up over all the earth. They appear not to perceive that a rejection of this, is equivalent to a rejection of his Messiahship. To say that Jesus will not accomplish the things spoken of in these Scriptures, is to say that Jesus is not the Messiah; and therefore the Jesus preached by such is "another Jesus," and their gospel "another gospel" than those preached by the apostles, and whoever is guilty of this—even an angel from heaven—is accursed of Paul. Sincerity in such a matter can never cover the fault nor be ac-

cepted as a substitute for the truth. All such errorists, however sincere, come under the anathema of the apostle.

We affirm then, that Matt. xxiii. 13, is no proof of Mr. Bowes' proposition. The house or kingdom, *then in possession of the Jews* had been set up a thousand years before his "first age," and the Priests, Scribes, Pharisees and Lawyers who were the rulers of it, abused the power delegated to them, and on that account Jesus told them it should be taken from them and given to another people. Under the law, God had appointed that the priest's lips should keep knowledge and that the people should seek the law at his mouth, (Mal. ii. 7-9); but the rulers departed out of the way and caused the people to stumble. They had taken away the key of knowledge and caused the people to err (Luke xi. 52); therefore they are to be superseded by others who will not fail to bring forth the fruits of the kingdom in God's appointed season. In connection with this, the keys given to Peter, and his use of them will easily be described. On the day of Pentecost in the presence of thousands of Jews, and afterwards at the house of Cornelius, Peter supplied the knowledge of the truth previously taken away by the Priests, Scribes, Pharisees, &c., and made known what was previously unknown—the way in which condemned Jews and alien Gentiles might enter the kingdom. The message which God sent by His son, Jesus, to the children of Israel, was committed unto His apostles, but Peter was chosen to inaugurate their testimony towards both Jews and Gentiles, and is therefore said to have used the keys. He opened the door as it were, and the others with him invited men to walk in. This is very different from the ironical supposition flung at the Christadelphians by Mr. Bowes, that Peter has had the keys for more than 1,800 years without ever using them. Peter did use them after receiving them, and what he then accomplished by his living voice, is now being accomplished

by his reported speeches. The treasure which Peter unlocked in his own day is available for us equally with those who heard him; therefore we are not left dependent on those who claim an official succession to the apostles, and whose false keys admit into kingdoms with which God has nothing to do, viz., the kingdoms of the clergy. These kingdoms are full just now; and the kingdom that Peter opened is at a discount. No wonder; once possessed of the idea that a church is the kingdom, or that the kingdom is in a man's heart; or, that it is "beyond the realms of time and space," what can a man do but that which Mr. Bowes' theory teaches him to, viz., laugh to scorn the kingdom which was the burden of Peter's message to Jew and Gentile? Kingdoms of grace, and church kingdoms, are the themes which enrapture visionaries; the substantial kingdom and empire of the Messiah, spoken of by the prophets and apostles, are too gross and material for their sublimated infidelity. Let them read Moses and the prophets understandingly, and they will then cease to sneer at the Gospel of the kingdom of God, which is the power of God unto salvation to everyone believing.

"The legs of the lame are not equal;" we have an illustration of this in the 6th and 9th sections of the lecture under consideration. In the former, Mr. Bowes concludes that all *believers* having righteousness, peace and joy now, have therefore, the kingdom. Would it not follow that unbelievers, destitute of righteousness, peace and joy, have not the kingdom? Surely! Yet in section 9th, Mr. Bowes, yielding to the fact recorded, admits that the unbelieving Scribes and Pharisees, who are of this class, had it in their possession! He seems to be under no apprehension that his "first-age" kingdom is endangered by such unequal supports.

Wishaw.

R. HODGSON.

(To be continued.)

## DR. THOMAS AND THE NOTTINGHAM CLERGYMAN, SEVEN YEARS AGO.

THE following is the clerical criticism on Dr. Thomas's lectures, to which the Dr.'s letter last month was a reply.

To the Editor of the "Daily Express."

SIR,—I cannot resist the inclination to write a line on the subject of the lecture delivered last night, in the Exchange Hall, I believe, for I was not present—having only heard from a friend one argument used by the lecturer.

The doctrine of the immortality of the soul is a very important one, and if it be assailed,

it should be by arguments possessing truth and weight—if such can be found.

The lecturer, last evening, quoted Psalm xlix. 8, "*The redemption of their soul is precious, and it ceaseth for ever*," and asserted that the pronoun *it* referred to the *soul*, not to the redemption; or that the passage should read *it* (the soul) *ceaseth for ever*, or is annihilated at death.

This is *impossible*; the Hebrew verb has a *separate form* for feminine nouns. The word used for *ceaseth* is *chadal*; if it referred to

the *soul*, which is feminine, it would be *chadalah*. A similar mistake to that made by the learned lecturer, would be, in English, *the girl he runs—the woman he walks—the soul he ceaseth*.

Argument is useless here, sir; grammar terminates controversy to some extent, at least, and I have but one conclusion of two to draw, that the lecturer knew he was saying what was not true, *and said it in order to gain a momentary triumph, or he did not know the Hebrew words used*. If so, *why did*

*he not examine, or ask some Hebrew scholar, before he assailed a doctrine which all Christians believe? If the former conclusion be correct, is he not in a dangerous position himself? Must I not say a word to the crowds who listened to those arguments; or will you, sir, ask them for me—is it safe to listen thus to any unscrupulous stranger? to stand by and hear the belief of centuries assailed—what must the end be?*

A NOTTINGHAM CLERGYMAN.

## INTELLIGENCE.

BEITH.—Brother Gillies writes (May 26th) on behalf of "some of the brethren here," to know if the travelling fund raised in connection with the visit of Dr. Thomas, is to cover "travelling expenses in this country," as well as the expenses incident to his "voyage from America." The answer is—yes, understanding by "travelling expenses in this country" the cost of being carried from one place to another exclusively. The money raised will not pay for maintenance. This will be provided, in the several places he may visit, by the parties inviting him, in addition to the cost that may be incurred in the public proclamation of the truth. If a fund could have been collected sufficient to meet all these, so much the better, but this is the day of small things. On the subject of the advocacy of the truth in Scotland, brother Gillies observes:—"So far as I can see, the best mode of interesting the Scotch is to prove to them that they *do not believe* in "the Lord Jesus Christ;" that with all their religion, they are ignorant of "the Christ," and are "atheists" because alien to the covenants of promise; that whatever hope they have is a delusion, for what they believe, God never has promised; consequently, as the Doctor says in *Elpis' Israel*, they cannot blame God for not giving them what they do not believe in, and what they do not want. And yet, with all this, so long as they believe they have immortal souls, so long as they refuse to know their own frail natures, all education of them is vain. This is the great stumbling block with them. They will maintain it is taught in the Scriptures, even though they cannot prove it; and though it be shown that the opposite is taught, they will not believe it. I suppose our best efforts will only enlighten a few. Nothing short of divine interposition will teach men at large to listen to the truth."

BIRMINGHAM.—During the month, three more persons have become obedient to the faith, viz., ERENEZER ROBERTS (23), brother to the Editor, resident in Birming-

ham, formerly a Plymouth brother; OLIVER MARSON MAY, (37,) baker, residing at Bamwell, near Weston, a Methodist for 18 years; HARRY TAYLOR (20), carpenter, formerly Wesleyan.

The great feature of the month has been the public labours of Dr. Thomas, who has in all lectured fourteen times,—eight times in the Athenæum, the usual meeting place of the brethren; and six times in the Temperance hall. On all occasions, the Athenæum meetings have been full, and much profit experienced from the ripe utterances of a mind stored with the wisdom of the Divine oracles. The Temperance Hall audiences have, of course, been larger, though not so packed in appearance, the place being three times the size of the Athenæum. The attendance on the Sundays was about equal to the dimensions of the place; on the week nights, there were also good meetings, though not equal to Sunday. The lectures have been quite a success from every point of view. The Doctor's power on the platform has in no degree abated since his last visit, seven years ago, and his interest in the work has rather increased than diminished with the lapse of time. The progress of the truth has encouraged him. His confidence is unshaken that we are in the era of the Lord's coming. He expects the truth to advance to a point at which the Lord himself will take up the work. His lectures have assisted in drawing more and more of public attention in Birmingham to the glorious things spoken of Zion. The effect will doubtless be to greatly accelerate and consolidate the work already in progress. The Campbellites have snapped and shown their teeth; and other enemies have also been at work, but their opposition can only help to draw attention to the truth. It is out of their power to arrest its progress.

We would say a word here to brethren throughout the country, who may be favoured with a visit from the Doctor, as to the drawing of placards. It is this: the Doctor does not like to be tied to subjects. He

prefers when he rises to speak, to have the field before him for general exposition in whatever direction, inclination or circumstance may draw him. That they may see the sort of announcement admitting of this, we append the one issued in Birmingham:—

WHAT IS THE TRUTH? A question put to the Bible-believing community in Birmingham, by their disliked (because misunderstood) neighbours, the Christadelphians; together with an answer to it. A course of SIX LECTURES will be delivered in the Temperance Hall, Temple Street, by DR. THOMAS, (Author of *Elpis Israel*, *Eureka*, in 3 vols.: *Anastasis*, and other works) just arrived from the United States, for the purpose of expounding the teachings of the Spirit of God in the writings of Moses, the Prophets, and the Apostles, in opposition to the Religious Dogmas of Christendom; shewing the unscriptural nature of popular views on the subject of the nature of Christ (Trinitarian and Unitarian), the constitution of human nature, the future state, the purposes of God and the destiny of the world.

The Lectures will be delivered on the following days:—Tuesday, June 1; Thursday, June 3; Sunday, June 6; Tuesday, June 8; Thursday, June 10; Sunday, June 13. To commence at half-past Seven o'clock on the week days, and half-past Six on Sundays. Chair to be occupied by R. Roberts, of Birmingham.

CHELTENHAM.—Brother Otter, writing May 31, announces, in joyful terms, the obedience of his wife. He adds "Nor does the good news stop here. Mr. and Mrs. W. HUMPHRIES, father and mother of brother C. Humphries, have also witnessed the good confession, at the same time and place. They were immersed this evening at their own house, in a bath we had obtained for the occasion. We now pray that they may be enabled to walk worthy of the high vocation to which they are called, and finally gain an abundant entrance into God's long promised kingdom. With these first-fruits in view, we shall endeavour to hold fast to our motto, which, as I have before told you, is 'work.' We feel strengthened and encouraged in the good work of 'contending earnestly for the faith once delivered to the saints.'"

DALBEATTIE.—(Scotland).—The interest in the truth, existing in this place, mentioned in our May number, on the information of brother Armstrong, postmaster of Haddington, has developed to the maturity of obedience. Brother Tait, of Portobello, reports a visit made by himself and sister Tait, at the instance of the brother already mentioned, on the twenty-second of May, when Mrs. STEVENSON, sister to brother Armstrong, and Miss MARY FERGUSON, after giving evidence in "a very satisfactory and profitable conversation," of their apprehension of "the things concerning the kingdom of God and the name of Jesus Christ," were both immersed in a

bath at the Mechanics' Institute, Dumfries. From Dumfries brother and sister Tait accompanied the newly-begotten to Dalbeattie (15 miles west of Dumfries and 130 miles from Portobello), where a profitable time was spent. On the following Sunday, they broke bread together, and conversed with four or five persons, all more or less interested in the truth. The whole day, from ten in the morning till ten at night, was occupied in this way. The Portobello visitors left the *Twelve Lectures* and a number of small works behind them, and are in hope of further fruit. The obedient believers were members of the Evangelical Union (Morisonian) Church in Dalbeattie, which numbers about fifty souls: among these it is hoped their influence may be instrumental in leading God-fearing people to a knowledge of the truth.

FAZELEY.—Sister Wood, writing on her return home, after immersion, says "All my friends will be glad to know that I am quite well, notwithstanding the openly-expressed wish of someone, that if I really had been immersed, I might take cold and die right off, before I did any more harm. On the contrary, I never was so likely to live; and I never was so happy. I am full of what dear sister ——— calls energy, and for this I desire to be especially grateful to the Giver of every good and perfect gift. . . . I knew the F——s would like to know what was going on here, so I told them a little; but testified that none of these things move me, for I *know* in whom I have believed. The peace and happiness I now enjoy are not dependent on *feeling*. If they were, how soon would they pass away."

HALIFAX.—As referred to in last month's *Ambassador*, the brethren have removed their place of meeting from Grove Street to more accessible and convenient premises in Bedford Square, Lister Lane, after incurring an outlay of nearly fifty pounds in plastering and painting, and in furnishing the room with matting, chairs, gas fittings, and other matters; they find their satisfaction in the increased comfort of themselves and strangers, and in a marked improvement in the number of the latter. On the 23rd of May, the occasion of their opening, brethren were present from Huddersfield and Heckmondwike. Brother F. R. Shuttleworth, of Whitby, gave a lecture in the evening on the origin of sin and the punishment of the wicked.

KINGTON.—Brother Hughes, writing May 26th, remits 10s. to the travelling fund (Dr. Thomas's visit), as a small token of gratitude for scriptural light and knowledge, received indirectly—through the instrumentality of the *Lectures*—from Dr. Thomas's writings. He says he and brother Griffiths are isolated in fact, but not in feeling, as they are in fellowship with the brethren everywhere, through the means of the press. They cannot yet report much interest on the part of

anyone in the truth, in Kington. The religious teachers persuade the people that the Christadelphians are a dangerous set of people, who are next door to infidelity, if not quite in its dismal domain; and the people are quick to believe the false prophets. Some of them admit that the Christadelphians must be right, but consider it a matter of no importance!

LEICESTER.—Bro. F. W. Wilby, writing May 26th, says, "It has pleased God to add another to our numbers this month, viz., my younger bro. WALTER WILBY, (20,) who has gladly received the word, and been immersed into the saving name. Although we seem to have spent a deal of strength for nought, we cannot but feel refreshed, and uplifted with joy, and amply recompensed with such glorious results. I sincerely hope and expect we shall be able to give you the names of two or three more by and bye. My brother Walter has been a regular attendant upon the ministrations of 'the Rev.' J. P. Mursell, of Belvoir Street, for some years past, although not a member of the church. Thanks be to God, he is a brand plucked from the burning. I am giving the town the benefit of 5000 of the enclosed, a tract of eight pages, entitled 'Plea for the Revival of the Religion of Jesus,' (written many years ago, if we recollect rightly, by Mr. James Cameron, of Edinburgh, a member of the meeting as it existed before the split which resulted in the development of Dowieites and Christadelphians, now published in an edition of 5000, as above-announced, with advertisement of Christadelphian works at end, and Bible mottoes on the top of the pages, and the following head line before the title: 'Published by the LEICESTER CHRISTADELPHIAN ECCLESIA, for gratuitous distribution.'—EDITOR *Ambassador*.) The folks are beginning to think that I am a strange young man." Brother F. W. Wilby, writing again on the 18th ult., announces the immersion of Miss ELIZA COUSINS (21), of Welford-road, Leicester, and remarks "This is the first sister whom God has been pleased to add unto us in Leicester; and I can assure you it is a source of exceeding joy and gladness to me and all the brethren." Brother F. M. Lester, who has commenced business at 50, High Cross Street, writing to brother Hipwell, on the 15th, says, the meetings of the ecclesia are now held at his place, and that an immersion bath has been put in for the convenience of those coming to a knowledge of the truth who desire to obey it. Several are interested, and there are hopes of some.

LEITH.—Brother R. Paterson, writing June 3, announces the obedience of Miss WILHELMINA HOWDEN, who was immersed on the 7th of June upon an intelligent confession of her faith in the kingdom of God and the name of Jesus Anointed. "We are still," observes brother Paterson, "patiently

labouring in this locality, and are sanguine of fruit yet more abounding." Writing again on June 15, he reports another accession by the immersion of WILLIAM KER, who like brother Dowler, (the last reported addition) is employed in the same printing office as brother Paterson, in Edinburgh. He has come to a decision after considerable and painstaking study, and is expected to prove an acquisition. The Leith brethren, after negotiations with that part of the late Edinburgh ecclesia now meeting in the Temperance Hall in connection with brethren Smith and Gascoyne, have come to a friendly understanding and written agreement of fellowship with them on the basis of identity of attitude on "the questions at present in dispute among the professors of the truth in this locality;" but consider it best for the interests of the truth meanwhile to maintain their separate organization in Leith.

LONDON, (North.)—On Sunday evening, the 2nd inst., a "Converted Jew" was present at Crowndale Hall, and heard an address on "The First Apostolic Sermon to Gentiles;" in which, of course, the kingdom was introduced. At the close, he got up, expressed his regret at what he had heard about a belief in the restored kingdom of Israel being necessary for salvation, and challenged the speaker to a discussion on the point. The challenge was accepted, and it was arranged that the discussion should be held on the Friday week following, in the same hall, and that the subject for discussion should be, "does saving faith necessitate a belief in the restored kingdom of Israel?" The other details were left to subsequent correspondence. In endeavouring to complete the arrangements this Jewish champion of "orthodoxy" backed out, first, on the score of expense; when this difficulty was removed, he raised an objection to Crowndale Hall, (although the challenge had been given there, and it had been settled that the discussion should be held there), and said it must be on neutral ground, or, in other words, in the open air; and thus it fell through. Perhaps, however, there is not much cause for regret, for he is evidently of the same type as Campbell. He merely came to Crowndale Hall to see brother Boshier, and get from him a subscription to "the society for propagating the Gospel among the Jews," which he has hitherto been in the habit of giving, but which he, of course, refused on the ground that this society does not preach the gospel.

Whit-Monday being a holiday, advantage was taken of it, as mentioned in last month's *Ambassador*, to hold a tea meeting, for the special benefit of enquirers after the truth. The meeting resulted in the four following immersions, on the 21st inst., THOMAS JOHNSTONE (40) and his wife, AGNES JOHNSTONE (35), formerly members of the Church of England; JAMES SKEATS (60), formerly

a Primitive Methodist, and SAMUEL RISIEN, formerly a Wesleyan, but latterly an attendant at a Congregational chapel. They have all attended the Sunday evening lectures for the last eight or nine months. Brother Risien was first led to attend through hearing a street preacher denounce us. On May 31st, the ecclesia here was increased by the immersion of LOUISA KERRIDGE (22), formerly a member of the "Peculiar People," and a resident of Maldon, but now living in Camden Town. She has been in attendance at Crowndale Hall for several months. On Sunday evening, June 6th, Dr. Hayes delivered a lecture on "No millennium before the second appearing of Jesus Christ." The subjects of the lecture for the month of June will be seen in the following announcement, which we print entire as contained in the handbills:—

"THE WAY OF SALVATION *versus* THE WAY OF DESTRUCTION. Crowndale Hall, Crowndale Road, St. Pancras Road, Camden Town. Meetings are held by Christadelphians in the above hall, every Sunday evening, for expounding the Scriptures in harmony with the teaching of Jesus and his Apostles, as opposed to clerical traditions. Addresses will be given in June as under:

June 6.—'No Millennium before the second appearing of Jesus Christ.'

June 13.—'Jesus Christ and him crucified: or, the Jesus of Paul contrasted with the Jesus of Protestantism.'

June 20.—'The Mother of Harlots; Who is the Mother? Who are her Daughters? and what is their destiny?'

June 27.—'The Woman of Samaria; or, the Well of the Water of Life contrasted with broken cisterns which hold no water.'

In the afternoon of each of the above Sundays, a Bible Class will be held, at three o'clock, conducted by Mr. C. J. Watts, which all seekers after the truth are invited to attend. Questions may be asked by those desirous of having apparent difficulties explained. Please bring your Bibles for reference. No collections."

MALDON.—On Sunday evening, May 31st, a lecture was delivered by brother Boshier to an audience of about fifty, on "Salvation is of the Jews; or the relationship of the Jewish race in the past, present, and future, to the redemption of mankind." On the following evening (Monday), Dr. Hayes lectured in the same place to about one hundred persons, on "the kingdom of God as it existed in the days of Solomon, and as it is hereafter to exist under Jehovah's Anointed King." On both occasions, the people listened very attentively. Brother D. Handley writes, "There is a little stir around us. The lectures were well attended, and great attention paid. The lectures are the subject of much talk about the town. One Methodist preacher said he should give a lecture against the views put

forth by brother Hayes, but I hear to-day he is not quite sure he shall, lest while trying to put us and our views down, he might spread them. This is not a bad thought on his part. The dear few who are in fellowship with me do rejoice in the glorious light and truth, and with me, do desire to see it spread." Bro. C. Handley, writing June 6, says: "We have used the *Christadelphian Hymn Book* to-day, and do feel heartily thankful for such a book. We can now worship God without that annoyance which has been so common with us since we came to know the truth. It has happened that hymns have been given out containing false statements and gross absurdities not noticed till read on to, and confusion has been the consequence. It is a blessed thing to be able to sing with the Spirit, and to sing with the understanding also. . . . I feel very thankful for the truth. The more I look at it, the more I love it. It seems a most wonderful thing that ever we should have escaped the errors in which we were born."

MANCHESTER.—Bro. Birkenhead, writing May 23rd, says, "I rejoice in recording an addition to the ecclesia in this place, in the persons of Miss FANNY ELIZABETH SMITH (22), and her sister SARAH ANN SMITH (18), of Sale, who have for some months past been seeking after the things which belong to their peace: and having found the truth, have this day been immersed into the belief of it; hoping for an inheritance in the kingdom of the Deity, and to participate in the glory and honour thereof."

NOTTINGHAM.—Bro. E. Turney, writing May 31st, says: "there was a good audience last night to hear the lecture upon 'everlasting punishment, the devil and his angels, and their destruction.' We are somewhat attracting the Campbellites here. I was told yesterday that some of them said they had heard we were infidels, but they were determined to go and hear us for themselves." And I understand they came last night, and expressed themselves 'much pleased,' promising to come again. Five published lectures, of which you will receive placards soon, will carry us to the Doctor's arrival, when my humble efforts will give place for a time to more effectual advocacy. Amen." Writing again on the 2nd of June, he says, "since my last, two or three of the brethren's wives have requested to obey the truth." "Our printer and bill-poster are talked to by 'ministers of satan' for exposing our bills. What meanness and cowardice; why not come to us? But their want of courage is proverbial." Brother Turney encloses handbills announcing the following subjects for lecture:—

"May 23rd.—'A Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.'—Rev. xiv. 1."

"June 6th.—'The prophet like unto Moses; or, Jesus of Nazareth as a teacher, deliverer, and ruler.'"

"June 13th.—'Apostolic preaching, versus, modern sermonizing.'"

"June 20th.—'New Testament teaching concerning Jesus, at variance with both Trinitarian and Unitarian notions.'"

"June 27th.—'What is the nature and locality of that kingdom pointed to by Jesus, in the model prayer—let thy kingdom come?'"

"July 4th.—'The righteousness of God; or, how to live for ever.'"

SAFFRON WALDEN (Essex).—"On the 17th of May, a lecture was delivered in this town by a Wesleyan preacher, in favour of the popular views of immortality, which originated out of the spread of the truth at Littlebury, a village close by. Brother King, who resides there, anxious to make use of such a good opportunity for bringing the truth before the public, applied to brethren Boshier and J. J. Andrew, to go and hold a meeting there on the following night. This, however, was prevented, through inability to obtain the same hall, which was otherwise engaged. It was therefore postponed until the 3rd of June. On that day, a meeting was held in the Agricultural Hall, a commodious building, holding about 400, and used for meetings of farmers, &c. Above 100 persons came to hear about immortality as set forth in Holy Writ. Brother Boshier took the chair, and after a few introductory remarks, brother Andrew proceeded to expound the subject. In so doing, he explained two of the very few passages adduced by the Wesleyan preacher—'the thief on the cross,' and 'absent from the body.' This, however, was not sufficient; for at the close, questions were asked, in the spirit—not of enquiry, but of blind opposition—respecting Paul's desire to depart, Stephen's dying prayer, and the rich man, &c., all of which were answered. Several attempts at interruption were made during the lecture, and every now and then, one or two expressed their indignation at what was advanced, by getting up and walking about; some refused to receive any tracts at the door, and others tore them up. There were several Wesleyan local preachers present, who led the opposition in denouncing the chairman and lecturer as false teachers, who had never been spiritually regenerated, or born of the Spirit. Their blind followers of course cheered them, and hissed the few on the side of the truth. The devil was wrathful at being told the truth,—that his pet doctrine of immortal - soulism, was but the perpetuation of the serpent's lie; so he roared like a lion with all his might. It was after half - past ten when the assembly dispersed, but although thus late, some of them were in no hurry to go home. Their anger had been so much aroused, that they wanted to give

further vent to it. Accordingly some fifteen or twenty waited outside, and escorted brethren Boshier, Andrew, and King about a mile on the road to Littlebury, jeering, ridiculing and denouncing them, and disputing about the points advanced, the whole way. When they got tired of this ebullition of wrath, they turned round, and gave a great cheer, the noise being supplemented by discordant notes from some kind of a metal utensil, not usually used for musical purposes. The devil always mistakes noise and clamour for argument and proof."

SWANSEA.—Brother Randles, writing May 24th, says, "In the interest of the truth I have to record this month what to us as an ecclesia, has been quite a 'red letter day' in our short history, viz., the opening of a new synagogue, built expressly for our use by one of the brethren, which has enabled the truth to come out from an unknown and almost impossible-to-be-found-out room, at the back of a public house, and to make itself known in a new and popular neighbourhood, where we hope we shall not be interfered with in holding forth the word of truth, in sounding the Gospel trumpet, crying aloud and sparing not, contending earnestly for the faith once delivered to the saints.

On Sunday, May 9th, the brethren from Swansea, Mumbles, and neighbourhood, assembled for the first time in the new meeting room, numbering between fifty and sixty; the morning, as usual, being devoted to the practice of those professing the one blessed hope, viz., breaking bread in remembrance and expectation of the one dead, but now living, yet absent Lord; the time after, being occupied by the brethren in addresses, exhortations, &c., suitable to the occasion. They afterwards adjourned to a cold lunch provided by the Swansea brethren. The afternoon was spent by some in singing those promises and blessings given to all who are of the seed of Abraham, while others were engaged in providing for the wants of our flesh bodies, in the shape of a sumptuous tea. Afterwards, addresses were delivered by a number of brethren, in which allusion was made to the truly wonderful success which has attended the truth in these parts, and the wonders which God has wrought amongst us. In view of the gross darkness that prevails among the religious people of the town, it will give an idea of the unexpected results which have attended the advocacy of the truth among us, when I say that one of the three brethren, who originally formed the ecclesia here, often expressed himself to the effect that he would be satisfied if they could get three more. Contemplating this, one of the brethren, in his address, appropriately exclaimed "TRULY WHAT HATH GOD WROUGHT." We have great reason to be thankful that our labour (though weak) has not been in vain. We have sometimes made the devil to roar,



and some of his angels to tremble. Our motto, henceforth, is, Flinch not, flag not. The synagogue built by brother Dan. Clement for brother Lowe, is calculated to seat about 120 persons. It is a very neat and comfortable building, but very unpretending in appearance. We hope success equal to that realised in the past will reward the further humble endeavours of the brethren in the work of gathering in from among the Gentiles a people for the name of the Lord."

TRANENT (Scotland).—Brother J. Cornwall, writing June 9th, says "Since I last wrote, we have had three additions to our fellowship: JOHN DUNCAN, ENEAS McMILLAN, and ROBERT ARCHIBALD, all residing in the vicinity. We expect much good from these brethren, as they have proved themselves faithful and obedient in the past. May we all be found blameless in the day of the Lord Jesus. We have discontinued our Sunday evening meetings, and have betaken ourselves to the villages round about. This is uphill work, but we consider we are bound to go out and do the best we can, as the day of the Lord is at hand. It would certainly make us blush to be found idle."

TURRIFF.—Brother Robertson writing

May 24, announces the immersion of GEORGE LILLIE (31), post runner, who resides at Aberdour, sixteen miles distant from Turriff. He made a very satisfactory confession of faith before the brethren, and was immersed on the 23rd of May, breaking bread with the ecclesia before his departure home.

#### FRANCE.

PARIS.—Brother Boshier, of London, writing from Paris on the 15th ult., says "You see I am in this gay city, whose ruler is called the eldest son of the (Old Harlot) church; and, indeed, the people here seem dead drunk with the wine of her fornication. It would be difficult to imagine it possible for them to be farther from the knowledge of God. Even the sects in England, who drink the wine as it flows over the cup, and get it in a little diluted form, look upon the state of things here as almost hopeless. How much more do we feel it, who have seen and tasted of the pure stream of the truth in the revealed purposes of the Deity. I cannot stay to tell you what my thoughts and feelings are at the gross idolatry and abominations I see here, I must leave that till I have the joy of seeing you."

### THE TRUTH'S PROGRESS.

OUR statistical correspondent is again on the scene with the arrival of July—the time chosen for a retrospect of the year's progress, so far as reflected in the pages of the *Ambassador* during the preceding twelve months. The results exhibited are highly encouraging. They show that the rate of progress is becoming more rapid with the advance of time, and that, therefore, the increasing industry of the brethren (who are more and more realising their duty as missionaries of the truth) is telling in the world. To show this in an effective manner, we publish a comparative table of the returns for the last five years.

ADDITIONS.	1864-5.	1865-6.	1866-7.	1867-8.	1868-9.
Great Britain . . . . .	86	74	79	103	148
Ditto (re-immersions) . . . . .	—	—	12	9	1
Secessions from nondescript meetings . . . . .	—	—	6	5	—
Canada . . . . .	—	—	3	6	29
Ditto (re-immersions) . . . . .	—	—	—	—	14
United States . . . . .	—	—	—	6	25
Ditto (re-immersions) . . . . .	—	—	—	—	1
New Zealand . . . . .	—	5	10	4	3
Australia . . . . .	—	—	2	4	6
India . . . . .	—	1	3	—	—
China . . . . .	—	—	—	2	—
Totals . . . . .	86	80	115	139	227
LOSSES—Deaths . . . . .	3	5	6	6	3
„ Resignations . . . . .	3	—	3	2	—
„ Exclusions . . . . .	—	—	—	—	1

THE CHRISTADELPHIAN;

For Five Years Published as

THE AMBASSADOR

Of the Coming Age.

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“He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)

“For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)

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THE NATURE OF CHRIST.—AN UNKNOWN CORRECTION  
SUPPLIED.

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Brother Tait, of Edinburgh, having applied to the Editor for information as to the nature of the objection made to Proposition XX. of the Declaration, by the writer of “A FAREWELL TOUR IN AMERICA” (see letter last month), the Editor, in compliance with an alternative request in the same letter, sent it to Dr. Thomas (then lecturing at Nottingham), who, from having had the company of the said writer during the tour in question, might be presumed to know all about it. The Doctor has written the following reply:—

*Alexandra Park, Nottingham, July 17th, 1869.*

DEAR BRO. ROBERTS.—I do not know what correction brother Donaldson and Harper proposed to brother Bingley, not being present at their conversation. The objection to Proposition XX. turns upon the phrase “Jesus *Christ*,” and the notion that “Christ,” whose spirit was in the prophets, “had no existence before the birth of Jesus, except as a purpose,” &c.” This confounds all distinction between Deity and flesh. Deity is “very God.” *Christ*, the Word, who “in the beginning laid the foundations of the earth,” therefore pre-existed before the birth of “the body prepared” of the substance of Mary, and which lay dead in the tomb. That body named Jesus, had no existence until developed by the Christ-Power. *Federally*, indeed, it pre-existed in the loins of Abraham and in Adam, as Levi was in Abraham, and we in Adam, before birth; but not otherwise. The pre-existent Christ, or Deity, was not the less Deity because he veiled himself in flesh, in our “sinful flesh,” or “sin’s

flesh," and styled himself JESUS, or *he who shall be Saviour*. The cause of all current confusion of ideas upon this "great mystery," is men working out their conclusions as the Jews did of old: their sole rule of interpretation is *the flesh*.—"Ye judge after the flesh," which the Christ-Spirit saith "profits nothing." They see nothing but *the flesh* in Jesus Christ, on the one hand; and nothing but an immaculate or spotless flesh, on the other. Both these belligerent parties are wrong. They are contending knights viewing opposite sides of the shield. If one side of the shield be black, and the other side white, what is the colour of the shield? Jesus Christ in the day of his weakness, had two sides—the one, DEITY; the other, MAN—the *Eternal Christ-Power veiled in, and manifested through the flesh created from the ground; which flesh had wantonly transgressed the Divine Law, the penalty of which sent it back into the dust from whence it came*. This is Jesus Christ the true Deity, whom to know is life eternal. This flesh which inhabited Paradise, like all the beasts, "very good" of its sort, is styled "sin" and "sin's flesh," because it sinned or transgressed the Eden law. Our flesh is the same as Adam's before he sinned, only *the worse for wear*: for Paul says that we sinned in him, and he was sinless before he sinned; and we were as much in his loins when he was sinless, as in the act of sinning. His flesh undefiled by sin is constitutionally the same as the flesh of his posterity defiled legally thereby. The Christ-Deity veiled himself in the Adamic nature defiled by sin, in order that he might condemn sin to death in the nature which, though created "very good," had legally defiled itself by transgression of the Eden law. This purpose would have been defeated if he had veiled himself in a clean nature. To say that the Man, Jesus, was *corporeally* clean, or pure, holy, spotless, and undefiled, is in effect to say that he was not "made of a woman;" for Scripture teaches, that nothing born of woman can possibly be clean: but it is credibly testified that he was "born of a woman;" he must therefore necessarily have been born *corporeally unclean*. Hence, it is written of him in Psalm li. 5, "I was shapen in iniquity; and in sin did my mother conceive me." He therefore prays, "Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." This prayer has been answered, and he has been "Washed thoroughly from his (corporeal) iniquity, and cleansed from his sin;" so that *now* he has a *clean nature*, which is spirit and divine—"the Lord the Spirit"—once dead as to flesh, but now alive as Spirit for evermore.—(Rev. i. 18.) "This is," as Paul saith, "a great mystery," which those who are "wise and prudent" as opposed to "babes and sucklings," out of whose mouth the Deity hath ordained and perfected praise, are not able to understand. I would propose that all your readers consent to stop *disputing* about "the nature and pre-existence of Christ" for the next twelve months, and apply themselves to the study of the subject as revealed in Moses and the prophets, and by Jesus, John, Peter, and Paul, in the spirit of little children. There is too much *cacoethes scribendi et loquendi* by "the unlearned and the unstable" for the interests of the truth and themselves. They "wrest the Scriptures to their own destruction," and develop by their logomachy

only that which is altogether evil and embarrassing. If they would be more zealous for the enlightenment of their neighbours in the first principles of the gospel; and less captious and disputatious among themselves, I am sure that they would lay up for themselves in store a better foundation against the time to come, and be more likely to lay hold on eternal life.

The seats in the People's Hall are nearly all occupied at our week-night meetings, and crowded on Sunday night. The attention is exemplary. The last two lectures I treated of the immortality revealed in the Bible, as opposed to the Egyptian invention of the immortality of the soul. Several "ministers" present; but they doubtless departed uncomforted by what they heard.—Faithfully yours,

JOHN THOMAS.

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### DR. THOMAS AT THE BIRMINGHAM CHRISTADELPHIAN SYNAGOGUE.

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#### ON THE SIGNS OF THE TIMES.\*

MATTHEW, xvi. chapter.—This is the record of an interesting passage in the history of Jesus, while he was engaged in preaching the great salvation, as recorded by one of his witnesses, Matthew. It is a very suggestive portion of Scripture. The first part of it draws our attention to the condition of society in the days when Jesus was preaching to the people. The clergy of that day were the Scribes and Pharisees. They were the teachers of the people, and sat in Moses' seat, and read the law to the people; a class whom Jesus exhorted his audience to hear, but not to follow their practices; to hear them so far as they set forth, uncorrupted and untraditionised, the things that God had spoken by His servant, Moses, who was faithful in all his house as a servant. These Pharisees, who separated themselves from all in those days, except their own sect, seemed to men to be righteous. They had a very righteous exterior, in garments, phraseology, tone of voice, and cast of countenance. They illustrated human nature in its most holy or pious attitude or development. They were natural religionists, for the religion of God taught them no such thing as long face, holy tone, or cant form of speech. Hence it was that the people, looking upon them with the eye of sense, mistook them for righteous men—as Jesus said, they *appeared* to men to be righteous, but God regarded them as mere whited sepulchres full of dead men's bones; concealed graves over which as men walked, they were defiled; for according to the Law of Moses, if a man walked over a grave, he was thereby defiled, and had to be separated a week, in order to become purified. So these Pharisees were likened to concealed graves, which were only defiling in their influence upon those who followed them and regarded them as righteous. Jesus, calling the attention of his audience to the righteousness of these men, said "Except your righteousness exceed that of the Scribes and Pharisees, ye cannot

\* From Short-hand Notes by brother Butler, of Birmingham.

enter into the kingdom of heaven." Now human nature, in all ages, repeats itself, only modified by the peculiar circumstances of the times in which the reproduction takes place. And thus we see around us, on the right hand and on the left, east, west, north and south, in society at the present day, a class, or order, or hierarchy, which to the unthinking multitude, appears to be very pious, very holy, but it may be said to the men of these times, as it was said to the Jews of old, "Unless your righteousness exceed the righteousness of the clergy, you cannot in any wise inherit the kingdom, or eternal life in it;" for they appear to men to be righteous, but God knows their hearts that they are but whited sepulchres, or concealed graves, conferring upon any one under their influence nothing but that which defiles, being alienated from the life of God through the ignorance and the blindness of their hearts.

Such were the clergy in the days of Jesus, termed the Pharisees and Scribes. There was another class of clergy called the Sadducees, who believed neither in angels nor spirits. These were the enemies of Christ on his first appearing, and they were continually urging upon him that he should shew them a sign from heaven. They wanted to see something marvellous. They did not care about the things signified, but they wanted to see a sign from heaven, that they might be astonished. This is a propensity peculiar to the unenlightened, uninstructed, carnal mind. We find this from the testimony in Jeremiah x., where we see what this mere longing after signs was connected with. The second verse says "Learn not the way of the heathen, (or the nations, or the Gentiles, for the original signifies these three things,) and be not dismayed at the signs of heaven; for the heathen are dismayed at them." There was a great propensity in the minds of the Gentiles to look for omens in the flights of birds, and in the appearance of victims offered in sacrifice to their gods. No true believers want to have signs from heaven. Their minds are anxious to apprehend the meaning of the signs already given; therefore let us not be like certain persons in our day, who are looking to the sun, the moon, the stars, and the darkness of the atmosphere, for signs of the coming of the Lord. The signs are not there; they are not to be given there. It is only the heathen that look for signs in that sphere of operations; therefore, says Jehovah, "Learn not the way of the heathen, and be not dismayed at the signs of heaven."

"The things that are highly esteemed among men," says Christ, "are an abomination in the sight of God." This ought to be a hint to us whenever we find all the world looking after anything. It is a common saying that what *everybody* says *must* be true; but the fact is, the truth is just the contrary of this: what everybody declares to be true is false. There are two classes of ideas in the world: the ideas of man and the ideas of God; and God says that His ideas, ways and thoughts are the very opposite of the ideas, ways and thoughts man; "My thoughts, are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than earth, so are my ways higher than your ways, and my thoughts than your thoughts."—(Isaiah lv. 8, 9). So that what

all men think is true, you may tell infallibly, without setting up to be Popes, to be false. Therefore, the revelation which Jesus, who expounded the mind of the Father, gives us—that that which is esteemed among men, is an abomination in the sight of God, is a principle of judgment that will save us from making a vast number of mistakes in the political or ecclesiastical world. There you see what God reprobates: those things that are highly esteemed among men, are the very essence of abomination in the sight of God, who is purity and truth.

“The customs of the people are vain.” They were vain in the days of Jeremiah and of Jesus, and they have been so ever since. The customs of peoples, of majorities, of any uninstructed in the word of God, are vain. Hence, all people are walking in “the vain imagination of their evil hearts;” consequently, the world is sitting in darkness: “darkness covers the earth and gross darkness the people;” and the reason why Jesus Christ is coming again, is to dispel this darkness. Darkness cannot chase itself away; ignorance cannot enlighten itself; there is nothing that can chase darkness away but light; for when the sun rises, the darkness flies away; and so we shall see that in the midst of this gross darkness that covers the earth and the people, the Sun of Righteousness will arise with healing in his beams, that he may chase away that darkness. All the light that there is in this world, at present, is in those individuals in whom the word of Christ dwells richly in all wisdom. The light shines into their hearts as into a dark place, and, taking its lodgment there, the enlightened heart gives it out again. No light is derived from the world; it does not spring spontaneously from within us. We receive the ideas of the divine testimony from the word, and they taking root within us, develop light; then, having the light of the truth, we are enabled to diffuse it around us.

So much, then, for looking for signs from heaven. We are not looking for such signs. We are looking for God’s signs already given, that is, already declared in His word, and not for any new signs. “Jesus answered and said unto them, when it is evening ye say it will be fair weather, for the sky is red; and, in the morning, it will be foul weather to-day, for the sky is red and lowring. Oh, ye hypocrites! Ye can discern the face of the sky, but can ye not discern the signs of the times?” If Jesus had been living in these days and called the clergy hypocrites, would he not have been considered abusive? He called them a generation of vipers, too. He admitted that the principles upon which they judged the atmosphere were correct, and that the weather came out as they expected; and what appears to be his argument is, that if the people have good sense enough to predict what sort of weather it will be from the face of the sky, they have natural sense enough to be able, under the inspiration obtained from the word of God, to discern God’s signs in the heavens of another sort, viz., the political heavens. But those who have got the natural capacity to discern the signs of the sky, have not often the spiritual capacity to discern the other signs. Jesus said to the Scribes and Pharisees “Oh, ye hypocrites . . . .”

ye cannot discern the signs of the times." Then he proceeds: "A wicked and adulterous generation seeketh after a sign, but there shall no sign be given unto it but the sign of the prophet Jonas." What the sign of the prophet Jonas was, you know from the history of Jonas. He was bound three days in the bowels of a great fish. In Matt. x. 11, 38, you will find how Jesus uses this sign. Jonas was swallowed up by the whale, and, on the third day, he was vomitted forth; and that was to Jonas a resurrection from the entombment of which he was the subject. He was cast overboard, and swallowed up: that was his burial, and when the fish came and vomitted him forth on to the land, that was his resurrection. Putting this together, it became a sign as to what was to happen to the "SON OF MAN." He was to be buried and to be the subject of a rising again from the receptacle in which he was deposited. The sign, therefore, which was to be given to that evil and adulterous generation was the resurrection of Jesus from the dead. And, we may remark that it was also a sign to all subsequent generations until the second coming of Christ. You will find from Acts xvii. that it was a sign to the Athenians. The apostle Paul, when he was at Athens, made the following reference to the things signified by this sign of the prophet Jonas "The times of this ignorance God winked at, but now he commandeth all everywhere to repent;" to change their minds from idolatry, and from the tradition of the Scribes and Pharisees, and to receive a better system—the things which Paul presented to them for their reception. "Because he (God) hath appointed a day in the which he will judge (or rule) the world (or the habitable)." How is he going to rule it? "In righteousness." By whom? "By that man whom he hath ordained." "Who is that man?" "Jesus of Nazareth, King of the Jews." Where is the proof? "Whereof he hath given assurance unto all men in that he hath raised him from the dead;" as if he said "The sign that God is going to rule the world in righteousness is the sign of the prophet Jonas," in other words, that the man who was buried as Jonas was for three days, and raised as Jonas was, would rule the world, and that the resurrection of that slain man was an evidence that God is going to rule the world by him in righteousness in the times of restitution foretold by the prophets. It was the great sign of that generation, a political as well as religious sign. Government is a political question, and Paul connects the resurrection of Christ with the future government of the world. The things set forth by Paul had a political as well as an ecclesiastical, an individual, a social, and a spiritual bearing. When they come to be realities, they will change the whole constitution of things; the world will be turned upside down, as the Ephesians perceived. When Paul went to Athens, the most civilized city of those times, he just presented the sign of Jonah to them, as the sign that God was going to rule the world in righteousness. The resurrection of Jesus Christ is the very basis of that doctrine. It is the token and pledge of a great political revolution. It has also to do with a revolution in relation to ourselves as individuals; for Paul says "He was delivered for our offences, and raised *again for our justification.*"

If Jesus had not been raised again, there would have been no justification for any one; and baptism, which not only represents the burial of Jesus Christ, but that we hereafter hope to be planted in the likeness of his resurrection, would have been no use to us. The resurrection, then, is a sign to us, individually and doctrinally, and it is a sign to the world politically. God does not intend that the world shall always be governed by sinners; He is going to set aside the present systems, and introduce a personage styled "the Son of his handmaid" whom he has made strong, and who will be manifested in his own time. That time is near, and the signs are plain. While men are looking for signs in the sun, moon, and the stars, suddenly will come the things signified. It is for us to look not at the natural heavens for signs, but to make ourselves acquainted with God's signs in the political heavens, that Jesus may not come upon us as a thief. Jesus said to the Scribes and Pharisees, "Ye cannot discern the signs of the times." If they had been able to discern them, they would not have put Jesus to death; but inasmuch as they did not discern them, they fulfilled God's purpose in crucifying him. The seventy weeks of Daniel were just about being developed in their fulfilment; but these Scribes and Pharisees did not perceive that they were on the very verge of their completion,—that the last week of the seventy was on them, that they were actually existing in the week of the confirmation of the covenant, and that when they saw John on the banks of the Jordan baptising all the lower classes, whilst they rejected the counsel of God against themselves, and Jesus coming to John, and descending into the water of the Jordan, and on coming up out of the water being anointed with the Spirit of God Almighty upon him in the form of a dove, and being saluted with the voice "This is my beloved Son in whom I am well pleased,"—they were beholding the very signs of that time. They did not recognize these indications of the time in which they lived. Those, however, that were of the truth, perceived that John was a great prophet, and had got a mission from heaven, and that he was engaged in preparing a people for the Lord, whose coming he was proclaiming beforehand. Those who discerned the signs of the times believed. The Scribes and Pharisees admitted that John was a prophet, but they could not discern the object of his mission. It is just so now. What are we doing? What was there in Birmingham twenty years ago? Where was there a voice uplifted for this word in its purity, apart from tradition, and for the necessity of its being believed, as a means for the development of a people to receive the Messiah, who is near at hand, and shortly about to manifest himself? Nowhere. There was the stillness of death in relation to the truth of God. But now, what has been going on for a few years past? Why, an earnest contention for the faith once for all delivered to the saints, in this community; and what is the result? The state of things before you, God's eyes are constantly on the truth. As Paul said to the Athenians, when arguing with them, "He is not far from everyone of us;" and what is this that now exists but one of his signs?—the preparation of



a people for him. But the Scribes and Pharisees of our day do not discern the sign. They no more discern the development in their midst, by the power of the word, of a people who shall be prepared to receive the Messiah at his second coming, than the old Scribes and Pharisees did the existence of a people created by the preaching of John for the reception of Jesus in their day. I dare say they can tell you pretty correctly whether in the evening, it will be a fine day on the morrow, but they cannot discern the significance of the spectacle to be witnessed every first day of the week, in the Athenæum Hall. They would not understand it if they could hear the protest against every form of superstition that exists in Christendom, by a people not developed by the wise and the great and the noble, but by the Word in the hands of persons who have been surrounded by all sorts of difficulties. If we had been here twenty years ago, we should have said, "Where are the means to bring about such a result?" We should have been so discouraged at our feebleness and absolute want of means, that we should have come to the conclusion that it could not be. But the truth has been developed; there is no denying the fact. Now, what does the fact mean? It is a sign of something; what is the signification of the sign? The Lord, the Spirit, said in the Apocalypse, that after the pouring out of the sixth vial, he would come as a thief:—"Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, that he may not be found naked and that he be not put to shame." How can a man watch without light? How can a man keep his garments if he has none? How can a man get a garment unless he knows how he may be covered with that covering for the naked, that was brought in at the end of the seventy weeks? These questions throw light upon the present situation. It was necessary that under the sixth vial, there should be a revival of the knowledge of the way; hence, the necessity of "the Law and the Testimony," and of reasoning out of them,—of exposition; and as a result of exposition, understanding; and as a result of understanding, believing; and as the consequence of believing, yielding obedience; and as a consequence of yielding obedience, the enforcement upon one's contemporaries of the testimony, that men must believe in the things concerning the kingdom of God and the name of Jesus Christ, in order that Christ may become to them, the end of the law to righteousness. Here, then, is an interesting state of things, developed by no other power than the power that John had. John did no miracles; we cannot do any miracles. But John, by the preaching of the word, developed a people for the Lord, who were glad to see him when he made his appearance. And here we have precisely the same results. We cannot perform miracles, but we can do as John did; we can shew the truth; we can reason the truth into the minds of those that are among us; and the truth, getting into their minds, does the rest. We are the mere agents in presenting the truth. But when the truth has been worked into the thinking organ of the system, when it takes root, it is not easy to cast it out. It then becomes a purifier; and just in proportion as it gets deep into the mind of a man does it purify and

control him, and govern him, and direct him, and keep him. Well then, here is a sign. We can see it; we can perceive the sign which proclaims that the Kingdom of Heaven is at hand; and while we are arguing for the truth as it is in Jesus, the Lord will make his appearance as he did whilst John was engaged in the same work. John says, "I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining upon him, the same is he who baptizeth with the Holy Spirit." Inasmuch, therefore, as he didn't know him, all he had to do was to go on preaching the baptism of repentance; and while he was doing this, unconfirmed by miracle, Jesus made his appearance. And now, here is the counterpart of the sign just preceding the coming of Jesus Christ in power and great glory. We have run through the times, (I believe) the 1260 years. Just reflect what was to obtain during the 1260 years, those forty-two months of years that John measured when he measured the HOLY CITY. During that 42 months, the Holy City, made up of the saints, was to be trodden under foot. You know nothing can be lower than that which is under foot; it is just on a level with the ground—the very dust or dirt upon which we tread. This has been the fate of God's holy ones, God's saints, God's holy community, the Holy City, for 1,260 years: so that they could not develop themselves as we can now. They had to labour under all disadvantages, without much organisation: a scattered and down-trodden people, like the Jews themselves, oppressed and despised. How is it now? Why, that period having elapsed, we can stand up in the face of the world, and maintain the truth without being trodden down; for we have equal rights, equal privileges, and as ample scope as any other denomination. Here then is a sign, that although Christ at the end of forty-two months, did not come as a flash of lightning, yet that the truth, which was before as the dust under the feet of the popular party, has asserted itself, and has been placed upon its feet, and maintains itself in the face of the enemy. This is the first step announcing the coming of Jesus Christ to his own people. He does not come to the enemy; he comes to those who are accredited by the word; to those who have believed the truth and obeyed it. While these results are developing in our day and generation, they constitute a preparation to receive Jesus. In the Apocalypse (xix. 7) it is testified concerning this reception, as an accomplished thing: "Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and his wife hath made herself ready." Marriage is a union between two persons, and the marriage of the Lamb is his union with those whom he recognises. If it can be affirmed that his wife hath made herself ready, it implies that there must have been a previous period occupied in making herself ready. They cannot develop character in a flash of lightning; they have to begin by the perception of the truth in order to develop character under its influence. And this that is already in operation, is an incipient development of this preparation of the bride. It has begun and is now in progress, but it has not yet reached the culmination appointed. It will not be consummated until

the Lamb shall form a union with those who constitute the wife or bride, who, having undergone previous moral preparation, will be the subjects of a material preparation that will constitute them incorruptible and deathless saints. Till that time arrives, the bride will consist of persons intellectually and morally prepared by the truth. This is the time for that preparation; there must be a beginning and a progress before the end is reached, and the beginning and the progress must be before the end. The beginning was made with the end of the down-treading period, and progress is now in operation; for the end, we must wait in patience. Our operations are misconstrued. Let us be regardless of this, and devote ourselves to the work. The Scribes and Pharisees did not recognize that which transpired in their day in preparation for the first coming of Christ; so the Scribes and Pharisees of Christendom do not recognize the process going on preliminary to this second coming, but all who are enlightened in the truth are enabled to see the sign, and, seeing the sign, rejoice, take courage, and watch.

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#### PREFACE TO THE FIFTH EDITION OF "TWELVE LECTURES."

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A LITTLE over twelve months having sufficed to exhaust the fourth edition of 2,000 copies, a fifth edition of this work (after considerable delay) is now issued. Very little alteration has been made in it. The text of the *Lectures* is substantially the same as in the fourth edition; the only change is a little re-arrangement of matter, and a few verbal emendations.

The answer to the objections urged against the New Testament doctrine of judgment is withdrawn from the Appendix and incorporated with Lecture IV (A), of which it forms a natural part. The Appendix thus abridged, is made up of the Comparative Summary of Truth and Error; a few words to the interested reader, and advertisements of Christadelphian works.

Some of the lectures (found to be wanting in vigour somewhat) would have been re-written, had the author's leisure permitted it. The pressure of other occupations has compelled him to let them re-appear as they are. This might be a defect if literary effect were aimed at; but with the object in view, it is not a material drawback. The arguments and conclusions, though capable of being more powerfully elaborated, are in themselves unassailable, and therefore adapted, in spite of feeble sentences, to secure the result desired—the conviction of honest minds of the fallacy of orthodox religion, and of the scripturalness of the opposing views presented.

This edition differs from predecessors in being published in cloth binding (and some copies in leather), instead of stitched pamphlet form, causing an increase in price, but giving the advantage of greater durability. It also differs from them in this respect, that being stereotyped, this

edition is without limit as to number. It is proposed to print 4,000 copies to start with, and when these are sold, a fresh supply will be forthcoming without further delay. The *Lectures* will not again be out of supply.

The prophetic-chronological conclusions of *Lecture XI* (A) are allowed to appear unaltered, although the state of facts in this year (1869) would seem to stultify them. The fact is that events have verified them, and brought us to the era of the advent. A.D. 1866 has been signalized by epochal events characteristic of the termination of the little-horn period, though it has not brought the consummation. The mistake was in expecting the occurrence of the advent and resurrection immediately 1866 was attained. This was a natural mistake, in view of the fact that the period terminating at that date was prophetically determined to elapse *before these events could occur*. It was not seen that their occurrence, immediately on the termination of the period, was not a prophetic necessity. The analogy of former dispensations shews that it was not.

The expiry of former periods has not been marked by the predestined sequel at once in a mature form, but by a *new phase of events leading in the predicted direction*. Israel left Egypt thirty years after the expiry of the period specified in the word to Abraham: 400 years; the restoration of Israel from Babylon was not accomplished for seventy years after the period (70) fixed as the duration of their captivity; but, in both cases, *events tending to the development of the foretold results signalized the exact ending of the period*. In the former case, Moses, who was fifty years of age at the end of the 400, had appeared on the scene, and "supposed his brethren would have understood how that God, by His hand, would deliver them."—(Acts vii. 25.) In the latter, Nebuchadnezzar's dynasty was overthrown by Darius, who belonged to a people favourable to Israel.

In the present case, all we need look for in this respect is transpiring before our eyes. The events prophetically characteristic of the termination of the times of the Gentiles, are the facts of contemporary history. Papal ascendancy is at an end in the world of politics, secular and ecclesiastical. It came to an end in 1866, with the blow which levelled Austrian domination in Germany. The Prussian sword cut the Concordat, and, in the discomfiture of Austria, smote to the ground the prop which, for over a thousand years, has maintained the temporal supremacy of the court of Rome. This is an eloquent sign of the times, which derives additional significance from the concurrent downfall of church establishments in Italy, Spain and England. and the uprising and prosperity of the truth.

But of the exact date of the Lord's appearing, we have no definite information. We are, without mistake, in the era of that wonderful event, and it may be the occurrence of any day; but "of that day or hour knoweth no man." We are in the position the disciples occupied in relation to the day of God's judgment on Jerusalem: we wait in a state of indefinite expectancy, knowing the event looked for is near, even at

the door; but not knowing exactly how long.

The truth developed in a complete form, is rapidly creating a people for the name of the Lord at his return. Such a work is a necessary prelude to the advent, though to what extent it must go, we know not. The apostolic testimony gives us to understand that Jesus finds a people alive at his coming. Hence, their development is a necessity of the end. It is meet that Christ should have a people contemporary with the developments of the end. It were an unhappy situation that on his return, he should have no friends among the living, but must look to the grave for them, and as those unacquainted with the generation upon which he will have to operate. A loving, zealous people, familiar with the historical situation, and with the institutions and customs of the age, may not be without their especial function in the day when Christ makes use of his household in the subjugation and instruction of the earth.

At his coming in the flesh, John the Baptist, by preaching, gathered from Israel a select people, to whom, in due course, Christ was manifested by the descent of the Holy Spirit, and by means of whom, in their ultimate operations, he proclaimed the way of life to the world, vanquished Paganism, and enthroned his name traditionally in the high places of the earth. His coming in the spirit draws near; a

people is in preparation, increasing in numbers, faith, zeal and service, to whom, when their development has reached a certain point, he will be revealed, with the thousands whom he shall bring from the dead by his power, and by means of whose recruited forces, he will enter into conflict with the world, drive Gentile power from every throne, and establish his kingdom under the whole heaven. The truth's operations will then be transferred from the arena of debate to that of military coercion. The power of Christ and his brethren will be established triumphantly in every kingdom, country, and city in the globe. How long we may have to wait before things assume this phase, it is impossible to tell.

It is ours to work while it is still called "to day" knowing that it will be too late to work when "the Master of the House rises up and the door is shut;" and working, it is wisdom alone to work on the principle expressed in the words "Whatsoever thy hand findeth to do, do it with all thy might." On this principle, though believing the world to be on the very verge of the Second Advent, we issue this fifth edition of the Lectures, in the hope that before the day of salvation is at an end, hundreds more may be assisted to enter the narrow way that leadeth unto life.

*Birmingham,*

THE AUTHOR.

*July 10th, 1869.*

## CAMPBELLITE MANŒUVRES TO OBSTRUCT THE TRUTH.

### THE ENEMY COUNTER-MARCHED.

THE old policy of the Campbellite much-boasted reformers of the nineteenth century, has been exemplified once more in the crooked proceedings of the party in Birmingham. That policy is, to evade the real issues raised by "Thomasism," as the frigid and consequential leader of the party delights to call the truth. They know and feel that no head could be made against these. The "things concerning the kingdom of God and the name of Jesus Christ" are too strong for them in open argument, and therefore the only chance of successful resistance they have, is to raise a cloud of dust over the character of Dr. Thomas, and thus substitute wrangling on partizan topics (in which it is always possible to make white appear black) for discussion of the truth of God, in which it is not so easy for Campbellism to stand the breeze. This policy is often successful as regards keeping the poor deluded men and women of Campbellism in the dark. This was the object of the policy in the present case. Many of them had been hearing Dr. Thomas, and some were struck with the things they heard, and (if report speaks truly) wished Master King to give account of Thomasism, either in public lecture or debate. Dr. Thomas, it was also well known, was going through the country, and would likely be heard by other Campbellites, and there was danger that he would do mischief, in opening their blind eyes and turning them from darkness to light, and from the power of Satan unto God. How was this catastrophe most effectually to be prevented? By issuing to the British Campbellites a scandalous pamphlet about Dr. Thomas, in which by a skilful but disingenuous use of facts, Dr. Thomas should personally be held up in a light so perfectly odious, that the Campbellites would everywhere on his approach shrink into their shells like frightened snails, and thus be saved from the great

danger of listening to the law and the testimony. This was done in the publication of a six-page tract, entitled, *A Glance at the History and Mystery of Thomasism*, by David King.

But the enemy was counter-marched. As soon as the tract appeared, a challenge to debate the real questions was sent to the oblique glancer at "history and mystery." This was met by the anticipated refusal; and the refusal provided the occasion for repulsing the enemy with great slaughter, and driving him behind his gloomy entrenchments of misrepresentational, insipid, soulless, nineteenth century Reformationism. The refusal was published in tract form, along with something in the way of reply to the malicious "glance at the history and mystery." The tract was distributed at the door of the Campbellite meeting houses in Birmingham, Leicester, London, Nottingham and Swansea. The reason of this was that the tract was intended for them, (to perchance deliver them from the coils of bondage, which David King was drawing around them,) and because there was no other way of getting at them.

The following is the substance of the tract which was published under the heading of

#### WHAT IS THE TRUTH?—DAVID KING AGAIN DECLINES DISCUSSION.

DAVID KING, Editor of the Campbellite organ in this country, and "evangelist" (so-called) of the Campbellite body in Birmingham,\* is very shy of the truth. He is pugnacious enough; but his pugnacity cannot be brought to a healthy bearing. His attacks are always personal, and of an insignificant character. He keeps as far off as ever he can from the great issue existing between the "Thomasites," as he delights to call them, and his own body and Christendom generally. He is ready to dilate on the character of Dr. Thomas, (which is unhurt, however, by the slander he has helped to cast upon it;) but flies like a startled mouse from the proposal to discuss the question which does not depend upon the character of any living man, viz., What is the gospel which was preached for the salvation of men by the apostles, in the first century? the no-creed creed of Campbellism, or the faith contended earnestly for by the Christadelphians?

In 1864, when challenged to this encounter, he declined on the score that the "Thomasites" were too insignificant in number to justify the labour, and dying out with a certainty which made it superfluous. In 1869, he has a new excuse, as the old one does not suit. He finds that the hated class have grown to about 130 "members," (as orthodoxists coldly say,) and a large circle of outside sympathisers; and that they have brought Dr. Thomas to their midst to help on the successful battle for the truth in this country; and instead of joining issue on the main question—which would be inconvenient to him, as he is on some points more of a "Thomasite" than anything else—he meanly seeks to neutralise their efforts, by the circulation (on the eve of the Dr.'s departure) of an *ex parte* hash, in pamphlet form, of exploded slanders about

Dr. Thomas, hoping by this means to smother the real issue, on which he knows it would be difficult for him to sustain his part. But David shall not have his way.

Theslanders have all been answered before. His caricature of the agitations attending the development of the truth, in America and in this country, we pass over as unworthy of notice, further than to say that the man who ignores the advances made by a mind progressing in the apprehension of the divine word, is not likely to interpret the career of that mind, with justice; but is likely to find seeming discrepancies. This is David King's case; and there is not wanting evidence that his blunder is more the fruit of wickedness than dulness. He keeps out of reckoning the most important element in the solution of Dr. Thomas's career, viz., that ever since his contact with Cambellism in 1832, he has been making progress in the discovery of divine truth and Christian duty, while the Campbellites with whom he was associated were standing still; and therefore that sentiments and acts consented to in the beginning, came to be incompatible with convictions at a later period. By doing this, D. K. is enabled to found a plausible charge of fraud against the Dr. in reference to his proceedings toward the London Campbellites in 1848. If the Dr. had never explained those proceedings, there might have been room for excuse on the score of simplicity, which is not D. K.'s characteristic; but after the explanations which the Dr. put on record twenty years ago, it is simply cruel and unprincipled to resuscitate these accusations now. David King has given his one-sided and malignant version: we append Dr. Thomas's, which we copy from the *Herald of the Kingdom and the Age to Come*, for April, 1851:

"The door was opened, and no man was able afterwards to shut it. We entered through the door, and none were able to cast us out. Difficulties vanished on every

\* Whose no-creed creed will be found defined at the end of this tract.

side. Satan, indeed, got into a rage every now and then, but he was beaten and driven back with shame and mortification. But of these defeats we shall speak more at large hereafter. Shortly after our arrival in London, we called upon Mr. John Black, whose place of business is in Hatton Garden, and delivered to him a letter of introduction from one in America, regarded by him as an orthodox and esteemed brother in the faith. Our interview was an agreeable one, and as our sister, who accompanied us, was previously acquainted with Mr. B., it was less formal than it might otherwise have been. Our new friend is "elder" or "pastor" of a church meeting in Elstree Street, Camden Town, one of the *suburbs* of London, and, therefore, dignified with the title of "the London church." The meeting-house is small, and the church smaller, and as intelligent as could be expected under the teaching they approve. Messrs. Black and King regard themselves as the chiefs of the society, the latter being their "evangelist".

We do not remember if Mr. Black invited us to speak at his place. A few days after, however, we received a note from Mr. King, dated July 6th, 1848, requesting us to meet *him* at Mr. Black's the next day, at half-past three; and stating that "in the event of our not being able to do so, he would thank us to send him a line, appointing time and place, as *they* deemed some conversation requisite before next First Day." We accordingly went at the time appointed, and had an interview with Messrs. Black and King, and a third person whose name we forget. The object they had in view in inviting us to this conference, as stated by Mr. King in a letter to the *Gospel Banner*, was to enquire "whether we, when in the States, refused to fellowship those Christians who had not been baptised, while possessing those opinions which we held?" He meant by this to enquire whether we refused to fellowship those professors called Campbellites who, when they were immersed, were ignorant or faithless of the hope of Israel or kingdom of God, expounded by us. To this inquiry we answered that we did not refuse, which is well known by every one to be the fact. We do not feel that we are called upon to do more than testify to and for the truth. We have not been appointed a judge in these matters by God or men, therefore, whatever we may think of the Christianity of persons called Reformers or Baptists, we feel at liberty

only to shew them the position they occupy in relation to the truth, and neither to refuse nor to admit them into the fellowship of God. This is beyond our jurisdiction.\* We believe that God has admitted us into His fellowship through faith in the gospel of the kingdom in the name of Jesus. Having obeyed this gospel by immersion into the name of the Holy One, and continuing to walk in the truth, we have 'fellowship with the Father and His Son Jesus Christ,' and the apostles of the Lord. If others do this, then "we have fellowship one with another;" not else. We do not regard the breaking of bread at the same table as a *test* of fellowship, but the walking in the light as God is in the light. We leave others, such as Campbell, Wallis, and King, to cast men out of fellowship; for our own part, we pass not sentence, whatever we may think the party may deserve, 'until the Lord come.' We shew what the truth is when it condemns and justifies, and leave the application to particular cases to the individuals themselves. We are not lords over men's consciences; when these become sufficiently enlightened, they will not rest until they do the truth, and then all will work well. That we do not 'refuse' those who are immersed on Campbellite and Baptist principles, is manifest from the fact that the churches we visit are principally composed of such. We desire to enlighten and save them, not to anathematize and proscribe them, while, at the same time, we

\* Dr. Thomas, while thinking not differently now, has come more clearly to perceive individual duty in relation to hostile systems of faith, or hostile doctrines held by those claiming fellowship on the basis of the one faith, viz., the duty of dissociation. That duty does not involve "judgment" upon others, but judgment as to one's own course. Dissociation from all and sundry who reject the truth, is the natural and apostolically-prescribed means of self-protection against complicity with evil, and, at the same time, protection of that which is good from the power of evil, so far as our acts may affect the one or the other. The discrepancy between Dr. Thomas's views on this point in 1848 and 1869 gives Mr. King scope for cavil; but the fact is not unintelligible to those who have to thank God that Dr. Thomas, brought up in error, was not a standstill man, but gradually progressed in the path of scriptural study, in spite of the slander and bitter opposition by which the Campbellites tried to obstruct his way.

testify that no immersion is worth a stiver which is not predicated on faith in the things of the kingdom and the name of Jesus.

Our examination at Mr. Black's was continued by our being asked if we had ever been excommunicated? We replied that we had not, but it was not from the want of a will to do so on the part of Mr. Campbell and his friends, but because they could not devise the means. Here we were informed that Messrs. Campbell and Wallis were no law to the London church. From this we perceived there was a weak place in the fraternal bond. They professed to think none the worse of us because of their disposition to excommunicate us if they could. Mr. King says 'we never should have thought of rejecting Dr. Thomas but for the remarks on the cover of the *Harbinger*,' alluding to the notice published in our last number. They were not disposed to fall in with Mr. Wallis' dictation; and although he had caused his church to refuse to receive us, Mr. King testifies, that he and his church 'could find no cause for rejecting us,' especially as we had brought with us letters of recommendation from *brethren known to them*."—*Herald of the Kingdom and Age to come*, No. 4, vol. I. (1851).

Explanatory of the change that subsequently came over the spirit of the dream of the London Campbellites, the Doctor writes as follows, in No. 5 of the *Herald*, vol. I. (1851).

"Mr. Wallis determined to detach the Ellstree (London) brotherhood from us, and to weaken the *Banner* as much as he could. To accomplish this he found it expedient to make friends with Messrs. Black and King, the pastor and 'evangelist' of Ellstree. He succeeded in doing this by sending them our 'Confession and Abjuration,' and promising them all the Campbellite printing his influence could turn from Hudston to them. They swallowed the bait; and without any further struggles against his ascendancy, which he preserved by the sacrifice of his monopoly, became the willing instruments of his crooked policy against us. To work then they went, to prove us a liar for the gratification of Mr. Wallis and his abettors in the United States; though from what is already before the reader, their work will be pronounced by all candid and intelligent persons, both evil and contemptible.

Their object was to hold us up to public reprobation if they could; and to cut us short in the career we were traversing

so much to their mortification and vexation. The following correspondence will illustrate their manner of proceeding for the accomplishment of their end. While we were on our first tour, the subjoined epistle was sent to the care of our sister in London.

71, High Street, Camden Town,

Nov. 8, 1848.

DEAR BRO. THOMAS.—No. 4, Vol. III. of the '*Herald of the Future Age*,' containing your "Confession and Abjuration," was presented to a meeting of the London church last Monday evening. The meeting were entirely of opinion that the paper contains the very abjuration of the brethren of the United States which you most positively denied ever having made. It appears to them to be a duty to order this note to be sent immediately to you, expressing their surprise and sorrow at finding such matter in print, and to give you an opportunity to explain if you desire. In the absence of any explanation, they will feel it their duty to announce that your fellowship with them was obtained by misrepresentation.

Wishing you every present and future good, in the deepest sorrow on account of the above, I remain yours in the hope of immortality.

D. KING.

This piece of hypocrisy did not come to hand for several days. It was deemed expedient therefore to favour us with a repetition of the indictment, dressed up, however, with less of 'cant' than the former. The 'deepest sorrow,' the 'dear-brotherism,' and 'the hope of immortality,' will be found to have evaporated altogether from its phraseology; so difficult is it for religious actors to maintain a part which is foreign to their true character. The following is the second letter.

71, High Street, Camden Town,

Nov. 25, 1848.

DEAR SIR.—At the beginning of this month, by order of the church in London, I sent a note for you to Hoxton Square. That note was to inform you that the brethren here having seen your '*Herald of the Future Age*,' which contains an article by you, headed 'Confession and Abjuration,' conclude it to be the very abjuration of the churches in the United States, which you to us denied having made. The note in question stated, that before making their mind on this matter



public, they would wait your explanation. Some days since, a note from your sister in reply came to hand, saying, that when she sends to you, she will enclose the same. We send this in order to give you every opportunity for explanation. Your silence will indicate that you admit the conclusion of the church here to be correct.

Wishing you every present and future blessing, I am yours, &c.,

D. KING.

J. THOMAS, M.D.

This was the real man—'I am yours, &c.'—stripped of his outer garment: 'in the deepest sorrow on account of the charge against you, yours in the hope of immortality,' was mere wool to hide his claws. We saw, through these epistles at a glance. Mr. Wallis was using this man King to trump up a charge of falsehood against us in the name of the Ellstree brotherhood. The only evidence we had that the church had anything to do with the affair is before the reader in David King's two notes. Mr. Black was the pastor and ought to have communicated with us; King was only their emissary, whom they called 'evangelist.' We therefore paid no regard to him in the matter; but wrote to the church through Mr. Black. It appears from a third letter received from D. King, that we wrote to Ellstree, on Nov. 22nd, 1848, three days before his second note arrived. We regret to find that the copy of this letter is missing; but from what appears in the following epistle, it would seem that we stated substantially what is already before the reader on page 64, number 3, of the current volume. To ours of the 22nd, we received the following reply:—

London, Dec. 6th, 1848.

DR. J. THOMAS.—Dear Sir.—Yours of Nov. 22nd, 1848, was presented to the church on the 28th of the same month, and I am requested to say to you as follows:

1st.—That in the examination of your abjuration, the church here did not (as you suppose) confound persons with opinions. They fully understood your words in the lines pointed to in your letter as referring to errors and mistakes, and not to persons.

2ndly.—They consider you to have abjured the brethren in the United States, and here also, by pointing to their position as being one which would forbid any Christian to fellowship them. For instance, many of our churches in this country unanimously hold the 'existence of an

immortal soul in corruptible man;' nearly every church has a large number of its members of the same opinion. You say, 'no man can hold this dogma, and acceptably believe the gospel;' you also abjure it as a 'damnable heresy:' ergo, most, if not all of the churches with which we stand connected, do not believe the gospel acceptably, and if not acceptably are unbelievers, and holding 'a damnable heresy' are damnable heretics. Now as no Christian may fellowship heretics and unbelievers, the brethren in this country, and those of similar character, wherever existing, are abjured by you. Again: 'men are saved by the hope; being ignorant in toto of that hope, he (Dr. J. Thomas) was not saved by it, and while he writes this, must be in his sins.' You teach that as you were with respect to 'the hope' our churches now are—they receive not what you call 'the hope.' You call the system into which you were baptized 'an erroneous one;' they were baptized into, and remain in the same system; therefore, are yet in their sins. You claim to be a Christian, and as Christians, cannot fellowship men while in their sins, you thus abjure the churches connected with us.

Seen and approved by a meeting held Nov. 28th, 1848, and signed for them.

D. KING.

In reply to this, the Dr. transmitted the following letter to the care of Mr. Black:—

Newark, Nottinghamshire,  
Dec. 9th, 1848.

DEAR FRIENDS—Yours dated Dec. 6th, 1848, has come to hand to-day. By it I am able now to comprehend, that you have construed what you think I ought to do with my views on the truth, on the ground which you consider the principles stated, place persons holding the traditions quoted, into a non-fellowshipping of those you call your brethren (by eminence) in the United States. This, then, is your indictment, that I have *constructively* rejected the brethren of the Reformation in America, which you consider equivalent to an *actual excision* of myself from the churches there, or them from my fellowship, and consequently myself from similar churches in England.

But I object to your *constructions*; first, because you have no right to put constructions upon any one's principles save your own; and secondly because your constructions are not in harmony with *facts*.

1.—You have no right to construe for

me, neither have you the ability till you are made intelligent upon the subject of my views of fellowship. I claim the sole right of construing my own sentiments, and when I shall have construed and published them to the world in their application, it will be high time for you to express your approval or rejection of them and their author. You have your views of fellowship; they may or may not be mine: I discuss them not. My duty is to state and advocate what I believe to be God's truth, according to the manner which appears to me (not to you) most scriptural. It is for me to state, illustrate, and prove principles, and to interpret the word; and to leave men's consciences to make the application—it is not for me to adjudge them to ecclesiastical pains and penalties. I have stated in my writings, that "the immortality of the soul" as taught in dogmatic theology is the Hymenean and Phileran heresy; and I have shown from Paul's words, that it is in his estimation a "damnable heresy." The argument you have not seen; yet you judge. Is this wisdom? I have received the conclusion to which Paul leads me. Did he tell the orthodox Corinthians to cast their heterodox friends out of their synagogue, or to non-fellowship them? No; and further than this, he still fraternized with the church, although they gave him so much annoyance on this very subject. His object was to enlighten and reclaim, not to cut off, and treat as enemies those whom this cancer-eating sentiment led to the denial of the resurrection of the dead, and by implication, the resurrection of Jesus himself, and the subversion of the doctrine of the kingdom of God.

Your logic does not appear to me to keep pace with your zeal. A man may hold a "damnable heresy," and not therefore be "a damnable heretic." Simon Magus held the "damnable heresy" that the gift or power of bestowing the spirit could be purchased for money; but he was not finally condemned, inasmuch as scope was afforded him for repentance and forgiveness. This was not the case with others. If you hold "a damnable heresy," I pray God that the light of knowledge may find an entrance into your understandings, that you may recover before you make shipwreck of faith.

You say that your churches do not receive what I call "the Hope." Very well. Now, suppose it should turn out that what I demonstrate is indeed "the hope of the calling" (which Platonism, new or old, is not)—and you admit that "we are saved

by the hope"—what becomes of you and your churches? But you are unacquainted with what I call "the hope;" for I call not *one item of itself* "the hope"—why then jump to conclusions and constructions at present? You may regret it some day (as others here have already,) when your logic peradventure may be directed by a more scriptural and experienced zeal.

But there are a great many in "your churches" (if I guess them rightly) who reject the immortality of the soul as mere heathenism. *Why do you not construe conclusions for them?* Are not Newark, Lincoln, Nottingham, Edinburgh, Glasgow, &c., some of your churches? There are many of this class among them; why do you not undertake for them? Why so solicitous to construe conclusions, and *officiously* to apply them for me? I really do not feel at all indebted to you for intermeddling! If you do not wish any thing to do with me, say so and have done with it. I believe I am your debtor for nothing but a little past civility. On two occasions, at some inconvenience and a trifling expense, I did the best I could to enlighten you. Much satisfaction was expressed by some. To this labor of love I bid you welcome. But a change hath come o'er the spirit of your dream since Mr. Wallis's visit to London, or that of your delegate to Glasgow. If you think your ecclesiastical reputation hath been defiled by the little politeness of the past, then make your repentance known as far and wide as you please, and upon any ground you choose, actual or constructive. I shall regret your shutting yourselves out from what many of your brethren freely and candidly admit is the irrefutable truth of God. But you must do as you please. The loss will be yours, not mine.

Without comparing you to Judas, I would inquire, was not he in his sins when Jesus broke the loaf with him as well as the rest of the Twelve? This will be a sufficient *quid* for your *quo*, that I necessarily abjure churches, because there are those among them who on my principles are in their sins.

2.—I object to your constructions because they are not according to fact. There are many in American Reform-churches in which I am well received, who believe in the Platonic dogma of the "immortality of the soul." We have learned, however, the important lesson of bearing and forbearing with one another, in hope that all will come to see the real truth on which side

soever it may be, before it becomes too late. But your dogma is, that I ought to reject them, and they me; we, however, do not think so. We regard such a spirit as the one actuating you as both intolerant and proscriptive, and well calculated to place the person who responds to it in the situation neither to advance the truth, nor to benefit his contemporaries. It is the dark spirit of Popery, and characteristic of all sects, whose fear of God is taught by the precepts and commands of man.

Trusting that whatever you may do may be to the glory of God, and the furtherance of the truth, and not to the gratification of personal pique; and leaving you henceforth to work out your own conclusions as you may deem most expedient, but declining any further correspondence in the case,

I subscribe myself, dear friends,

Yours respectfully,

JOHN THOMAS.

The use, in *Elpis Israel* and *Anatolia*, of a page or two of historical matter from an old work (supplied to him for the purpose by a friend of the truth in Birmingham,\* in 1848), to illustrate prophetic teaching, never contemplated by the original writer, affords David King occasion for another venomous plunge of his cannibal knife. "Plagiarism" is a very convenient cry, and serves David King, but is not exactly suitable to the case. Every writer must get his history somewhere, but, according to David King, it must be "original." This may be the sort of history he deals in, but does not suit the interests of the truth. But the interests of the truth are not what David is concerned with. If he would only address himself to these, he might, perchance, feel some of the gratitude that Dr. Thomas's historic collations in elucidation of the truth, have inspired in some. But he is past this kind of feeling, and raises a great stew of virtuous indignation (of the hypocritical order) that the Campbellites may be deterred from looking at the real matters presented in the works of Dr. Thomas—matters which enlighten and save, though they destroy Campbellism. Like the Pharisees of old, he will neither enter the kingdom of heaven himself, nor suffer those to enter who would.

The apparent failure in the Dr.'s calculation of the prophetic dates, is another theme of David's malignity. We say "apparent" failure, for real failure there has been none. A.D. 1866 has been signaled by epochal events characteristic

of the termination of the little horn period, though it has not brought the consummation. The mistake was in expecting the occurrence of the advent and resurrection immediately 1866 was attained. This was a natural mistake in view of the fact that the period terminating at that date, was prophetically determined to elapse *before the events could occur*. It was not seen that their occurrence immediately on the termination of the period, was not a prophetic necessity. The analogy of former dispensations shows that it was not. The expiry of former periods has not been marked by the predestined sequel at once in a mature form, but by a *new phase of events leading in the predicted direction*. Israel left Egypt thirty years after the expiry of the period specified in the word to Abraham: 400 years; the restoration of Israel from Babylon was not accomplished for seventy years after the period (70) fixed as the duration of their captivity; but, in both cases, *events tending to the development of the foretold results signalised the exact ending of the period*. In the former case, Moses, who was fifty years of age at the end of the 400, had appeared on the scene, and "supposed his brethren would have understood how that God, by His hand, would deliver them."—(Acts vii. 25.) In the latter, Nebuchadnezzar's dynasty was overthrown by Darius, who belonged to a people favourable to Israel. In the present case, all we need look for in this respect is transpiring before our eyes. The events prophetically characteristic of their termination are the facts of contemporary history. Papal ascendancy is at an end in the world of politics, secular and ecclesiastical. It came to an end in 1866, with the blow which levelled Austrian domination in Germany. The Prussian sword cut the Concordat, and, in the discomfiture of Austria, smote to the ground the prop which, for over a thousand years, has maintained the temporal supremacy of the court of Rome. This is an eloquent sign of the times, which derives additional significance from the concurrent downfall of church establishments in Italy, Spain, and England, and the uprise and prosperity of the truth.

But Mr. King is impervious to these facts. Like the hypocrites of old, he cannot discern the signs of the times, but tries to make the impression that the appointed time is a failure, and to excite the scoffing cry "Where is the promise of his coming?"

\* W. J. Bailey, 96, Gt. Hampton Row.

### THE CHALLENGE.

Having noticed the features of his pamphlet, intended and expected to be damaging, but which can only be so with those who have built their house on the sand, we introduce to notice the matter hinted at in the heading of this paper, viz., a renewed challenge to D. King, and the result. An invitation to discuss the real issues on the public platform, in the presence of those whom D. King was more particularly trying to mislead, was deemed the best method of meeting his malevolent attack. The form of invitation and the way it was met will be seen in the following

### CORRESPONDENCE.

*Athenæum Rooms, Temple Row,  
Birmingham, June 30, 1869.*

DEAR SIR.—Referring to the correspondence which passed between us five years ago, on the subject of a proposed discussion, I find in a letter dated March 12, 1864, you say: "When you can bring into the field a number of members at all equal to those who meet with me in Birmingham, I shall be ready to discuss the matter before the two parties."

The number of the Christadelphians in Birmingham (or Thomasites as you prefer to call them) is within one or two of 130, and this being beyond the number of your members in 1864, and probably not a long way below the number with you in 1869, I beg to renew the challenge given on the occasion referred to. I should propose six nights at least. When you signify your assent, I will be prepared to make the necessary arrangements. Let me hear soon.

Respectfully yours,

MR. D. KING. ROBERT ROBERTS.

*Birmingham, July 2, 1869.*

MR. ROBERTS.—Sir.—In 1864, you published a scurrilous paper, setting forth what you were pleased to term my "assinity," and declaring me a representative of the "porcine class." Now you send me a challenge to debate, and by so doing, you make known your own estimate as to the sort of persons you are eligible

and worthy to debate with. As you thus modestly make known that you are willing to debate with a pig, my self-respect forbids further negotiation.

I merely add that your renewed challenge is based upon grossly absurd falsehood. The number of the Birmingham Thomasites, as stated by you, is *widely* below that of the Disciples of Christ in this town in 1864, and if you double the number, you will still be very far from our present Birmingham membership, not including churches planted from here within a few miles.

DAVID KING.

*64, Belgrave Road, Birmingham,  
July 3rd, 1869.*

"DEAR SIR,—You act wisely for the interests of Campbellism, to come to the decision expressed in your note just to hand. Campbellism has everything to fear from an encounter with the truth in public debate. This you know. Hence it was predicted by those who know you, that you would decline such an encounter, even though the numerical condition so nobly imposed by yourself five years ago, is substantially realised. The prediction is verified, and the soundness of your discretion illustrated. Once more you prefer ambushade to the open field—the dastardly stab of an *exparte* pamphlet, to the manful grapple with error in open combat. Well, this is good generalship on the field of expediency, but what about Christian valour, David?

Your reasons are not good. You should never allow "self-respect" to come between you and your duty. This is letting the flesh get the upper hand, and a very bad example to the flock. I didn't call you a pig, David; and even if I had done so, this would not justify you in ignobly turning your back to the foe. And as to my being willing to fight with a representative of the porcine class, you ought to have considered it great magnanimity on my part to offer to do so, and not to run away for fear of being looked upon in that light.

You act in a very naughty manner for an evangelist. You allow your public actions to be governed by "self-respect." You have caught up one of the world's maxims. Where does the holy book by which you profess to be guided, inculcate the Gentile maxim of "self-respect?"

But the fact is, David, you were hard up for an excuse to get rid of the challenge. You didn't want to expose the poor rotten structure of Campbellism to the perils of a Christadelphian breeze. We can understand this, and, to a certain extent, admire your keen-sightedness; but then it is not a noble thing, David, to try to make cowardice appear brave and righteous.

You ought rather to have made a clean breast of it, and owned that you were afraid to risk the effects of the proposed discussion upon your congregation. This would have been the truth.

If you had had a good cause in hand, wouldn't you have been glad of the opportunity of converting 130 "Thomasites?" I dare say you doubted the possibility of achieving such a feat, and justly apprehend that the result of the conflict would only be to make gaps in the ranks of the misguided people who think you have "lifted them into the kingdom."

As to numbers, I spoke on information, and not from personal knowledge. I wonder how many more Campbellites than 130 there were with you in 1864? If there were 200 (and I don't believe there was that number in active fellowship with you), I submit that 130 comes within your words—"at all equal to those who meet with me." However, you, doubtless, are the judge of your own meaning; and I leave with you the high moral dignity of refusing a challenge on such grounds.

You never dreamt the challenge would be renewed on the plea of approximate numerical equality. You thought and said we were 'everywhere dying out,' and gave this as your reason for declining discussion in 1864. I now show you that the reverse is the case, and give you the evidence in the apparition of 130 Christadelphians at the head quarters of British Campbellism; and again you skulk behind your entrenchments, on the plea that you are afraid people will think you a pig! Very well, David, you must take the consequences.

Yours anti-Campbellistically,

MR. D. KING.

R. ROBERTS.

Thus closes the latest episode in the war between Campbellism (and all other mythical isms) and the truth, as represented in the community of Birmingham, by the Christadelphians. And it closes with no honour to the scornful champion of exploded fame. As remarked in the paper in which we published his first refusal five years ago, he was "very bold and boastful when he unfurled his banner in Birmingham a few years ago. He challenged the whole clergy and ministry of the neighbourhood to meet him on the topics he was about to championize in the interests of Campbellism, and this was not done quietly in a corner, but with the blaze and effect of large placards extensively posted. And well he might be valorous. It is mere child's play to expose the fallacies of an unsound orthodoxy. A foe with incombustible powder and wooden balls is not very difficult to vanquish. A clergy devoid of scriptural intelligence, and cumbered with human traditions, are not very difficult to

confound; so that Mr. King might well career in front of their timid ranks, and demand like another boaster of old, 'Give me a man that we may fight together.' He knew *his* strength and *their* weakness, and was therefore 'bold and very courageous.'

But the scene changes in 1864. Mr. King has suspended belligerent operations, and snugly ensconced himself in a pleasant house he has been raising for himself, and it now comes to his turn to be assailed. The principles upon which he is establishing a 'church' in Birmingham are as unblushingly challenged as those which he attacked so unsparingly some years ago. It is affirmed in his teeth that his theory of the kingdom of God is a lie, and that all who are persuaded by him are being led into a ditch which will inevitably engulf both him and them. One of his converts and admirers calls upon Goliath to come forth and slay the presumptuous blasphemer. The demand is backed by a formal deposit of the gauntlet on the part of the latter; but Goliath stirs not. He is full of excuses. He who challenged a whole army is afraid to meet a stripling. He loves the ease of his pleasant house, and delights in the honours of his growing household; and afraid of the possibilities of an encounter with a foe whose steel he has learnt to dread, he pulls himself up in his dignity, and considers it not worth his while to have anything to do with an enemy which he prefers to regard as too insignificant for his notice.

A rotten cause is always afraid of discussion. A tottering house is least in danger when the wind is quiet. Mr. King has invariably refused a public discussion with the believers in the gospel of the Kingdom of God. He has no objections to private conversation at which none of his flock are present; but he is nervously apprehensive of a public collision from a fear of the results of the doctrinal agitation it would produce. What has truth to fear from agitation? Error may well court ease and quiet, but truth grows strong in the breeze; and when such peace-loving propensities are exhibited by Mr. King towards the faith of God's coming kingdom, when he is so bold in every other direction, it suggests a strong suspicion that he knows a little of the inconvenient strength of the doctrines he would vainly suppress.

The truth is, if Mr. King were confident of the same success in opposing the Gospel of the kingdom which he generally achieves in his other argumentative encounters, he

would not be so fain to "back out;" but he knows the strength of the weapons with which the friends of the kingdom fight; and therefore persuades himself that he has other and more profitable work than taking part in a discussion which would ventilate uncomfortable questions among his peaceable flock, and perhaps interfere with that enlargement of his borders which he is so sedulous to cultivate."

In illustration of the reason D. King has for declining discussion, we conclude by appending the following

### DEFINITION OF CAMPBELLISM

*And other Protestant "isms" to which it is co-related.*

— — —  
BY DR. THOMAS.

- 1.—I believe, as a Campbellite, that I am an immortal sinner, or saint, as the case may be, having in my living carcass a particle of the divine essence, derived indirectly from the Deity, through the first rebel against His law, which particle, infinitesimal, invisible, and intangible, is the real *I myself*—the veritable and immortal man.
- 2.—I believe that when I die, I don't die, but merely change the mode of my existence; and that when I die, but don't die, my invisible and impalpable, because immaterial and infinitesimal, immortal soul, poised upon a down or feather of an angel's wing, goes straight to glory in heaven "beyond the skies."
- 3.—As a Campbellite. I believe there are kingdoms in the heaven, to which my immaterial and impalpable soul flies, when it drops its "mortal coil" or carcass, and that said heaven is

"Beyond the bounds of space,  
The saints' secure abode."

- 4.—I believe with all Pagans, Papists, Protestants, and Mohammedans, in a mighty black fellow they call "the Devil," having horns, hoofs, and forked tail, whose abode is in flames of burning sulphur in hell, which is somewhere in the universe, but where, I can't imagine.

"No word, I think, will please the Lord,  
Unless it smell of sulphur."

- 5.—I believe that the immortal souls of sinners who die unconverted to Campbellism, or something congenial to it, are "moon-stricken speculators;" "unclean

animals," "materialists." "fit only for the society of Voltaire, Tom Paine, and that herd," (so the divinely-called Superior, now in glory, styles them)—do in some way or other by the devil's help, find their way into said devil's fiery and sulphurous abyss, where they broil in torments ineffable and eternal.

- 6.—I believe that the immortal souls of infants, idiots, and Platonic and Socratic Pagans, are now in heaven, "beyond the bounds of space," and that many more will soar thither on angels' wings beyond the bounds of space, before the earth is burned up, as it certainly will be according to our Peter and Paul.

- 7.—I believe in three kingdoms—the kingdom of law, the kingdom of grace, and the kingdom of glory, beyond the skies where no space is.

- 8.—I believe that "the church" consisting of all Christians of all denominations, except Christadelphians, is the kingdom of grace, and that Christ is now upon the throne of David, reigning with the Apostles, also upon their thrones in the regeneration gloriously.

- 9.—I believe that all Campbellites and other spirits congenial with them, are subjects of the kingdom.

- 10.—I believe that there are two ways of entering the kingdom of grace, first by immersion, and secondly by the right hand of fellowship extended by a Campbellite evangelist.

- 11.—I believe that the New Testament is the only and sufficient rule of faith and practice.

- 12.—I believe that historical faith is the best sort of faith, and is sufficient for justification.

- 13.—I believe that the gospel consists of three facts, namely, the death, burial, and resurrection of Jesus, who was delivered for the offences and raised for the justification of all who believe he is the Christ.

- 14.—I believe that all that is necessary for an ignorant sinner's salvation in the kingdom of grace, is to say "Yes" in answer to the question "Do you believe in Jesus Christ?" and to be immersed in his name, the signification of which is not essential to be known. This is the gospel and its obedience Campbellitically interpreted.

- 15.—I believe in this sort of baptism, viz., for the enjoyment of the remission of sins obtained before immersion. This is the Campbellite gospel for the salvation of impalpable, immaterial, immortal souls.

- 16.—I believe with all "miserable sinners" that repentance is the anguish of the divine particle within me, which is the real man—on account of its sins.
- 17.—I denounce all sectarianism but my own ISM; and I hate all "Sect-makers" but Walter Scott and Alexander Campbell, who, about forty years ago, made the sect to which I belong.
- 18.—I believe in calling no man Rabbi, save him, who in 1838, declared that "God had called him to take the supervision of this reformation," whose Peter is Walter Scott, and its Paul Alexander Campbell, both of the model Republic, but now in heaven "beyond the bounds of space."
- 19.—I believe with all Papists and Protestants (of the latter of whose ISM my supervising Paul proclaimed himself to be the "Champion.")—I believe with them, that an immortal soul may be converted without faith or obedience, in a flash of lightning, as preached by one of our so-called "evangelists," who testified that

"Between the stirrup and the ground,  
He pardon sought, and pardon found."

- 20.—We are 600,000 Yankee believers in sky-kingdom immersionism, against the countless multitudes of the earth; but as our glorified transpatial supervisor, Alexander Campbell, used to say or sing,

"Numbers are no mark that you [will  
right be found:  
A few were saved in the ark, for many  
millions drowned."

- 21.—I believe in these things, yet I protest I have no creed. The things I believe may or may not be believed, according to one's inclination. It is of no importance, as salvation between the stirrup and the ground is not dependent upon conditions. I hate all creeds and confessions, as the work of the devil to divide Christians. Protestant Unionism is the panacea of all the ills of Christendom!!!

## DR. THOMAS'S VISIT TO BRITAIN;

### NARRATIVE BY HIS DAUGHTER.

ON Thursday evening, June 10th, we noticed a return of many who had attended on previous occasions. Some one handed a note to the Doctor as he entered the hall, which on opening, he found to be a request that he would tell the audience when the earth was to be destroyed *by fire*, in fulfilment of the words in 1 Peter iii. The Doctor devoted the evening mainly to answering this question. He illustrated at some length the prophetic use of the terms "heaven and earth," "Day of the Lord," "fire" and "noise," &c., as significative of political systems and commotions incidental to them. As a conclusive proof, he cited the words of Jesus, concerning disturbances in the sun, moon, stars, and earth, in which he so blended the figurative and literal, as to interpret the symbols, in few words, saying, "*the powers of heaven shall be shaken.*" Of the natural heavens and earth he showed their destiny in the following words (Isaiah xlv.): "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; He hath established it, he created it not in vain, he formed it to be inhabited."

Also "His name shall be continued *as long as the sun.*"—(Ps. lxxii. 17). The heavens and earth Peter wrote of, he showed were the civil, ecclesiastical, and social order of things existing under the Mosaic constitution. The time of their dissolution was at hand, when Peter wrote, and was accomplished when the Romans assembled to pour out the vengeance of God, by fire and sword upon the city of Jerusalem, doomed of heaven to drink the cup even to the dregs. He remarked that we are now living under a different aerial system or order of things—the heavens and earth of the Gentile dispensation, which are likewise destined to melt down and pass away under the pouring out of God's fiery indignation and judgment in the impending crisis; to make way for the new heavens and new earth, "wherein dwelleth righteousness;" prophesied of by Isaiah thus, in chap. lxxv. "Behold, I create new heavens and a new earth, and the former shall no more be remembered; . . . for, behold *I create JERUSALEM a rejoicing and HER PEOPLE a joy.* And I will rejoice in Jerusalem and joy in my people"—a testimony proving con-

clusively that the creation of new heavens and new earth is the re-organization of the kingdom of God in the land of promise. When drawing to a close, the Doctor set forth a striking contrast between the gospel of the kingdom and the kind of gospel designed to save immortal souls, which do not exist, by sending them to kingdoms beyond the regions of space, where there is no room for them, and consequently where there can be no salvation at all. The contrast was well appreciated by the audience, who although detained until ten o'clock, manifested no signs of weariness or impatience, but were well primed for controversial disputes with each other outside the door.

On Sunday morning, June 13th, we assembled with the brethren and sisters again in the Athenæum Hall, for the breaking of bread. Brother Roberts first called our attention to the institution which we were about to celebrate, as exemplifying the character of Christ in the traits of love, mercy and submission. After partaking of the supper, the Doctor spoke to us on the constitution of sin, under which we are born into the world; in relation to the constitution of righteousness, which is in reserve for the world in the age to come. The evening's discourse was delivered in the Temperance Hall to a full house. The subject was the prophecy of the seventy weeks; as realised in the appearance of Jesus in the flesh. He called attention to the fact that Jesus, in selecting his co-labourers, did not choose them from among the priests, or the Scribes and Pharisees, but from the poor and unlearned in a humble condition of life. Such were the poor fishermen of Galilee; chosen of the Lord to restore to the people that which the Scribes and Pharisees had taken away, viz., the key of knowledge. As he told them—"Ye have taken away the key of knowledge from the people, neither entering in yourselves, nor permitting those who would to enter in:" but upon Peter, he bestowed the honour of bearing the keys of the kingdom of heaven, and making use of them to open so that no man could shut. He inaugurated the use of the keys on the day of Pentecost, preaching the remission of sins by baptism into the name of Jesus Christ, when three thousand entered into the opened door. On the second occasion he used the key on behalf of the Gentiles, opening the door to them at the house of Cornelius. The entrance to the kingdom of heaven was now thrown open by means of humble instrumentality. It was a prin-

ciple in God's dealings with man. that he made choice of the "foolish things of the world to confound the wise; and the things that are not, to bring to nought the things that are."—(1 Cor. i. 27, 28). Or, as Jesus expressed it, "Father, I thank thee that thou hast hid these things from the wise and prudent, and revealed them unto babes, for so Father, it seemed good in Thy sight." Thus was laid the foundation for the spreading far and wide of the gospel of Christ, and far and wide it did spread, but in the course of 280 years, it was perverted from the simplicity that is in Christ, and was expanded into a full-blown apostasy, endowed and supported by the state under Constantine, the first Christian emperor.

The congregation present were invited to follow up the pursuit of these all-important subjects by attending the meetings of the brethren in the Athenæum Hall.

On Monday, the 28th, a farewell tea meeting was held in the Athenæum Hall. About 150 persons sat down to tea. After tea, a hymn having been sung, followed by prayer and the reading of a psalm, Bro. Roberts remarked that though we had met together on a farewell occasion, viz., to bid farewell to brother Thomas on the eve of his departure on a tour throughout the country, yet it was not a sad occasion, as they had every reason to hope to see bro. Thomas's face again before a very long time passed over. A very long time ago, there was a similar gathering of the members of an ecclesia. to bid farewell to an industrious and beloved labourer in the truth, but that was a sorrowful occasion, for Paul told them they should see his face no more. No wonder they sorrowed, but the Birmingham brethren sorrowed not, but in the spirit of cheer and encouragement, they bid brother Thomas go on his way rejoicing, in the hope of seeing and hearing him again. He then called upon the Dr. for a promised parting treat. The Dr. then stepped upon the platform, at the back of which, on the wall, were displayed three large charts of the prophetic times, drawn by brother Bingley, of Chicago. He introduced his subject by reading and expounding the ii and vii chapters of Daniel. He then proceeded to explain the charts, which were illustrative of the prophetic times of Daniel and Johu; "the seven-sealed scroll of the Apocalypse;" and the "seven times of the kingdom of men." This occupied the time from seven till half-past nine o'clock, when the meeting closed with the singing of hymn 212, (the New Hymn Book)—a fraternal address, proposed for the



Dr.'s acceptance, as an expression of the united sentiments of the brethren and sisters, on the eve of his departure to continue the battle. Thus, instead of speaking individually, they sang collectively in harmonious strains, the kind wishes of their hearts, and grateful appreciation of the Dr.'s labours, and desire for his welfare and prosperity in the truth's service. Thus ended for the present our sojourn with the brethren and sisters of Birmingham.

From thence we departed to Bilsthorpe, a little village in Nottinghamshire, where reside brother and sister Hage, the only two in that place. into whose minds the light of truth has dawned and become a ruling principle. The villagers are for the most part steeped in ignorance, the inevitable result of clerical rule; and Bilsthorpe we found to be a little stronghold of the clergy, the fear of the church parson being the strongest incentive to religious duty. It was considered doubtful by our friends, whether in view of the parson's frown, the people would venture to come and hear the strange Dr. just arrived. They resolved, however, to try and see what could be done by way of private invitation to all, without discrimination. The result was even better than we anticipated; a goodly company of the village peasantry assembled in a room of brother Hage's house, on the evening of Sunday, July 4th, to hear something of the glad tidings concerning the kingdom of God. The rudiments of the matter, such selections at least as were suitable to their simple comprehension, were laid before them, in a manner intended to arouse their energies, and excite their curiosity to look for themselves into the word of God; and to beget independence of thought and judgment, in opposition to the teachings of the clergy. The Dr. urged upon them that they should not consent to be kept in ignorance, because a certain privileged class of men chose to keep them in its bondage. He showed them that the Scriptures reveal the purpose of God to establish a kingdom on the earth, which He will give into the hands of his own people, and that they will utterly abolish the thrones, principalities, and powers that exist at present, both civil and ecclesiastical; then the people will be fed with knowledge and understanding, and their pastors will be of the Lord's choosing, not of man's. Occasionally an old man would exclaim, in methodistic style, "Praise the Lord, I believe it," and several, afterwards, expressed themselves much pleased with what they had heard, and hoped the Dr. would come again.

The following is the Doctor's account in a letter to the Editor:—"Sister Hage and Eusebia conspired together to get all Bilsthorpe convened to hear the truth. Without saying anything definite to brother Hage, and dealing only in hints to me, they sent and invited the villagers to come to the house at 6-30 on Sunday evening, to hear the word. They accepted the invitation. Over fifty poured in. They were all packed into the sitting room. Many had to stand. I stood in the bay window and addressed them two hours and a half in the simplest forms of speech I could devise. The rector was absent from the parish, but the parish clerk stood on my left, no doubt aghast at my unceremonious handling of the clergy. He said that I had a larger congregation than all that had been at the church for three weeks. You would have been pleased to see the earnest and beaming faces of the astonished people. They had never before heard it after this wise. They had come to hear one who, they supposed, did not believe in God or the Bible, but found that he believed in both. Several thanked me for my discourse. I heard one reflecting upon the rector, and wishing that I was always in Bilsthorpe. Others said that all they heard was according to Scripture, of which my head seemed to be full. Another said, I seemed to have it all written upon my hand, for in demonstrating a point, I extended my left hand, and lined it with the forefinger of the right, which looked to them like reading off what I said from the palm of my hand. The ice is now broken here. I advised sister Hage to follow up the effort by causing the *Revealed Mystery* to be circulated among all the cottagers. This she will do. She therefore wishes me to request you to send her 50 copies of that pamphlet."

According to our expectation, the report of our Sunday evening meeting, and the things said by the Doctor came to the ear of the village parson, who felt prompted to call on brother Hage a few days after, and inquire into the matter. His enquiries were so shaped as to intimidate brother Hage with the fear of the landlord, who is owner of the village and extensive region around; but Mr. Parson had taken his trouble for nothing. Those who are enlightened by the word, do not flee at shadows; "The wicked flee when no man pursueth, but the righteous are bold as a lion."—(Prov. xxviii. 1.) The fear of man may be a powerful motive in the minds of those who trust in an arm of flesh, but those who put their trust in the Lord, will increase in strength accord-

ing to their faith. It is written by the prophet Jeremiah, "Cursed be the man that trusteth in man, and maketh flesh his arm, for he shall be like the heath in the desert, and shall not see when good cometh;" but "Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, &c."—(Jer. xvii. 5-9.)

This is the strength of all those who are "valiant for the truth upon the earth." Although the fear of the village parson rests like a nightmare over his sleeping flock, yet the love of him dwells not in their hearts. He does nothing to excite love, or call it forth from those whose lives consist of facts and stern realities. But the day of the Lord shall be upon all such shepherds: the prophet Jeremiah foreseeing their destruction, says, "Howl, ye shepherds, and cry; and wallow yourselves in the ashes ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished, and ye shall fall like a pleasant vessel; the shepherds shall have no way to flee, for the Lord hath spoiled their pasture."—(Jer. xxv. 34, 36.)

The few days allotted for our visit to Bilsthorpe, having passed pleasantly away, we started for Nottingham, in the train leaving Southwell at 4-30 p.m. Arriving about six o'clock, we were met at the station by brother E. Turney, and taken to his residence on the outskirts of the city. We were informed that the brethren had circulated 2000 hand-bills, and 200 posters among the towns-folk, announcing a course of seven lectures, to be delivered by Dr. Thomas in the People's Hall, Beck Lane, to commence on Friday evening, July 9th.

At eight o'clock in the evening, the Doctor fulfilled his first appointment. About 200 persons were assembled to hear. In the course of the lecture, the Doctor attacked that corner-stone of the apostasy—the immortality of the soul. This stirred the spirit of one of the clerical advocates of the doctrine, and when the Doctor had concluded, he rose and offered battle. He said, he was Mr. Parry, of Fletchergate chapel, and would like to discuss the question of immortality with the Doctor if he would appoint some evening between that and Christmas, in any town or village in the Midland counties. The Doctor replied, that his time was duly portioned out for the next nine

months, in such a way that made it impossible for him to accept the challenge. He added that he had in former years discussed the subject over and over again, and felt disinclined for any further debate; but, said he, Mr. Turney would accept the challenge, and meet him in debate on the proposed question.

Brother Turney writes of the incident thus:—"There were several clergymen present. At the close one of them challenged the Doctor to debate upon the immortality of the soul. This challenge the Dr. declined to accept, on the ground that the work set out for him to do would not permit him entering into such an arrangement, but, he said, Mr. Turney would supply his place. This, however, the clergyman would not agree to. He had not heard Mr. Turney he said, whereupon I interposed that if that were the only obstacle, it could be easily overcome. If he would allow me the privilege of discussing the subject with him, he would then have the opportunity of hearing me; or he might, if he liked, hear me first, and have the debate after. But no; what he wanted was the Doctor, and his want grew very strong as he saw it could not be supplied. He then stated that he had come there to learn, to which I at once said that was an extraordinary attitude to take up after putting forth a challenge to debate. It was understood that a learner, a self-confessed learner of any subject could hardly be the right person to stand forward as a debater of that subject. After the exchange of a few more shots, his reverence retired amidst much laughter at his performance. I shall see what good can be got out of the incident."

For the satisfaction of the audience, the Doctor said he would give a lecture on the Bible doctrine of immortality on the following Tuesday evening. The People's Hall was again comfortably filled at the appointed hour. After reading a portion of Scripture, the Doctor proceeded to draw from the firmament of orthodoxy the light of certain stars, reflecting upon their own system. The testimony of Bishop Tillotson, Richard Watson, B. Macaulay, and Archbishop Whately, all concurring in support of the truth that the immortality of the soul is nowhere taught in the Scriptures, these again being obscured by the light turned upon them from the living word of God. The apostle Paul, in 1 Cor. xv. presents an argument very conclusive in discoursing upon the natural

and spiritual bodies; and from which we learn that the natural body is the living soul, supported by testimony from Moses; also, that the living soul which is the natural body must first exist before a spiritual nature can be grafted upon it. Other testimonies, too numerous to mention here, blended harmoniously in one doctrinal sound. In a two hours' discourse, the subject was far from being fully treated of, but the time was expired, and the lecture being ended, brother Turney rose, and read from a slip of paper handed him by a stranger, a request that the Doctor would explain the parable of the "rich man and Lazarus;" which he promised to do at some future time. Brother Turney then gave notice that he had some "Opinions of Readers of *Eureka*," and if any wished to see what those who had read the work thought of it, they could do so by reading this testimonial, which they could obtain by stepping forward to the platform: many did so.

On Friday evening, the 16th, the Doctor, mindful of his promise to explain the parable of the "rich man and Lazarus," entered fully into its details; also, by reason of another request, handed in on a slip of paper by a "minister," unravelled the mystery concerning the "spirits of just men made perfect," and Noah's preaching to the spirits in prison, &c.

More of the "Opinions of Readers" were offered by brother Turney, the demand exceeding the supply. On Sunday morning we met with the brethren and sisters, to commemorate the sufferings,

resurrection, and approaching glory of our Lord and Saviour Jesus Christ. After the breaking of bread, the Doctor in response to the call of the presiding brother, addressed the meeting from Isaiah viii. In the evening at 6-30, the seats were again well-filled with attentive hearers.

On Monday evening, a tea meeting was held. A goodly number responded to the invitation, which had been given out the previous Sunday evening. Every arrangement had been made for spending a pleasant and profitable evening, which every one seemed disposed to enjoy and appreciate to the full. The feature of the occasion was the Doctor's delineation of the three charts; straightening out the intricate windings of historical events connected with the "prophetic times of Daniel and John," and the periods involved in the "seven-sealed scroll of the Apocalypse." The Doctor's labour in expounding those great and wonderful matters, was thankfully acknowledged through brother Turney, who also lauded brother Bingley's skill and industry in outlining so systematically and intelligibly upon canvass, such a great subject. The evening's exercises closed with singing.

Brother Phelps, writing on the Doctor's visit to Nottingham, says:—"We are now able to appreciate all you have said about the Doctor in last month's Birmingham Intelligence. I assure you it exceeds all our expectation. I think he appears younger and heartier than when he was here last."

*(To be continued.)*

## NOTES ON "THE MYSTERY OF GODLINESS."

### THE TWENTIETH PROPOSITION IN THE "DECLARATION."

"What is the matter with Proposition XX of the *Declaration*? I see the writer of 'A Farewell Tour in America' has been finding fault with it, but he does not say in what respect. I should like to know. I can see nothing 'contradictory' in it."—H. T.

ANSWER.—The flaw is in the wording of the proposition, and not in the idea sought to be expressed. The words "Jesus Christ" are treated as the mere name of "the man Christ Jesus" instead of his doctrinal

exposition, the consequence of which is that something is affirmed of the anointing spirit, which is only true of the flesh in which it was manifested. "Jesus Christ," it is true, is a personal name, as well as a doctrinal proposition, but it is obviously a blunder, (of which we share the responsibility) to apparently affirm anything of the former incompatible with the latter. Thus, while Jesus, the flesh-medium of the Father's manifestation (by the spirit,) had no existence prior to his appearance in the world by Mary, it requires not to be said that the power which constituted him the

Christ, without which he said he "could do nothing," (John v. 60.), without which he never would have had even a flesh-being, and which he describes as the Father dwelling in him (John xiv. 10), was eternally pre-existent. The proposition in question, which was aimed against Trinitarianism, seems to ignore this distinction by a conventional use of terms, and, to this extent, is open to the criticism referred to. There is an appearance of error, which ought to be guarded against with as much jealousy as the appearance of evil in moral matters. (See letter from Dr. Thomas on the first page of the present number.)

#### THE "CHRISTADELPHIAN DOCTRINE OF CHRIST."

W. D. wrote some time ago to say that after a careful consideration of Christadelphian writings, he failed to apprehend the Christadelphian idea of Christ—that he could not say whether Christadelphians believed him to be God or man. The answer was that he was more than man in being God manifest in the flesh by the Spirit, and less than God, in being the son of Eternal Power, begotten of the seed of David according to the flesh. This evoked the following:

"I received your reply to my note on the nature of Christ, but I must still acknowledge that I do not understand what Christadelphians do hold concerning what Christ was between his birth and his resurrection from the dead. You say he was more than man in that he was God manifest in the flesh. Am I to understand by this that God was clothed with flesh, or am I to understand that the word that was with God, and was God, became flesh, as the 182nd page of your last *Ambassador* seems to say? I think that God could not be in the flesh of Christ in any other way than clothed with it, for Christ said, when hanging on the cross, 'My God, my God, why hast thou forsaken me?'"

The answer to this was couched in these words: "Broadly described, Jesus was God manifest in the flesh; but the literal sense in which he was so, must be obtained from the facts. These facts are simple. The Father, dwelling in light unapproachable, is one with the Universal Spirit. In our conceptions of Him, we cannot separate the essence of His inscrutable person from the power of His universal presence. They are both but the aspects of an eternal and universal unity, just as a jet of gas and the light caused by it throughout a room, are one. What the central Father does by His irradiant spirit,

He does himself; for the Universal Spirit is, so to speak, the extension of himself. ('Do not I fill heaven and earth? Can any hide himself from me?' Jer. xxiii. 24). With this in view, the mystery of Christ is more tangible.

The Spirit begot him in the womb of Mary. Therefore, though a man as we are, he was the flesh-embodiment of the Father-Spirit, which made him a prepared vessel of righteousness, truth, and wisdom. When this vessel was perfected by mature development, it was taken possession of by the Father (who begot him), in the overflowing effusion of spirit-power, at his baptism. He was, then, the active medium of the Father's mind and will. In the hour of trial, Eternal Power left him, and the natural life of the prepared vessel was poured out unto death."

#### IN WHAT SENSE WAS CHRIST UNCLEAN?

R.P. wrote June 2nd, to call the Editor's attention to "the physical aspect of sin." He says,

"I do not believe that we really disagree on the point; but I think you were rather unguarded in your language in the *Ambassador*, in March last. Of course we all believe that Christ had no mental or moral sin; and if there is no physical principle, called sin, how was he subject to death? But we cannot separate the mental from the physical. The flesh thinks. The flesh, since the fall, is conceived and born in sin and its feelings and impulses are altogether those of a rebel. This is what works death in us—the physical principle, the law of our nature. The 'mind which was in Christ Jesus,' was not inherent in the substance which came from Mary. What was inherent in it was nothing but uncleanness. But his moral attributes were from without. He drank in overflowing of his Father's mind; and this became the predominating law within him, and so he triumphed."

To this the Editor returned the following answer: "There is no substantial difference between us. Such as you feel to exist arises from a misconception, as I take it, on your part, of the constitution of human nature. Human nature is a bundle of faculties, each of which is good and legitimate in its own place. There is nothing unclean in itself; uncleanness is a relative idea. A faculty, impulse, or propensity going beyond the bounds prescribed by law, becomes the cause of disobedience, and disobedience is sin, and sin has brought death; that is, has evoked from divine power the purpose of dissolution in relation to the nature we bear. For purposes of description, sin is the cause, but literal definition would give God as the actual cause, because God causes the results

of disobedience. Disobedience is the result of over-activity of desires which, in their own place, are good. This over-activity may be the result either of want of balance in the mental organization, or want of enlightenment in a good organization. The latter was Adam's case; the latter and former combine in our case. We labour under the double disadvantage of ignorance and malformation of brain, that is, speaking generally of our inheritance by nature. Our cranial malformation is the result of the evil moral and physical conditions to which the race has been subject in a long line of sin-stricken generations. Doubtless, all the operations of our common nature have become deranged, the forces put out of balance, and the spirit or vital energy, generated by the blood, chemically vitiated. All this has resulted from Adam's disobedience, since that was the cause of the evil circumstances that have existed in the world for six thousand years. This deranged condition of nature is, in us, the cause of sin, and, therefore, metonymically, may be expressed as sin, but, literally, and in itself, it is not sin: this derangement did not exist in Christ. The intervention of divine paternity rectified the disturbed conditions, else he, like us, would have been a sinner. Just as a cultivated European brain is capable of higher development than the Hottentot, though generically identical in nature, so the brain through which divine power and wisdom were manifested among men, was made capable of higher things than "mere man," though generically the same. The "substance that came from Mary," therefore, constituted the basis of "the mind that was in Christ," holding to that mind the same relation that an undeveloped kernel does to the tree that is to result from its development. The kernel truly, requires air, sun and rain, to grow into a tree; but, nevertheless, it contains within itself the type and hidden invisible power of the tree that is to grow. So the 'holy thing' born of Mary, received the parental impress of Deity, by the Spirit, and therefore under the circumstances by which he was surrounded, he developed into a 'man separate from sinners.' I should therefore take exception to your proposition that nothing but uncleanness was inherent in the babe of Bethlehem. Legally, he was unclean; that is, he was under the condemnation of the law—God

having laid upon him the iniquities of us all; but in his actual nature, he was the flesh and blood of Adam, 'prepared' by the Spirit for a Son-manifestation of the Eternal Father, that justification (by death and resurrection) might be developed for the sons of men. He was the condemned nature of man, in the hand of Almighty power, for the opening of a way of deliverance. That nature was historically a sinner, and under the dominion of sin, as regarded both moral condition and everlasting destiny. Therefore, it could be said that Jesus, though without sin, was 'made sin.' On the other hand, because the mortal nature he bore was a nature inheriting condemnation, that condemnation could come upon him (though himself sinless), without any violation of God's methods in the case.

#### APPARENT CONTRADICTIONS RECONCILED.

Another, writing April 30th, remarks as follows:

"I have twice perused your article in the *March Ambassador*, on 'the relation of Jesus to the law of sin and death,' with very great interest, as it has assisted me in arriving at a clearer view of the subject. There is, however, to my mind, an apparent (I hope it is only apparent) contradiction in different parts of the article, which I cannot reconcile. On page 83 you say, 'The sentence of death ran in the blood, which he inherited from Adam, through Mary.' And a little farther down, on the same page—"It is testified that he was 'made sin' for us; as he was not of sinful character, this could only apply to his physical nature, which, 'drawn from the veins of Mary, was made sin.' But on page 85, you say, 'Our friend imagines there was a change in the nature of Adam when he became disobedient.' There is no evidence of this whatever, and the presumption and evidence are entirely the contrary way. There was a change in Adam's relation to his Maker, but not in the nature of his organization. Again, 'It (sin in the flesh) is not expressive of a literal element or principle, pervading the physical organization.'"

I fully agree with the last two quotations. I cannot agree with the proposition of some, that 'sin is a physical principle.' But the quotations I have given from page 83 seem to convey such an idea. Perhaps I may misunderstand your meaning, but certainly, the expressions you use, convey to my mind the idea of a physical principle pervading the organization; and I should be glad to receive an elucidation of the matter, as it is a subject on which it is so important to have right views."

To this the following answer was returned: "As to the apparent inconsistencies in the *March* article, they arise from the indispensable metonymy which appertains to all descriptions of the subject. My explanation is, first, as to 'ran in the blood,' 'made sin,'

&c. Adam, before transgression, though a living soul (or natural body—1 Cor. xv. 44-5), was not necessarily destined to die, as obedience would have ended in life immortal. After transgression, his relation to destiny was changed. Death (by sentence,) was constituted the inevitable upshot of his career. He was, therefore, in a new condition as regarded the future, though not in a new condition as regarded the actual state of his nature. In actual nature, he was a corruptible groundling before sentence, and a corruptible groundling after sentence; but there was this difference: before sentence, ultimate immortality was possible; after sentence, death was a certainty. This change in the destiny lying before him, was the result of sin. That is, his disobedience evoked from God a decree of ultimate dissolution. This was the sentence of death, which, though effecting no change as regarded his constitution at the moment it was pronounced, determined a great physical fact concerning his future experience, viz., that immortality,

by change to spirit nature, was impossible, and decay and decease inevitable. The sentence of death, therefore, appertained to his physical nature, and was necessarily transmitted in his blood, to every being resulting from the propagation of his own species. This explains the first class of terms which seem to you to affirm sin to be a physical principle. The second class of expressions are, therefore, in harmony with the ideas embodied in the first; e.g., 'there was a change in Adam's relation to his maker (that is, in the purpose of God concerning the future of Adam's experience: immortality being made impossible, and death inevitable); but not in the nature of his organization.' Again, 'it (sin in the flesh,) is not expressive of a literal element or principle pervading the physical organization,' but of the impulses which lead to sin, and sin (in the results it evokes from the mind of God,) re-acts upon the flesh in bringing upon it a condition in which it is mortal, and physically impure."

EDITOR.

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## INTELLIGENCE.

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**BIRMINGHAM.**—Dr. Thomas left Birmingham on Thursday, the 1st of July. His departure was greatly regretted by the brethren who, though they had enjoyed his company for six weeks, were by no means satisfied to let him go. Before his departure, a tea meeting was held (Monday, June 28), by way of ecclesial farewell for a short time. About 150 partook of tea, and afterwards, the room was filled to the door. The Doctor on the occasion, delivered an address which will long be remembered by those who heard it. It consisted of an explanation of three large coloured charts, which were displayed on the wall behind the platform. These were charts of the prophetic times, prepared from the Doctor's works by brother Bingley, of Chicago. The Doctor, wand in hand, (appearing for the first time, as he observed, in the character of showman) explained the charts in the following order:—1.—A chart illustrating the time occupied in history by the development of the four great empires of the Image-vision of Nebuchadnezzar (Dan. ii), and the four-beast vision of Daniel (Dan. vii.), and the subordinate periods germane to these visions,—having the kingdom of God under the Mosaic constitution of things for a starting point, and the kingdom of God under the new covenant for the termination; 2.—A chart showing all the great prophetic periods of Scripture, in their relation to the past and the future, and their relation to each

other, exemplifying more particularly the extent and bearing of the times of the Gentiles, and the probable period of Zion's deliverance from the bondage which is her lot during the predominance of the kingdoms of men; 3.—A chart of the times and events of the Apocalypse, shewing the fulfilment of the vision of John, as far as realised in the past 1800 years, in the historical distribution of the seals, trumpets, and vials; and showing the climax of the whole in the revolution which is to overthrow the kingdoms of the world, and establish the kingdom of God throughout the whole earth.

The Doctor's diagrammatical exposition was a rich treat. If it were not for putting too much on the Doctor, we would recommend the brethren, in the various places the Doctor may visit, to secure it for themselves if they can. The Doctor has the charts with him on his tour (if we are not improperly divulging a secret), and probably might yield to a little gentle pressure on the part of those appreciating the great matters illustrated; and bring the wand into operation. We may add that brother Bingley is in course of publishing fac-similes of the charts, of a smaller size than those in the Doctor's possession. The first is to hand, and now to be had,—“THE APOCALYPTIC SCHEME,” which is No. 3 in the above enumeration. It measures 34 inches by 22 inches, and folds up in cloth covers in a form suitable for the pocket. We

understand the two others will be brought out in the same size and style. The price of each will be 1s.6d. (post free), which is about cost price for the small edition published.

Before leaving Birmingham, the Dr. (by request) submitted to the manipulation of the photographer, as the result of which, the Editor is able to supply his portrait in two sizes (large and small), at 6d. full-length carte, 9d. vignette, and 1s. large full length. A penny stamp will take them to any part of the kingdom.

The usual quarterly tea meeting was held on Monday, July 12. The attendance was not large. The report showed an increase of eleven during the preceding three months, viz., seven by immersion and four by removal from other places to Birmingham: (viz., sister Twelvetrees, late of Yarmouth, and bro. and sister Dunn, and daughter, late of Newcastle). During the same period, 3 were immersed who belong to other places. The number of visitors (brethren and sisters) was 30—a number to be accounted for by the presence of Dr. Thomas. They included brother and sister Hayes, of Jersey, brethren Gascoyne, Smith, and Tait of Edinburgh; brother Bairstow, of Halifax; brother Bosher, of London; brother and sister Randles, of Swansea; brother and sister Clement, of Mumbles; brother Habgood, of Stratford-on-Avon; sister Bennett, of Mumbles, and her mother; brethren Griffiths and Hughes, of Kingston; brethren Allen, Bannister and Meakin, of Derby; brother Lind, of Liverpool, and others, who at present escape memory. The largest attendance at the table during the quarter was 103; the smallest, 73; average 87. The contributions during the quarter have been as follows:—General expenses, £26 7s. 6d.; Sunday school, £1 13s. 6d.; cleaning (re-colouring, &c.) £5 10s. After the disposal of other business, a discussion was raised upon the question whether it was right at meetings convened for the proclamation of the truth, to (virtually) invite strangers to join in the worship, by handing them hymn books. The time was too far gone to allow the question to be thoroughly debated, and it was resolved that the question should be taken up at a special meeting of the ecclesia, to be held a fortnight afterwards.

The midsummer prize meeting of the Sunday Scholars was held on Wednesday, July 14th. The number of children present was 76; the number on the roll being about 80. The meeting was preceded by a visit to one of the parks of the town, and a walk in the suburbs, after which the children partook of a hearty tea, provided for them at the Athenæum. After tea, a brief address, and a series of questions on the truth were addressed to them by the Editor, and the prizes (consisting of books ranging in price from 4d. to half-a-crown) were then distributed. This was followed by fruit, after

which the children, much elated by the day's proceedings, dispersed a little after eight. The children sung several anthems during the meeting. As the question has been asked what sort of books are used for prizes, we may state that the instructions to the bookseller were to send (for selection) a stock of instructive books of a non-theological character. The bookseller, knowing Christadelphian scruples, sent a variety of books tolerably free of orthodox taint, consisting of general story, narrative, useful information, natural history, &c. Literature, in all its branches, however, is too thoroughly steeped in the wine of the harlot to allow of the possibility of getting even books of that description entirely free; so to protect the children from any mischief, the caution "Beware of orthodoxy" is inscribed on the blank leaf of each prize book. The significance of this the children apprehend.

The immersions of the month have been as follow: Mrs. HABGOOD, the wife of brother Habgood, of Stratford-on-Avon; Mrs. MARY GRIFFITHS (56), residing at Brilley, in Herefordshire, seven miles from Kingston, mother of brother Griffiths, of Kingston, connected heretofore with the Dissenters, but never actually united to them; ISAAC ALLEN (36), glass cutter, residing in Birmingham, formerly neutral, but not, therefore, indifferent to religion; on the contrary, interested and anxious, but unable to find satisfaction in any of the popular systems, he had nearly accepted Swedenborgianism, and was looking into the claims of spiritualism, when he was attracted to the meetings of the brethren by the standing notice-boards outside.

BISHOP'S CASTLE.—The truth is bearing fruit in this place. The Methodists have disgraced themselves. Mr. George Owen, the Methodist local preacher, who wrote a month or two ago, concerning his growing convictions in the truth, at last reached the point of deciding to send in his resignation to the quarterly meeting of his co-religionists. He accordingly wrote it out in proper form, but the quarterly meeting refused to receive it. Why? Because they wished to retain Mr. Owen in spite of his heresies? No; but because as they could not keep him, they would not submit to be in the position of being deserted by him on a charge that they belonged to the apostasy—which was the actual situation—but preferred the mean retaliation of expulsion, by which, of course, they were placed on the high stool of ecclesiastical dignity, and Mr. Owen degraded to the level of a worthless fellow, whom they were presumably glad to get rid of. This proceeding may gratify the vindictiveness of the little lords of Methodism in the district, but it stamps them with contempt in the estimation of all honourable minds. Honesty demanded their recognition of the resignation and the reasons; but this

was not convenient, so the demands of honesty were ignored, and a bull of excommunication "piously" fulminated against the devoted head of the apostate. They advised him to "read the Bible only." Why this new zeal for the law and testimony? Would they prohibit Watts's Institutes and John Wesley's Sermons? If so, they are unlike all other Wesleyans, and destroy their own traditions and practices. If not, why not admit the reading of Christadelphian writings, against which their advice is a blow askance? Are we not to "prove all things, and hold fast that which is good?" This is what Mr. Owen has done, and they don't like the result. Therefore, although Mr. Owen had severed his connection with them, they could not bear the sight of him disappearing through the door of his own free will, so they sent the secretary of their little Sanhedrim to kick him into the street. And they did this with canting piety too—just like almost all Methodists. They instructed the secretary to say, hypocritically, that "they felt it to be a most painful act," and that "they would not cease to pray for him, and should most gladly receive him back when he should give up those false doctrines, which were doctrines of men—yea, worse." Mr. Owen (according to brother Richards, of Montgomery, who sends the information,) is not much affected by the fiery ordeal of a Methodistic bull; for (says brother Richards) "in his letter, he says 'It is quite a treat to me to read the Dr.'s able and faithful exposition of the Scriptures in *Elpis Israel*. He speaks without equivocation as one having authority. One feels that a master hand is handling the word, even one that needeth not to be ashamed, rightly dividing the word of truth.'" Brother Richards adds "There is great excitement throughout this district of Rantierism, in consequence of the scales falling from G. Owen's eyes."

FAZELEY.—Sister Wood has been true to her word—that if the Rev. W. Carnes, of Tamworth, flinched from his challenge against the truth, she should expose him. The exposure has taken the shape of the following letters, which appeared in the *Tamworth Herald*, of June 18th, 1869, in the shape of an advertisement:

"To the Editor of the *Tamworth Herald*.—SIR,—Through the medium of your valuable journal, I wish to inform those of its readers, who on Sunday, March 14th, at the Baptist Chapel, Tamworth, and Methodist Chapel, Fazeley, heard the Rev. W. Carnes' onslaught upon Christadelphianism, that his challenge was accepted, as will be seen from the letters forwarded to him—copies of which I enclose—and to which I have as yet received no answer.

My object in thus writing to you is twofold; in the first instance, to fulfil the promise I made, to expose him if he did not

come forward as he had volunteered; and, secondly, to warn the people of Tamworth and neighbourhood, against the teaching of one, who, to say the least, has shewn himself totally unable to defend the system he professes to love.

In these latter days of Gentilism, it surely is no less important than when the Apostles gave the exhortation "to be ready always to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear," and that "ye shall earnestly contend for the faith which was once delivered unto the saints."

With reference to the challenge, I may say that three Christadelphians are prepared to meet Mr. Carnes—or any one else—upon any question he supposed they were unable to answer. In the hope that the Champion will now see that it is his duty to defend his faith, I am, sir, respectfully yours,

E. E. Wood.

Fazeley, June 16th, 1869."

[COPY.]

"The Rev. W. Carnes. DEAR SIR,—If you were in earnest in giving the challenge last Sunday, I have to inform you that a Christadelphian will meet you at the Town Hall, Tamworth, to canvass any question which you suppose is unanswerable. I shall be happy to furnish you with the address.

Respectfully yours, E. E. Wood.

Fazeley, March 16th, 1869."

[COPY.]

"The Rev. W. Carnes. SIR,—Referring to my note of the 16th inst., I wish you distinctly to understand that as your challenge was given so publicly, and it is now generally known was accepted, if you do not come forward as you promised, I shall certainly have the whole affair exposed in the most public newspaper. Waiting your reply, I am, sir, respectfully yours,

E. E. Wood.

Fazeley, March 18th, 1869."

HALIFAX.—Brother Whitworth, writing July 19th, announces the obedience of JOSIAH SPENCER, tinsplate worker, residing at Elland, a little village three miles from Halifax. Brother Spencer put on Christ by immersion on the 4th ult., and was added to the ecclesia. He was formerly connected with the Church of England.

LEICESTER.—Two additions have taken place since our last intelligence from this place. Brother (Dr.) Wilby, writing June 25th, says "We had another sister added to our ecclesia on Thursday last, viz. ELIZA WILBY, my dear wife. She has been a member of the Independents during the past four years. Three months ago, her attention was directed to the truth as propounded by Christadelphians. She has given it her earnest attention; and being satisfied that it



is the gospel which was taught by Jesus and his apostles, and that which is contained in the Bible, she has yielded that obedience which the Lord has commanded." Brother Lester, writing July 18th, announces the obedience of ANNE BOOTH, at present in a situation at Sawbridge, near Rugby. She was the first to whom brother Lester introduced the truth, after coming to a knowledge of it himself; and he rejoices that the result is so favourable. She was immersed on Wednesday, July 14th, and broke bread with the ecclesia on Sunday, July 18, returning to her situation on the following Monday. The brethren have engaged Halford-st. Rooms, and intend organising regular meetings for the proclamation of the truth.

LONDON (North).—On the 2nd of July, the following believers were immersed into the saving name: ROBERT FORD and his wife ANN FORD, formerly Baptists, whose attention was first called to the truth about three years ago, but who have not previously seen their way to accepting it; ELLEN SMITH, hitherto a member of the Baptist Church, of which brother Watts was for some time a deacon. On the same evening we bade farewell to one of our recent additions, brother Risien, who left England the next day for the United States. On the 5th of July, the household of faith was further increased by the immersion of RICHARD DAVEY (34), and his wife, MARGARET ANN DAVEY (26), who during the last ten years have been members of Dr. Cumming's church. They were first brought under the sound of the truth by the lectures delivered by brother Roberts last Christmas.—J. J. ANDREW.

MALDON (Essex).—Brother D. Handley, writing June 20th, records the obedience of Mrs. LEWEN, at the advanced age of 76. Twenty years ago, she joined the Peculiar People, who rhanized her (for sprinkling cannot with any propriety of speech be called baptism). On the division among them which occurred on the subject of immortality, she came out with those who believed man to be mortal. Coming shortly afterwards with others to see that immersion was the only scriptural mode of baptism, she was immersed. She has now come to see that she was not a believer of the gospel at the time she submitted to that ceremony, and accordingly went through it again, on the 6th of June, on a profession of faith in the things concerning the kingdom of God and the name of Jesus Christ. Writing again on the 20th of July, brother Handley announces the immersion of JOHN YOUNG (31), formerly a member of the Church of England. Brother Young is among the number of those who have had to submit to re-immersion on coming to a knowledge of the true Abrahamic faith, proclaimed in the gospel of the kingdom.

NOTTINGHAM. — Letters from brethren Lovett and Phelps, announce the obedience

of Mrs. MARY LOVETT, the wife of the former, and her addition to the ecclesia toward the end of June. Mrs. Lovett has been for many years connected with the Wesleyan Methodists, but has at last surrendered to the enlightening influences which have been at work for some time past. The event is a cause of great joy to her husband, and the ecclesia in general. Brother Phelps, writing July 18th, records the obedience of Mrs. JESSICA KEELING, wife of brother Keeling, formerly a Campbellite. [For proceedings during Dr. Thomas's visit, see narrative of Tour by the Dr.'s daughter].

SAFFRON WALDEN.—Bro. King reports as follows, on the incident mentioned last month:—"Some few weeks since, the Superintendent of the Primitives in the Saffron Walden circuit, called on me with a deed for me to sign, dissolving my connection with them as trustee. While I was with them some years ago, I was elected with others as trustee of their place of worship in the town, but having left them, or rather being expelled from them for embracing what they considered erroneous views, I have taken no interest in their place; and it seems they thought it would be better to get rid of me altogether, so the deed referred to was for me to sign myself out of office. They have been building a new chapel on the site of the old building, and requiring additional trustees, they took this opportunity to deal with me. It was just what I had wished could be done. After I had signed the deed, he asked what I would give them for letting me off from all responsibility in the matter, as there was a debt upon it. I said, that question was too late, for I had signed the deed and the thing was done. He admitted I had the advantage of him. I remarked that perhaps it was the best course that could be adopted. He said it was so, in view of our difference of belief. I said 'Perhaps you do not know what I do believe.' 'Well,' said he, 'you are a Christadelphian, are you not?' 'Yes.' Then ensued a conversation upon some points of doctrine. My visitor concluded by saying that he thought any further arguments would be waste of time, as there was no chance of either of us converting the other. He said, 'you have been two or three sorts before.' 'Yes,' said I, 'when I left the Church of England, some said 'he'll come back again before long,' but they were extremely wide of the mark, for every subsequent step has taken me farther from it.' In about three weeks after this conversation, I saw a bill announcing a Bazaar to be held in the Agricultural Hall, for the benefit of their new chapel, and that a lecture would be delivered in the evening on the '*Immortality of the Soul*.' I cannot describe the sensation that came over me better than in the words of Elijah, when he said, 'I have been very jealous for the Lord God of Hosts,' &c. I at once wrote to brother Handley, and after-

wards to brother Andrew, which resulted in the visit of brother Andrew and brother Boshor on the 3rd, to deliver a lecture in the same hall. As the people came out, I gave away a quantity of No. 3 *Tracts and Thoughts for Thinkers*, some of which were rent up before my face and scattered about the floor. One man said, 'Well, Mr. King, you are a Briton, but you are in error.'

SCARBOROUGH.—Brother G. H. Kidd, writing July 14th, announces "further additions to the little company of believers, by the immersion of JOHN HALDER (65), joiner, and his wife, ANN HALDER (45), the former of whom was from thirty-four to forty years a Particular Baptist, and the latter for a time connected with the Wesleyan Methodists." "The joy caused to the Scarborough brethren by these additions," brother Kidd says, "is almost more than counterbalanced by the sense of bereavement caused by the removal of brother Walker to Leicester, where he is endeavouring to find employment. During the month, we have been refreshed by a visit from brethren F. W. and W. Wilby of Leicester, and brother A. P. Willis, of Armley, near Leeds."

SWANSEA.—Brother Randles, writing June 25th, transmits two documents, constituting, he says, "the latest effort to advance the truth in Swansea." The first is a poster for the walls of the town, worded as follows: "CHRISTADELPHIAN MEETING ROOM, Richardson-st., Gam-st., Swansea.—MEETINGS are held in the above room every Sunday evening, at half-past six o'clock, for the purpose of preaching the gospel of the kingdom of God, as taught by the Lord Jesus Christ and his apostles." The second consists of a handbill, in which (with slight alterations and additions) the 48-49 pages of the *Declaration*, are republished, exhibiting in parallel columns the contrast between the dogmas of Christendom and the teachings of the word. "This," says brother Randles, "is distributed by the brethren and sisters from house to house"—a proceeding, he thinks, likely to arrest the attention of thoughtful people. In this, all brethren having had experience in the dissemination of the truth, will agree. A better thing cannot be done in any town, where there are brethren and sisters, than to co-operate in a movement of this description.

TRANENT (Scotland).—Brother C. Robertson, writing June 28th, says "We have commenced to spread the truth in this vicinity by holding meetings, and, truly, the result, so far as we have experienced, is encouraging. Last night brother Cornwall addressed a meeting of at least 150, on the great doctrine of resurrection, at Prestonpans, a town on the coast. We are very hopeful of seeing some fruit of our labours in this place. The people seem to be much interested. We can but work, and leave the result in the hands of God."

## THE DEVIL IN THE PULPIT AT TRANENT.

Brother Thomas Cornwall, writing on the 21st of June, transmits copies of a pamphlet, entitled "DIVERS AND STRANGE DOCTRINES EXPOSED," by the "Rev." Wm. Parlane. The pamphlet, in reality, consists of one of a series of sermons preached by the author against the Christadelphians, whose uprising and multiplication is, with him, a subject of sore concern. To the sermon is appended sundry notes for the more effectual exposure of the "heresies" taken in hand. Mr. Parlane is not at all uncertain in the sound of his clerical trumpet. He denounces the Christadelphians as heretics whose doctrines are damnable. He considers they have been let alone too long. "They have," says he, in the preface, "been suffered long to promulgate their heresies, without any direct interference from the minister of the place . . . but as many young and ignorant persons are imperilled by plausible heresies—heresies which are congenial to the depravity of the heart—the author, as the senior minister of the place, felt it his duty, after the example of Christ, the prophets, and apostles, to expose them, and to warn his hearers against them." In the sermon, Mr. Parlane says "I am this day to call your attention to some of the heresies of those who designate themselves Christadelphians, or Brethren of Christ, which is certainly a gross misnomer, if they bring in damnable heresies, denying the Lord who bought them. . . . I intend to speak neither of truths held in common by them and ourselves, nor to dwell on those in which they differ from us, and yet may be maintained along with faith in the cardinal doctrines of Christianity. I refer to their denial of infant baptism, their practice of weekly communion, their assumption of the office of the holy ministry, without being called to it in due order, and much of their teachings regarding the millennium, and other topics. However firmly we believe these tenets to be opposed to the Holy Scriptures, I confine myself to a few prominent points, such as their doctrines regarding the body and soul of man, the person of the Redeemer, and the personality of the wicked one." Mr. Parlane proceeds in the rapid style of sermonizing to try conclusions on those points, after which he delivers himself as follows concerning those in Tranent who have embraced the truth:—"Shall we not pity and pray for those deluded men and women who have forsaken Christ and followed after damnable heresies? I am grieved for persons, on some of whom I have sprinkled the waters of baptism! and sat down with them at the Lord's table. I know not what we should not be willing to do or to suffer to reclaim them. Let us at least not withhold our prayers, 'if God

peradventure will give them repentance to the acknowledging the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.' The heresies I have remarked on are partly the dregs of Morrisonianism, and partly the lucubrations of an erratic physician in America.

What I wish you to observe is, the progress of error. The heretics of this place, at least some of them, were at one time members of our churches—holding the doctrines of the Westminster Confession and the Shorter Catechism. But they listened to false teachers and the suggestions of the wicked one—turning first to Morrisonianism and adopting those notions of a universal atonement, which involve universal salvation—then proceeding to deny election, the perseverance of the saints, and embracing all the heresies of Arminius—next proceeding to deny the spirituality and immortality of the soul—and finally sinking into the depths of Socinianism, by denying the Lord that bought them."

Which is all very amusing to those who have had their eyes enlightened by the word of God, and who now rejoice in liberty and joy they never knew in the contradictory, perplexing, dismal, hot, smoky, choky system of clerical diabolism. The pamphlet is published at 6d., and those who think a sermon worth the money, can have it by writing to R. Anderson, High-st., Tranent. The brethren have circulated copies of the *Revealed Mystery* as an antidote.

TARBOLTON (Scotland).—THE TRUTH TURNED OUT OF OFFICE.—Brother A. C. Gillespie, master of Annbank Colliery School, writes (June 26,) as follows:—"I have been under the necessity of resigning my situation here, and leaving it in a few months. I had a message conveyed to me from my employers, spurred on by the clerical Satan here, to the following effect: 'It being notorious in this parish, that you are and have been for a considerable time past, disseminating heretical opinions, teaching among other things, that man has no inherent immortality; and that you have been distributing certain obnoxious tracts (*Thoughts for Thinkers*, &c.)—none of which things can be tolerated any longer; we wish to know whether you will return to the bosom of the church, or—' [ellipsis, which I am left to fill up]. The message was a verbal one, and a significant movement of the head filled up the ellipsis at the end, which being interpreted, was 'resign.' I fancied I heard a voice whispering in my ear, 'Who is on the Lord's side? choose you this day whom ye will serve.' My inward response was 'The Lord our God will I serve, and His voice will I obey, and reject the strange gods.' Take this as a *practical* proof of the *theoretical* 'religious liberty of the nineteenth century.'"

WHITBY.—The following announcement of the first of a series of lectures in Whitby, by

brother Shuttleworth, on behalf of the truth, will be read with interest: "THE VERITIES OF THE BIBLE AS OPPOSED TO THE VAGARIES OF THE PULPIT.—A Course of Lectures (D.V.) will be commenced on Sunday Evening, July 18th, at the Christadelphian Meeting Place, Flowergate, showing that every iota of teaching (from God down to the devil) in Modern Sermonising, is utterly contrary to the Bible, and that the contradictory faiths of Christendom so called are neither part nor parcel in any degree of the Gospel of the Glory of Christ, through which alone salvation is offered to the world. The subjects will be announced weekly in these columns.

LECTURE I.—*Sunday next*, 6.30 p.m., The Divine Nature. Syllabus: That God is not Three Persons, but One.—That the Holy Ghost is not a Third Person in the Godhead, but the living substance of the First.—That Christ is not the Second Person of Three, but the first of 144,000.

*Wednesdays*, 8 p.m., will be occupied in the consideration of relevant subjects."

#### UNITED STATES.

AZTALAN, (Ill.)—Sister A. C. Sedgwick, who will be known as the sister who sold her hair to purchase *Eureka*, writes on the 23rd of May: "I suppose you will be interested to know how the truth is prospering in the interior of Wisconsin. It has not many advocates in this state, that is, on this side of Milwaukee. I am told there is quite a number there. The few that I do know are zealous for the truth and not ashamed to be called Christadelphians or the brethren of Christ. The unclean birds of the old Babylonian cage are somewhat disturbed just now at Osh Kosh, by the circulation of a few Christadelphian Tracts; and one of Rome's educated vultures (commonly called 'Rev.'), with Baptist beak and talons, has attacked the truth in a public discussion, with many maledictions. The brethren replied in the spirit of the gospel, which had the effect of awakening considerable interest. There are six at Osh Kosh that meet to break bread; four at Fon Du Lac; and seven at Ley Roy. There are a few more scattered ones trying to carry out the principles of the gospel. We have very many here as elsewhere, that measure themselves by themselves, and stretch themselves beyond their measure, boasting in another man's line of things made ready to their hand, and that man is Dr. John Thomas, against whom they utter such fearful denunciations. One of them, who glories in the name of Bishop, denounces the Doctor as the anti-christ. He says Doctor Thomas is as much the anti-christ as the Pope himself. His ground is this: that by taking the name Christadelphian, Doctor Thomas has taken the name of Christ upon him, and thus become anti-christ. To those enlightened in

the truth, this is simply amusing. There is none other name given under heaven whereby we can be saved; and if we are *in* Christ, surely his name must cover us. A man's members have the same name as the head and the body, and if we are members of Christ's body, is it presumption to call Christ a brother? But my friend, the bishop, cannot understand these things. He and his fellow-craftsmen (Mark Allen, and

all of the Wilson fraternity), are stretching themselves beyond their measure; and have not attained to the measure of the stature of the fulness of Christ. We bear these men no ill will aside from the enmity which the Deity has put between the woman's seed and the seed of the serpent.

[Several items of foreign Intelligence are left over till next month.—Ed.]

## OUR CHANGE OF NAME.

ON this subject, brother Turney, of Nottingham, writes as follows:—"I congratulate you upon the change made in the name of your periodical. The reasons offered are sufficient to justify the step. It was high time to have a representative more strikingly portraying the standing which the ancient gospel has at length, and seemingly in a very short time, raised itself to. The title now adopted will do this well. I do not know any other more striking than *Christadelphian*. It is infinitely better than the English phrase, Brother of Christ, though the latter is the same in import. What the truth should always have is, a sharper distinction than any to be found between one sect and another in the world. Your new title possesses that distinction; and though time takes off the freshness and novelty of most names and things, I do not think the next ten years will impair, in these respects, your new name. It is a name well calculated to stir enquiry; and it has, what I conceive to be, a great advantage in this: it is most cordially hated by some of the truth's enemies. Nothing is so good for a cause as that kind of persecution which arises against it in a free country. Many a man has been raised from obscurity to proud eminence by persecution, and if I am not mistaken, this will be partly true of the Man-of-many which your paper sets before the world under its fresh title.—A word about the Doctor's hand in it. It is just like him: it fits to a "T" the sparkle of his penetrating eye, and his keen scent of fine new things. He is at once the most ancient and most novel man of the times. Powerful indeed is he in application, the strength of all acquirements.

Singularly enough, I had been imagining

that the Doctor would make that very suggestion to you, and I am very glad he has, just at this time. I have only to add, go a-head! and the Strength of Israel be with you. Amen!"

Brother Ellis on the same subject, writes thus:—"I entirely concur with your remarks and reasons for the change of the name of the *Ambassador* to that of the *Christadelphian*. Since the truth was first brought to this country in 1848, by our esteemed brother Thomas, it has been steadily advancing towards a more positive position in the minds of many who embraced it then. Many at that time were drawn to its side from the political blessings they supposed it would confer upon them, by the casting down of the existing powers in church and state. In this they were pleased for awhile to rejoice, but the moral derangement of our common nature not being so clearly understood and the testimony relating thereto being overlooked, (because the gospel of the kingdom and the testimony relating to it were almost all-absorbing, both from the newness and the opposition which it awakened wherever presented) their faith did not flourish. Political events have not taken the course which they imagined they would. This, together with the fact that they, not having discerned the prophetic character of the law as to the means whereby sin should be put away, by the death of the nature that transgressed, subsequent to having faith perfected in obedience to the will of God in all things—has separated the professors of the truth into two classes. First, the superficially enlightened who remain in a species of continuous infancy, discussing everything but never able to arrive at the exact knowledge of what is the absolute

truth upon any scriptural matter whatever; and second—those who know that the Son of God has come, and through his manifestation, has given them an understanding of Him who is true, so that they are in Him who is true, even in His Son who is the true manifestation of the Deity, and the personal embodiment of all His promises. This knowledge generates the true motive power, and never fails to call forth the gratitude which seeks expression, not in how little can I do for the spread of the truth, but how can I best show my gratitude to him who loved me, and gave himself for me. The brethren, for the most part, have been fools and slow of heart in believing that they are the salt of this generation, and the

only living light—stand the truth has upon the earth. If it were not so, would they feel satisfied with meeting together once a week in an upper room, while hundreds of thousands are around in the grossest darkness, and no effort made to invite them to come and take of the water of life freely? I trust therefore, that this advance of the name to a more scriptural and definite statement of our position as brethren of the Faithful and True Witness, will result in more thoroughly infusing into all, the spirit of that good confession, which he made before Pilate, and that abnegation of ourselves which counts no sacrifice too great, so that the truth may have free course into the affections of many.'

### LITTLE SCRAPS ON GREAT MATTERS.

THE Emperor of the French is building a villa on the Palatine Hill, Rome.—*Standard*, May 16, 1869.

The Palestine Exploration Society have discovered subterranean walls and passages in Jerusalem, belonging to the times of the kings of Judah.—*Public Opinion*, July 24, 1869.

The *Siecle*, of yesterday, gravely comments on a new English danger which threatens the Suez Canal. We are informed that "the great Oriental Company," with a capital of £32,000,000, is about to obtain the signature of the Sultan to a treaty "which will assure the supremacy of the British flag in the Mediterranean and Red Seas."—*Birmingham Daily Post*, July, 18, 1869.

A VICAR ON THE CONVERSION OF THE JEWS.—*To the Editor of the Daily News*.—SIR,—I have always thought that of all shams, that of "The Society for the Conversion of the Jews" is the greatest that could be palmed upon a Christian public. It has been calculated that it costs £10,000 to convert one Jew, and then it is doubtful whether his conversion is genuine or not.

I hold that we have no special mission to the Jews at all; and I agree with your correspondent "A. S.," that the money spent by this Society might be much better employed. Would the Society kindly give the names and addresses of all those Jews that have been converted to Christianity within the last twelve months?—I am, &c.,  
THE VICAR OF AMWELL.

DISENDOWMENT IN TURKEY.—A curious sign of the times is afforded by the attitude of the Sultan toward the Mahomedan Established Church in Turkey. He proposes to disendow it; or, in other words, to apply to State purposes, the vast lands, estimated at one million sterling a year. Nothing but the stern necessity of satisfying the national creditor could have steered the Sultan to such a bold step. The measure will be of immense benefit to the State indirectly, by placing in the hands of industrious and enterprising cultivators an immense area of most valuable land, which has, for generations, remained almost altogether unproductive. We believe there is every prospect of the reform being carried out. The Sultan has gained something in his Western Tour.—*Asiatic*.

THE CHRISTADELPHIAN;  
*For Five Years Published as*  
THE AMBASSADOR  
Of the Coming Age.

*"He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BRETHREN."*—(Heb. ii. 11.)

*"For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD."*—(Rom. viii. 19.)

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DANIEL'S SEVENTY WEEKS.\*

BY JOHN THOMAS, M.D.

DANIEL'S Seventy Weeks, which are equal to 490 years, are scripturally divided into *three periods*: first, into a period of "*Seven Weeks*;" secondly, of "*Sixty Two Weeks*;" and thirdly, of "*One Week*." The commencement of the Seventy Weeks and of the Seven Weeks, is the same. Both periods began at "the going forth of a commandment causing to return and to build Jerusalem," eighty-three years after the end of the seventy years Babylonish captivity. This imperial decree of the Persian king was the official restoration of the Commonwealth of Israel, at present in abeyance "until the times of the restitution of all things, which the Deity hath spoken by the mouth of all His holy prophets," (*απ αυτος*) from the beginning of the Mosaic Economy, (Acts iii. 21,) and until He shall send Jesus Christ to "raise up, or build again the Tabernacle of David," that is fallen, and close up the breaches thereof; and to set it up as in the days of old.—(Acts xv. 16; Amos ix. 11.)

The beginning and ending of the three minor periods of the Seventy Weeks may be correctly stated as follows:—

1.—The Seven Weeks, or forty-nine years, being the first portion of the Seventy, begin the 26th year of the reign of Artaxerxes Longimanus, in the month Nisan, B.C., 457.—(Neh. ii. 1.)

2.—The Sixty Two Weeks, or 434 years, begin B.C. 408, and end A.D. 26, when "John the immerser came preaching in the wilderness of Judea," (Matt. iii. 1;) in "the beginning of the gospel of Jesus Christ, Son of the Deity," (Mark i. 1,) in the 15th year of the (sole) reign of Tiberius Cæsar.—(Luke iii. 1, 2.)

\*Dan. ix. 24—27.

3.—The One Week, or seven years, begins A. D. 26, and ends with the cutting off of Messiah the Prince, in whom was no fault (*we-ain-lo*). This is the week of the confirmation of the new Abrahamic covenant for many, ending in the month Nisan, A. D. 33.—(Rom. xv. 8; Matt. xxvi. 28; Heb. x. 10)

N.B.—The last of the Seventy Weeks is sub-divided into *halves*. The first half of the week began A. D. 26, or 483 years after the beginning of the Seventy; and was occupied by the preaching of the voice in the wilderness preparing the way of “the Messenger of the Covenant.”—(Isaiah xl. 3; Mal. iii. 1.) During this half, YAHWEH ELOHIM was immersed by “His Messenger” in the Jordan, and thereby manifested as King of Israel and Son of the Deity.—(John i. 31, 34, 49.) The casting of John into prison, transferred the work of confirmation from the son of Zechariah to YAHWEH ELOHIM himself, who began to preach the Great Salvation, (Heb. ii. 3,) “with signs and wonders, and divers miracles and gifts of holy spirit;” and consummated the confirmation of the covenant, at the end of the last half of the week, by the bringing of his crucified body, in which sin had been condemned, (Rom. viii. 3,) from the dead, and justifying it by spirit on the third day.—(1 Tim. iii. 16.)

By this consummation the following things specified in Dan. ix. 24, were accomplished :

1. Transgression of the Mosaic law was finished.
2. Israelites in thousands were caused to cease from sin-offerings.
3. A covering for iniquity was developed.
4. The righteousness for the ages, attested by the law and the prophets, was brought in.—(Rom. iii. 21)
5. The vision and the prophet were sealed.—(John vi. 27.)
6. The Holy One of the holies (the Most Holy of all the Saints) was anointed and perfected on the third day.—(Acts ii. 36; Luke xiii. 32.)

After all these things were finished, and the gospel of the kingdom had been preached by the apostles in all the Roman habitable for a testimony to all the nations thereof, “then the end came” of Israel’s Commonwealth (Matt. xxiv. 14; Col. i. 23;) “but of that day and hour no man knew: no, not the angels of heaven, neither the Son but the Father only.”—(Matt. xxiv. 20; Mark xiii. 32.)

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## PARAPHRASE OF THE APOCALYPSE,

ON THE BASIS OF EUREKA II., CHAPTER VIII., Verses 10 to 13.

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10 and 11.—The third angel sounded the third wind-trumpet, A. D. 450, and a great star, blazing as it were a torch, fell out of the heavens. It was not a fixed star with a steady light, but was erratic, shooting out of the starry sphere into regions below the ruling heaven. Hence it symbolises events similar to the characteristics of shooting stars. Like

them, it progressed by its native force, with rapid but brief, yet intense motion, and when it came to the end of its career, which was sudden, it left nothing but a smoking desolation as the memorial of its presence. Nevertheless, it was of a destructive nature, as is evident from its appearing like a blazing torch; consequently its effects were conflagrating and deadly. It fell upon the third of the rivers and upon the fountain of waters—the territory of the Italian Third of Daniel's Fourth Beast-dominion. The heaven out of which it fell was the Illyrian Third of the same dominion, for it is in the Illyrian territory that there exists the river Apsinthos, the name by which the star is called, being Apsinthion, as indicative of the locality from which it came; in the same way that "the Corsican" indicates the country from which the First Napoleon sprang. The effect of its fall was to make the waters—or peoples—of the Italian Third undrinkable, and many of the men died who composed those symbolic waters, because they were made bitter.

On account of the luminaries in the natural heaven governing the day and night, those who occupy a ruling position among the nations are symbolized by the sun, moon, and stars, for they are the luminaries of the political firmament: thus Jesus, the great king, is styled the "Day Star" and the "Sun of Righteousness." The meteoric star Apsinthion was no other than Attila, the king of the Huns,—a formidable barbarian, who united the two mighty kingdoms of Germany and Scythia under one sceptre. As supreme monarch of the barbarians, he was able to collect together an immense army, numbering five to seven hundred thousand men. By means of this military force, he became a terror to the world, alternately invading the eastern and western divisions of the Roman empire, to the rapid downfall of which he largely contributed. After having often vanquished the Romans of the east, he made a blazing descent on the west, carrying consternation and destruction across the Rhine into Gaul. On the plains of Châlons, he had a conflict, which is described as being more fierce, obstinate, and bloody than had been known for many previous ages, the number of men killed being variously estimated at 162,000 to 300,000. Attila was defeated, and thus received a check to his progress, but it was only temporary, for in the ensuing spring, he crossed over the Alps into Italy, where he compelled the northern provinces to submit to his power; poured desolation upon the plains of Lombardy, and reduced many of the towns into heaps of stones and ashes. His career of desolation and blood-shedding was only brought to an end by the unqualified submission of the Senate and people of Rome, who had been further compelled to pay him an immense ransom to quit their country. In the following year, A.D. 453, his career was suddenly terminated by apoplexy, and thus the great star blazing as a torch became extinct.

12.—And the fourth angel sounded the fourth wind-trumpet, A.D. 476, and the third of the sun, and the third of the moon, and the third of the stars were smitten; or, in other words, a third of the luminaries of the Greco-Latin Catholic prominent was extinguished; the consequence of which was that the day and night of this political system were



without ruling lights. After the manner of the Hebrew prophets, who represent the Israelitish, the Egyptian, the Chaldean, and the Idumean kingdoms and empires as having all their respective suns, moons, stars, and constellations, the Apocalypse describes the rulers of Daniel's fourth beast dominion by the same symbols. Under its Pagan constitution, the imperial and senatorial orders constituted its sun, the priestly orders being its moon, while the subject-kings, nobles, and magistrates were its stars. When the Pagan constitution was superseded by the "Catholic," these luminaries became "Catholic" also, and transmitted the light of the Laodicean apostasy. When the empire was afterwards divided into three parts under the three sons of Constantine, the sun, moon, and stars were divided into the same proportion, each emperor taking a third. Hence, when one of these emperors made war upon another, and incorporated the dominion of the vanquished in his own, then the third of the sun, the third of the moon, and the third of the stars were darkened, or extinguished; and, as a consequence, there was no political day nor night in that third of the Roman firmament.

The judgments of the first, second, and third trumpets were but the preparation for the final catastrophe which the fourth trumpet was to bring upon the western third. The glory of Rome had long departed, and little now remained to it but the vain titles and insignia of sovereignty. The blast of the fourth trumpet found upon the throne the last and feeblest of emperors, Romulus Augustus, whose reign, says Gibbon, is only entitled to notice from its witnessing the extinction of the Roman Empire in the west. He was placed upon the throne by his father Orestes. Soon after his elevation, the barbarian forces of the Western Empire revolted under the leadership of Odoacer, in consequence of their being refused the immediate division amongst them of a third of the lands of Italy. This resulted in Orestes being executed, and left Augustulus to the mercy of Odoacer, who was elevated to the vice-regency of the Emperor of the West. Odoacer having decided to abolish the imperial office, compelled Augustulus to send in his resignation to the senate, whereupon that body addressed an unanimous decree to the occupant of the Byzantine throne, in which they consented, on behalf of themselves and the people, to the throne of universal empire being transferred from Rome to Constantinople. Augustulus was accordingly deprived, and then banished, and thus a third of the Roman sun was darkened. Odoacer was elevated in his place, under the title of Patrician, in which character he reigned for fourteen years—from A. D. 489 to 493, his reign being marked by great misery and desolation. Odoacer being an Arian Catholic, his elevation to power resulted in the degradation of the Trinitarian part of the Apostate Church, and the promotion of the Arian, whereby a third of the Roman moon was darkened; the Trinitarian Catholics no longer continued to be the state church, and the bishop of Rome was now only the bishop of the churches in Rome. In A. D. 493 he was attacked by Theodoric, king of the Ostrogoths, to whom he was obliged to succumb,

and was assassinated the same year Theodoric reigned *as a king* in his stead, and thereby became the first king of the seventh head of the beast, or, in other words, the first ruler of the seventh form of government over the Roman Empire; Augustulus was the last ruler of the sixth head, or Emperor form of government. The sixth head lasted 524 years, but the seventh only 60 years; Theodoric's reign lasted for 33 years, and it was marked by power, prosperity, and peace.

13.—And I saw, and I heard from one, an angel, or—as some manuscripts read—an eagle flying, symbolizing a class of agents executing a mission. An eagle flying was the ensign of one of the companies of Israel, after the flesh: in this instance, it symbolises Israel after the Spirit, in the act of performing a certain work assigned to them. Their mission was to preach the truth, and to explain that the dissolution of the Roman Empire was not the end of the world, but merely a judgment upon it for its false religion, for harbouring and developing the mystery of iniquity; and thereby to testify against the blind leaders of the apostacy, who, instead of looking upon the Roman Catholic church as the Anti-Christ, looked for a great man to be raised up by the devil, who should appear in a Jewish temple, and become Emperor of the world; they also taught that the world would come to an end about A.D. 500. This symbolic eagle was flying in mid-heaven, thereby indicating that the individuals whom it represented were constituents neither of the symbolic sun, moon, and stars, that is the secular and spiritual rulers; nor of the symbolic earth, or peoples governed, usually denominated “the world.” While flying, which is indicative of preaching or making a proclamation, I heard this representative eagle saying in a loud voice, “Woe, woe, woe, to the dwellers upon the earth,” from the remaining voices of the trumpet call of the three angels hereafter to sound.

J. J. A.

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### THE OLD AND NEW NAME; OR THE CHRISTADELPHIAN BODY IN THE AGE TO COME.

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In that convention of which we read in the fifteenth chapter of Acts, we find James making the following statement: “Men and brethren, hearken unto me; Simeon hath declared how God at the first did visit the Gentiles, to take out of them *a people for his name*.”—(13 and 14 verses). And then James makes a quotation from the prophets to prove that such is the intention of the Deity. Now here, we have “a people” bearing the name of God, for they are taken out of the Gentiles at large; that is to say, out of every nation under heaven, except the Jews, for this very purpose. Not that the Jews are to be excluded from *the name*; but they in this instance, are not spoken of as being the members or constituents of that *name*. Such a name as this is something more than a name or title in the ordinary sense of those words.

It is a *living name*. Every individual letter of it, so to speak, is a living being. To put it into very plain shape, this name is a great *society* or order, every member of which has conformed to certain rules and conditions by which he or she has become a member of this order, and must continue to obey those rules and conditions, otherwise he, or she would be no longer a member. The Deity must have some grand object in forming such a society, or such a name as this. The machinery employed to frame this name is of an extraordinary character, for all that have spoken or written from the beginning until now, have been helpers in the making of it; and the long time also employed in selecting the materials for the composition of the name, is another argument in favour of its greatness and of its importance. The world is by no means ignorant of a phenomenon bearing some degree of similarity to this great name. We are told for example, of a grand attempt at name-making in the days before the flood. To prevent a recurrence of such a calamity, the great men of those times hit upon a certain plan "to make themselves a name, lest they should be scattered abroad upon the face of the whole earth." But this name-making scheme failed, consequently the proposed name, or society, was broken up and abandoned. And we may here remark that had it not failed, it would have been an obstacle standing in the way of that other name of which we have been speaking, and would, consequently, had it been established, have frustrated the grand scheme which the Deity has so many ages been, and still is, carrying into effect. All attempts to coalesce, are endeavours to make names, and notwithstanding the thousands upon thousands of failures upon record, and still going on in the world, nothing appears sufficient to deter mankind from further attempts. Every scheme of this kind however, is obliged to give way, for the very reason that God himself has from the beginning of His management with regard to man, resolved to make for Himself a great and mighty name in all the earth. Humanly speaking, even the attempt of the Deity to establish a name, appears once at the least, to have miscarried. The object for which Moses was sent into Egypt was to collect materials to constitute a name for Jehovah. The world was then not without great and powerful names. The Egyptians were a name of strength and of terror to the poor Israelites, and in the land of Canaan, there were numerous names of a very similar kind. But the God of heaven and earth had no visible name among men. He was now about to commence the organization of one, which should be at once a glory and a dread to every other name under heaven.

The prophet Jeremiah speaks of the first effort of the Deity to make himself a substantial name among the nations. He treats of this name under the metaphor of a "girdle," with which the Deity had clothed himself, or bound about his loins. "For as the girdle cleaveth to the loins of a man, so have I caused to *cleave unto me* the whole house of Israel and the whole house of Judah, saith the Lord, that they might be unto me for a people, and for a *name*, and for a praise, and for a *glory*; but they would not hear."—(xiii. 11) The prophet gives the reason of

their unfitness for the name ; it was because "they would not hear." It was quite in their own power to hear or not to hear. Jehovah chose them for the purpose, and, as He always does with any materials he is about to use, proved them ; but, as we see, they turned out badly, and, therefore, the purpose must necessarily be postponed to give time for a further selection and proof of new materials ; for the determination is that the political house or name shall remain when once it has been built up. The "failure," therefore, of which we spoke, was only apparent in so far as God was concerned ; real enough it was, so far as the persons chosen were concerned. But because the first "girdle was marred," because it would not "cleave to the loins," and was "profitable for nothing" (Jer. xiii. 7), are we to conclude that the Lord has abandoned his purpose ? In other words, are we to suppose that He will not now make himself a name in the earth ? That would be to regard Him as changeable in His plans, or as defeated by circumstances ; it would be, in fact, to assert that "the potter has not power over the clay." And here, let the reader mark well, that if, as some affirm, God has no concern with the Jews, or with Gentiles, or with the earth beneath our feet, other than to abhor the first for ever, to select some of the second for departure at death to kingdoms beyond the stars, and, as to the earth, to explode it like a bombshell : if this is what is going to be done, then, most certainly, the original plans of the Deity will not be carried out, and, consequently, all who have lived and died in the hope of seeing those plans fulfilled, have been deluded, and have perished. With the book of the prophet Isaiah in our hands, to make no mention of the other books of Scripture, no such conclusion as this can fairly be come to. But let us not misconstrue the fact ; let us not forget the reality of this *great name* ; let us always remember that its beginning was a body of six hundred thousand brickmakers, trodden down by one of the biggest tyrants on the face of the earth. Such were the crude elements of this *great name*. And let us not forget, either, that the *place* of habitation for this name was the land of Palestine. "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thy hands have established."—(Deut. xv. 17.) How the name was planted in this place, the books of Joshua and Judges fully inform us. All who desire to understand the name of the Deity, and especially to have a *saving* understanding of the things pertaining to this name, must not neglect to study the Old Testament writings upon the subject of it. The name does not *begin* in the New Testament, and, therefore, we could never fully understand it by confining ourselves entirely to that volume.

To return, Isaiah testifies, in chapter xv. and verses 15 and 16, as follow : "And ye shall leave your name for a curse unto my chosen, for the Lord God shall slay thee, and call His servants by another name. That he who blesseth himself in the earth shall bless himself in the God of truth, because the former troubles are forgotten, and because they are hid from mine eyes." This declaration is plain enough : if words mean anything, it is impossible not to see that the Lord God

still holds on to the resolution to create a great name *in the earth*. Nothing can turn Him from His purpose in this matter; and though many more generations of Jews and Gentiles should prove "profitable for nothing," He would still go on the old plan of "taking out," from fresh generations, "a people for His *name*."

Now let us consider the characteristics peculiar to the great name which is still in process of formation. The whole of the moral nature of the name appears to be covered or comprehended in the following words of the prophet: "That he who blesseth himself in the earth, *shall bless himself in the God of truth*." *The truth!* and that *God's truth*, is the top and bottom of this great name. What is the truth, but that system of truth revealed in God's word? What system of truth can this be if it is not that truth which Jesus Christ referred to when he said to the Jews, "but now ye seek to kill me, a man that hath told you *the truth*, which I have heard of God?" Is not this it, signified by Jesus before Pilate, "Everyone that is of *the truth* heareth my voice?"—(Jno. xviii. 37.) This truth which is the very life of *the name*, is quite as definitely organised as is any individual member of the name in a bodily sense, and every part of it is as necessary to the whole: that is to say, every part of it must be understood, as are all the limbs and members of the human body necessary to the perfection of that body. Now if this can be proved from Scripture, there will not be much left to conjecture, much less to indifference. Let us first state the things which characterize *the name*, and which are necessary to be understood.

- 1.—Repentance.
- 2.—Baptism.
- 3.—Resurrection.
- 4.—Judgment.
- 5.—Reward.

1.—*Repentance*. This, scripturally apprehended, is no sanctimonious term; it involves no long-facedness nor hanging down the head like a bulrush: still it is not a light or trifling thing, nor is it *merely* a change in the mode of thinking. Seriousness and contrition are included in it as well as an alteration in the direction of our thoughts. It is a state of mind entirely dependent upon circumstances for its accomplishment. Hence, if the circumstances are right, the repentance will be right also; if not, it will be a repentance to be repented of, or a change to be sorry for. A mere determination to be good and to do good is not repentance *towards God*. This state of mind depends upon certain knowledge concerning God; knowledge of such a nature as that when it is understood and believed, men are turned from their former course and turned towards Him. What is so likely to dispose a man towards God as an invitation to *wisdom, and riches, and life*? All men desire to have life, and most men desire to lay hold on wisdom and riches. An invitation holding out these things would, it may be imagined, be a very taking thing. But that depends upon the conditions by which it is fenced about; all will not receive it. We read of a very exemplary young man who came to Jesus desiring to receive the invitation to *eternal life*, and

the way seemed clear till they arrived at the point, and there he came to a dead stop and turned away sorrowful. This young man could not altogether comply with the terms upon which the invitation was offered, and hence, though in very many respects a most admirable person, he was not the subject of *repentance toward God*. It would seem that a little more might have turned "the hopeful scribe" towards the kingdom, for Jesus said thou art *not far* from the kingdom of God, (Mark xii. 34): yet we do not learn that the change, or repentance, was effected. From these incidents, there can be no mistaking the object in favour of which men must change their minds in order to be taken out of the world and grafted into *the name*. That object is the *kingdom of God*. The name is to be the ruling power of that kingdom; that kingdom is to be upon the earth. Those candidates for this power, those of the meek who heard "the sermon on the mount," were assured that they should *inherit the earth*. It was the hope for this inheritance which caused them to repent, and thousands beside them, many of whom were pagans, idol worshippers, expecting to be translated to Elysium (about the same thing as the modern *going to heaven*), turned or repented, by reason of the hope held forth by the apostles concerning the same inheritance. The fact is, that Jehovah never designed to make mankind any other offer: the kingdom on the earth to be possessed by the name, that is, by the men and women constituting it, was the first and last of the decrees of God. Any repentance, therefore, not effected by the hopes of this kingdom never can be a repentance producing assurance of salvation. Except in this name, no man can be saved, for it is written that "there is none other under heaven" for this purpose (Acts iv. 12); and therefore, as the kingdom is to be the place where the name will be planted, and properly in that part of it called the land of Israel, which the hands of the Deity have established, the conclusion is irresistible that any repentance or turning towards any other place or abode cannot by any possibility be a *repentance unto life*.—(Acts ii. 18.)

Having set forth a view of repentance, which is everywhere backed up by the Scriptures, let us now turn to consider the sign by which such repentance must be manifested.

2.—Baptism. All that need be said as to the meaning of this term is, that it signifies immersion, or plunging over head and ears in water. As it is not an English, but a Greek word slightly modified, a remark may be offered upon it as employed by the Greeks. It is used in its native land in the same sense as we use the word *dye* or *dyeing*, where the operation is not simply to immerse, but to destroy one colour and fix another upon the article dipped. This is not without significance in its moral use, for where the person dipped understands what he is doing, the colour of him is quite changed, "though his sins be as *scarlet*, they may become *white as snow*."—(Isaiah i. 18.) But before an article is put into the bath for the purpose of changing its colour, it is subjected to a process called by the dyer *scouring*, in untechnical language; this prepares it for dyeing. So in baptism; it is not the water that makes the subject clean; that must be previously effected by the word of truth. His mind

must first, by it, be changed and cleansed, or scoured from its old impressions and stains of the flesh, and so forth. Nothing but the truth can do this; if clean at all, he is clean through the truth or "word," which is the same thing, for the "word is truth."—(John xvii. 17.) The following passages will sufficiently prove the foregoing propositions. "Now ye are clean through the word which I have spoken unto you."—(John xv. 3.) "For their sakes I sanctify myself, that they also might be sanctified through the truth."—(verse 19.) "Ye have purified your souls in obeying the truth."—(1 Peter i. 22.) "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word."—(Eph. v. 25, 26.) "Let us draw near with a true heart, in a full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. x. 22), or water of purification. This intellectual and moral regeneration must be accomplished, as these testimonies shew, before the act of baptism is performed. That act is the simple and expressive formula by which the introduction into the name, of men and women, who have become the subjects of repentance toward God, is concluded, as far as it can be concluded in the present life. The act of going down into and of coming up out of the water in the case of such individuals (but not of any others), is strikingly figurative of their having "put off" their previous mode of religious thought, and of having risen into another state of things called by the apostle "newness of life." They are understood to have divested themselves of the *old man*; to have thrown away his "filthy rags," and to have "put on," or become invested with the "new man;" with robes of righteousness, or "fine linen clean and white," which represents the "righteousness of saints," standing complete in the *new name*, one day to exercise lordship in all the earth.—(Acts viii. 38; Eph. iv. 22-29; Col. iii. 5-10; Rom. vi. 4.; Is. lxiv. 6; Zec. iii. 3-5; Is. lxi. 10; Rev. xix. 8; Col. ii. 10; Rev. iii. 12; Is. xii. 4, 5; Mal. i. 11.) But all these members collectively regarded make the body; only the body; for they have, each and all, been put into this new station by means of the same invitation; the same good news arrested the attention of all, the same change or repentance was produced in all, the same act of obedience was submitted to by all; and all therefore, stand on the same level, having no pre-eminence one above another, but all are *brethren*. Here is the body, but where is the head? The apostle Paul answers the question. "I would have you know," says he in 1 Cor. xi. and 3rd verse, "that the head of every man is Christ." Let us make no blunder here. The "every man" can by no possibility refer to any others than they who had received affectionately that particular truth previously spoken of. There can be no doubt that "every man" had obeyed from the heart THAT FORM OF DOCTRINE which was delivered unto them, and which had "freed them from sin, and had made them the servants of righteousness." Now this is a vital point. The force of it lies in this, that no body of Christians under heaven but that formed upon the principles of the truth alluded to, can claim Jesus Christ as its head. How many bodies are there in the world! But there is only

*one head.* Now the body without the head is dead. There is therefore no refuting the conclusion that all but one are alive only in name; they have merely a name to live, and are dead. Who can deny this in the face of the Scriptures? "There is *one body and one spirit*, even as ye are called in *one hope* of your calling; *one Lord*, (or Head) *one faith, one baptism, one God and Father* of all, who is above all, and through all, and in you all."—(Eph. iv. 4-6.)

"*Speaking THE TRUTH,*" (Eph. iv. 15) is the grand test of relationship between the head and the body. "I am the truth," said Jesus.—(Jno. xiv. 6.) Well, "what is the truth?" asked Pilate. The truth; the great, the glorious, the searching, the saving, the everlasting truth, is this, *Jesus Christ of Nazareth is Jehovah's Pontiff king who is to rule all nations for a thousand years.* Jesus bears his Father's name, and "there is no other name under heaven given among men whereby we can be saved." But, I would ask, how can we be saved even by this, if we do not understand the truth it embodies? It is *that truth*, says the great name-bearer, which shall make you free." This is impossible, unless we know what it signifies. "Ye shall know the truth, and the truth shall make you free."—(John viii. 32.) Ignorance, however well-bred, will not answer any good purpose in this case, for he who said "I am the truth," said also "I am the life;" and the apostle says that "ignorance alienates men from the life of God." Ignorance of what?—ignorance of the truth. To have "the understanding darkened" upon this subject is to be prospectively dead! dead!! dead!!! We almost shudder to make such a statement;

but how can we withhold it in the interest of the truth? Now, when a person has understood and believed that great and divine truth above stated, what is he or she to do to testify that they have understood and believed? It is perfectly true that God knoweth the heart; but still he has not left this matter without a mode of giving evidence to prove the existence of "that form of doctrine" in the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. x. 10.) There must, then, after belief, be confession; but simply to confess would be "to say and do not," which, of course, would be to subscribe one's own condemnation. "Be not hearers only," says James "but doers of the word." Well, inasmuch as "the word of the kingdom" came from God and not from man, it is clear that the manner of shewing that we possess that word in the love of it, must come from God also. We are, then, altogether in the hands of God. We have, as it were, "ceased from man, whose breath is in his nostrils; for wherein (in such a matter) is he to be accounted of?"—(Isaiah ii. 22.) Who among men can tell us how to put on the new garments? Who directed us how to put off the old? If Jesus by example and by precept had not said "He that believeth and is baptized shall be saved," we should have remained helpless as a babe. Like obedient children, let us be ready "to fulfil all righteousness?"

Nottingham.

E. TURNEY.

(To be continued.)

## SIGNS OF THE TIMES.

### THE EASTERN QUESTION.

(From the *Leeds Mercury*, Aug. 6, 1869.)

If the Eastern Question has been a great matter in the past, it is destined to become a still greater matter in the future. There are no signs of the times more certain than those which indicate the break-up of the Ottoman Empire, the final rupture between Egypt and Turkey, and the overshadowing influence of Russia in all Eastern affairs. It requires but little sagacity to foresee that, should no powerful disturbing influence come in to confound our calculations,

Russia must, before the close of the present century, have the whole of Asia, except perhaps our own Indian Empire, virtually in her own hands; for even if she has not annexed every portion, she will have so surrounded and overshadowed those few States which still maintain a nominal independence, that they will be almost as much her vassals as though governed by her officers and garrisoned by her troops. She will probably, in fact, have just the same sort of control over the rest of Asia that we have over India. There may still be an Emperor of China and a Shah of Persia, but the Emperor and the Shah will be in much the same posi-



tion as the descendant of the Great Mogul was before the Indian Mutiny; and the whole power of the East will be wielded by the Russian Emperor at St. Petersburg. Turkey may not be annihilated, but she will be jammed in on every side by Russia and her dependents and allies, till all power of re-istance is destroyed, and she sinks under the same mighty influence which has absorbed all her neighbours in the East. The fight between the Western Powers and Russia may then once more be renewed, the holy places may once more acquire an importance such as they obtained before the Russian war, the fate of Palestine may draw East and West, North and South into hostile conflict, and become, by that singular fascination which this land has always exercised over the rest of the world, the site of battles, in which all the resources of slaughter invented by modern science will be put to the test.

Our thoughts are drawn in this direction by the disturbing rumours of ill-will once more springing up between Turkey and Egypt. Like all rumours, they are infinitely varied in form, and change from the serious to the absurd with the rapidity of a skilful actor. But that there is something up between these two powers, is not, we think, open to question. Egypt, while nominally dependent on Turkey, is really, as everybody knows, an independent State. Within less than a generation it wrested the Holy Land out of the hands of the Ottoman Empire, renewing the old strife of the Ptolemies and Seleucids, and would probably have been at this moment master of Palestine and Syria, but for the intervention of the Western Powers. Yet Turkey insists upon treating her as a vassal, and moved perhaps by the attitude of greater independence she is assuming, in consequence of the increased importance she has obtained by the success of the Suez Canal, is evidently bent on settling grievances with her as speedily as possible. It is said that Russia and Egypt are really in league against Turkey, and that should the Porte press matters to extremities, an outbreak of all the Christian, or rather Greek provinces, of the Ottoman Empire, will take place, out of which both Russia and Egypt will doubtless make a very excellent thing. This however, must, of course be received as mere rumour, will probably just this much foundation in fact, that Egypt and Russia have a common hostility against Turkey, and are united by their common interest in everything which shall contribute to weaken and harass her: and that if a war were to

break out between Egypt and the Porte, the Greek population, whether in Greece, in Crete, or in the provinces of Turkey itself, would be glad to seize the first opportunity which presented itself, of rising against the Mussulman dominion, and would probably count on the secret assistance, if not on the active aid, of Russia, in helping them to throw off the yoke.

Of course we have not the slightest conception how these things will end. Many a threatened storm in that neighbourhood has blown over before now, and this, which has not yet assumed very formidable proportions or a very dreadful aspect, may follow the example of its predecessors. Why we note it, is not to make predictions or indulge in speculations, but merely to note the fact, that a magazine of gunpowder does exist in these quarters, which may burst some day, with very remarkable consequences. On the one hand we have the fact that Russian power is enormously augmenting in the whole of Asia, and not at all diminishing, indeed probably increasing, in Eastern Europe, while at the same time Turkey is, as it has been for years past, in a cranky condition, and may at any time succumb under some powerful and well-directed blow. At the same time, two other elements of strife are introduced, the full magnitude and importance of which are not yet ascertained. The one is the renewal of the quarrel between Turkey and Egypt, a contest not so much affecting the independence of the latter as the amount of influence which it may exert beyond its own borders. In other words, the old-standing battle between the rulers of Asia Minor and Egypt, for the possession of Palestine. The other element is the Suez Canal, which brings France prominently forward as an Eastern Power, and will give her probably more inclination, if not more interest, than she has ever yet had to take part in the affairs of the Holy Land. For it must be remembered that France has always shown a disposition to have a handle in these matters. As the representative of what is called Roman Catholic Christendom and about the only representative which it has left, she has stood up for the rights of this class of Christians to the possession of certain shrines, and has thus been brought into collision with Russia, which similarly represents the supposed interests of the Greek Church. Again, in 1862, France interfered, not without good cause and good results, to put a stop to the horrible outrages perpetrated by the fanatical Mussulmans on the Christian population in

the Lebanon, and to restore peace to the district when torn to pieces by the feuds of the various fierce and mutually hostile races which inhabit it. Indeed, so well known is the interest of the French Emperor in the affairs of the Holy Land, that rumour has on more than one occasion attributed to him a design to restore the Jews to the possession of Jerusalem and Judea. That he ever entertained any such design is more than doubtful, but the rumour is at least valuable, as proving the prevalence of the idea that the Emperor feels more than ordinary interest in the affairs of this remarkable land.

The matter is interesting, not merely as bearing upon our own affairs, and the future history of Europe and Asia, but as showing how in different ages of the world events have a tendency to repeat themselves. Who could have imagined fifty years ago that Palestine, for various reasons the most interesting portion of the globe, would once more become the land to which all eyes were turned, the field on which, perhaps, East and West would once more meet in hostile collision, the theme of a contention closely resembling that which followed for more than a century the death of ALEXANDER THE GREAT? And yet it appears that such is likely to be the case, that in spite of the discovery of America, in spite even of the Pacific Railway, the Mediterranean and the Red Sea were still to be the centres of the world's history, the highways of the world's commerce, and that the countries which stand near their junction were to recover some of the importance which they have ceased to enjoy almost from the days of SOLOMON. Of course we are not predicting this as an immediate event. The circumstances necessary to bring it about may be delayed for years to come, but the constant anxiety about this part of the globe, and the drift of events during the last few years, can hardly escape the observation of thoughtful persons. The completion of the Suez Canal will tend mightily in this direction, and will bring France especially, but indeed to a large extent all the other nations of Europe, into a direct relationship with the East which they have never before had, and which, coupled with the other circumstances we have noted, cannot but be regarded as of great importance. We do not say, then, that we have an Eastern question already on our hands, still less do we say that we are bound to shape our policy and determine what part we will take in the future and remarkable compli-

cations likely ere long to ensue. But we do say that the Eastern question is rapidly developing, and that it threatens to be, before many years have passed, incomparably the greatest and most important question of the day.

#### RUSSIA ; HER PROGRESS AND POLITICAL DESTINY.

(From the *Toronto Daily Telegraph*,  
 July 26th, 1869).

"The Russians," says Sir A. Alison, "from the highest noble to the lowest serf, are impressed with the idea that it is their destiny to conquer the world." Judging by the progress which they are making, it may fairly be said that "more unlikely things have come to pass" than that they should accomplish the task.

The Crimean war was generally believed to have imposed an effectual check on Russian aggression; but a very short time sufficed to prove the incorrectness of the hypothesis. Hardly was the ink of the Treaty of Paris dry, ere Russia was again in the field. For nearly a quarter of a century prior to that war, she had been engaged in a fierce contest with the gallant mountaineers of the Caucasus. During these many years this heroic people, aided by the strength derived from their lofty hills, and from the fact of having a man of genius for their leader in Schamyl—the Sultan, Prophet, and Warrior of the Caucasus—had defied almost the entire power of the mighty Empire of Russia. During the war they caused the Russians to tremble for the capital of Georgia; but at the conclusion of peace they were shamefully deserted and left to the mercy of their enraged foe. Then the Czar entered on a course which alone might have sufficed to prove how little idea Russia had of abandoning the traditional policy of the Empire. Without an instant's delay every disposable man was launched against the mountaineers, with the significant order to the generals to grant "not a moment's respite." Even with this seven years more of hard fighting were needed to accomplish the task of subjugation. But at the end of that time it had been accomplished. Schamyl was a prisoner; the country was under Russian sway, and the majority of the Caucasians had fled into exile rather than endure the yoke. This was Russia's first acquisition after the war. It is difficult to overrate its importance. It rendered her mistress of the Caspian Sea, freed her possessions to the south of

the ridge from danger of being placed between two fires, and set at liberty over one hundred thousand troops for aggression elsewhere.

The scene of aggression was not long in being found; indeed it had been previously opened. For nearly twenty years previously Russia had been trying to force her way into the vast country generally known as Independent Tartary. She had, in spite of many checks, been so fortunate as to establish herself, in 1854, in Kheivan, where the Khan ceded all his sovereign rights to the Czar's ambassador, and consented to reign as his deputy. By the time the conquest of the Caucasus had been completed, the territory on the shores of the Sea of Aral had been subjugated, and an advance made up the river Sir Darya, or Iaxartes, which empties into that lake. But after that time a long leap forward was taken. The Khanate of Khokan, having a population of three millions was the first victim. Part only was at first taken, according to the usual Russian course of action. In 1866, however, another dispute was raised, and the whole Khanate reduced under her sway. The next to submit was Bokhara. Under pretence of protecting the newly-acquired territories, the Russian General Kauffmann, established a post almost in the centre of the Bokharian territory. The Khan, of course, refused thus to surrender his independence. He fought and was beaten. Russia, consequently, entered the cities of Samarcand and Bokhara, and thence pushed her outpost south to within about 250 miles of Balkh, which is less than 400 miles, by road, from Peshawur, the frontier-fortress of British India. Roughly stated, the facts are that Russia has conquered territory of at least one million square miles, inhabited by many millions of men, whose ancestors have often made the world to tremble, and who are not likely to degenerate from being subjected to Russian drill, and reduced the distance between her own and the British outposts to less than 700 miles. As to how soon this may be followed by a move on India, we shall not at present offer any opinion. The idea of such an invasion has, for thirty years past, scarcely ever been mentioned, save to be ridiculed. The same tendency, we perceive, is still affected in England. We say "affected," because we really do scarcely believe that men can survey the obstacles which Russia has overcome in the past, and fancy that those yet remaining impose an insuperable

barrier to her further advance. Yet we hear "grave and reverend seigniors," so discoursing. The subject was brought up in the House of Commons on the 9th inst., and some of the speakers actually stated that they felt pleasure at the progress of Russian conquest! We must say that we cannot feel a very high opinion of their judgment. It may be, and it probably is, impossible for Russia to advance on India at present. And it may be, and probably is, the fact that Britain's best place to meet her, would be on the borders of the Indian territory, where her troops would be worn out by their march, and at the furthest distance possible from their base of operations; whilst ours would be fresh, and at home. But it is impossible to believe that the Russian advance bodes any good to Britain; or that India is not the goal on which the eyes of both the Czar and his troops are fixed. Notwithstanding the ridiculous peace society twaddle which has been uttered on this matter, the transparent clearness of the fact has forced itself on the attention of the most sceptical, until, at last we have the House of Commons debating the question of what policy it is advisable to pursue, in consequence of the Russian advance. That policy, until very lately, reduced itself to the simple alternative of intervention or non-intervention. Lord Lawrence, the late Governor-General of India, has always been an ardent advocate of the latter policy; and during his time, we must say that we think he was right. It would clearly have been madness to engage in war with Russia in Central Asia; and if we were not prepared to bite, there was no use in shewing our teeth. But matters have now changed. For all practical purposes, Affghanistan is really the only country now left between Russia and British India. To allow Russia to enter that country would be madness; and the easiest way to prevent her so doing is to aid in establishing a stable government in it. For five years past it has been the scene of civil war. This, however, now seems likely to have reached an end in the establishment of Shir Ali, one of the sons of the late ruler, Dost Mahommed, on the throne. With him, Lord Mayo, the present Governor-General has entered into relations which it is hoped will attach him permanently to our interest. So strong is the feeling in England in favour of "non-intervention," that even the few engagements entered into found some to condemn them.

Such is the rough view of the present situation; and in all the world's politics there are few subjects likely to prove of equal importance to the next generation. It is plain that the Russian career of conquest has not been stopped by the war of 1854. Her energies have only been turned into a more dangerous field; because in it there are more fitted to meet her on terms of equality. We do not anticipate any rapid advance in India; for Russia is patient, and consolidates old conquests ere she moves on to new. At the present time she is even banding together her European territory by iron roads. When completed, as they shortly will be, they will double her military power, by enabling her to move troops at pleasure. Even in her Central Asian conquests a line has been surveyed between the Caspian Sea

and Lake Aral, and that once built, there will be either railroad or water communication into the heart of Tartary. Thus it is that she is to-day seeking to establish in Central Asia the basis for an invasion of India. We cannot hinder the establishment of this base of operations; and may even profess to believe that our amiable neighbour has had no other than philanthropic objects in view in her career of conquest. But who that calmly considers the past history of that empire, and the policy that its rulers continue to the present day to pursue, can doubt that before another generation have passed into their graves, she will be found knocking at the gates of India, when the forces of Asia, led by the Muscovite and the Briton, will contest, on the shores of the Indus, the empire of the world?

## DR. THOMAS'S VISIT TO BRITAIN;

NARRATIVE BY HIS DAUGHTER.

LEAVING Nottingham on the afternoon of Friday, July 23rd, we arrived at Leicester, and were cordially received at the station by brethren F. W. Wilby, Dr. Wilby, and brother Walker, of Scarborough. Four lectures had been announced for this place, to be delivered at the Temperance Hall, where the people were invited by handbills to assemble, to have the truth of the Scriptures laid before them "without money and without price." About a hundred persons gathered together on the first evening. The hall is capable of holding a much larger audience. To those who came, rudiments concerning the "great salvation" were submitted. In the course of his remarks, the Doctor affirmed certain propositions, with which he said, they were doubtless familiar; at this, a voice from the audience interrupted, "They are not familiar, Dr. Thomas; you take for granted that the people are familiar with those things, but they are not; please explain." The Doctor replied that in one discourse, it was not possible to explain everything. He was obliged to suppose that his audience possessed a certain amount of intelligence, which perhaps they did not have; if they would patiently attend, they would hear a good deal explained. The Doctor then proceeded and finished his lecture. After which, a would-be disturber of the meeting rose and wished to put a question. This was objected to by some brethren on the platform, on account of the lateness of the hour, and the weariness it would cause the Doctor after speaking so

long, to answer a question which might occupy another half-hour. It was added, however, that questions worthy of consideration could be written on a slip of paper, and handed in, would receive attention in due time.

On Sunday afternoon, several hundreds attended, and some interest was manifested in the great matters submitted for consideration. The evening was devoted to social intercourse with the brethren and sisters. The opportunity was turned to account by those having difficulties on Scriptural matters, which were introduced principally for the benefit of enquirers, who were interested but not fully enlightened. At the last two meetings in the Temperance Hall, we noticed the return of many strangers. The principal Baptist preacher of the place, a man of some popularity, was present at one of the lectures.

The little band of brethren and sisters in Leicester, which twelve months ago had no existence, but now number nine, have hitherto held their meetings in an upper room in a private house; but have now removed to a public hall of convenient size. Being zealous for the word, and showing their faith by their works, they have lighted their candle, for the benefit of the large and intelligent community in which they are placed, and do not intend to hide it under a bushel; their desire is, that others may see the light and rejoice with them in the liberty wherewith the word of God unencumbered with tradition, and the *spirit* that works in the children of disobedience, maketh men free. They now realise

the words of David, when he said, "Thy word is a lamp unto my feet, and a light unto my path." "The entrance of Thy words giveth light," and desire that others may taste the same blessing which though within their reach in the possession of an English Bible, is sealed up and hid from the millions who boast of great light. The oil of truth liberally furnished to the earthen vessels of the wise virgins, inspires them to keep their lamps in good order, so that the oil may be properly consumed and burn freely without obstruction. The supply is inexhaustible; the more it is consumed, the more abundantly it flows, and unlike other streams, this becomes deeper and wider as we near its source.

Our stay in Leioester having been prolonged over the appointed time, we bid adieu to our hospitable friends on Saturday, July 31, and (omitting Tewkesbury) varied the programme in deference to circumstances by visiting the beautiful town of Cheltenham, in Gloucestershire. There we abode at the house of brother Otter during our brief stay. Time did not permit of more than one lecture, but energetic preparations secured an effectual result to this one. The Town Hall had been engaged for Sunday evening, and printed announcements issued inviting the people of Cheltenham to hear the first public discourse about the truth, that it has ever been their privilege to listen to.

At an early hour in the morning, we strolled out to take the fresh air and a glimpse at the town, which is said to be one of the handsomest towns of England. It stands on a good site, partly enclosed by hills. Private houses and grounds, sidewalks and streets, are picturesquely laid out on the most ample scale. Fine trees shading and adorning the roads, constitute a prominent and pleasing feature. The place is quite a centre of wealth and fashion—a small metropolis of respectability. The order of the day is to be seen in fine equipages, gorgeous apparel, and all those things which minister to the lust of the eye, the lust of the flesh, and the pride of life. On returning from our walk, we joined the brethren in their morning meeting. Eight of us sat down together in brother Otter's parlour, to hear a portion of the Scriptures unfolded in simplicity and truth, and to commemorate our absent Lord in the institution of his own appointment. A ninth person present was a stranger, who had accompanied brother Osborne from Tewkesbury; five were the resident members of the one body in Cheltenham, who find comfort in the assurance of Christ, that "where two or three are gathered together in my name, there am I in the midst of them." They do not feel any discouragement on account of the smallness of their number. "The ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the

rocks."—(Prov. xxx.) Each individual member of Christ's body, however humble or isolated, must feel that he is resting on the "Rock;" that his abode is immovable, and an unshaken refuge from the storms and vicissitudes of this life.

At half-past six in the evening, we were about entering an obscure-looking old building, called the Town Hall, expecting to see a small and scattered company assembled to hear the word, when, to our surprise, we found a large assembly, nearly filling the place, awaiting the lecturer. The hall is said to be capable of seating a thousand persons, and it was computed that there would not be fewer than eight hundred then present. Father set forth the gospel in the clearest manner, as the power of God for the salvation of every one that believes, contending that everything opposed to it, even though preached and believed as gospel, was not only false, but pernicious, by shutting the eyes of the sincere against the true gospel. He laid emphasis on Paul's words, that if even an angel from heaven should preach any other gospel," he should be accursed. When two hours were nearly expired, many persons began to get up and go out, whereupon a man stood up and desired them to stay, and hear the Dr. out, stating that he wished to put a few questions to the Dr. This had the effect of inducing the audience to remain to the close.

Brother Otter, of Cheltenham, thus reports the matter in a letter to the Editor, dated August 13: "We had what I consider a capital audience, from 800 to 900 being present. I had heard the Dr. twice in Birmingham, and then thought he was a great speaker, but, on this occasion, he seemed to outdo himself. During the first part of his address, he was pointed and logical, but as he progressed, and while speaking on the "great salvation," his language was one continuous stream of fervid eloquence. I was spell-bound; and, on looking round, which I did not do until a break in the address gave me the opportunity, I found the majority of the audience bent forward, and listening intently. Farther on, he stated, incidentally, "As one state church has gone, I hope the rest will soon follow." This caused several to leave. Politics have run very high here. Those leaving were rabid Tories. The exodus was stopped by a medico of the name of Turnbull, getting upon his feet, on a form, and asking the people to stay, as "they had nothing to fear," and he intended to "ask the Dr. some questions at the close." The people stayed, and the Dr. finished, after giving a splendid discourse, lasting about two hours. The people here are not quite accustomed to hear their ministers hold forth for a couple of hours, and they paid throughout most praiseworthy attention. I was now on the tiptoe of expectation to hear the questions. After two vain attempts—owing

to excitement—Mr. Turnbull managed to mount a form, though he nearly succeeded in knocking down sister Otter, who sat next him, in gaining the coveted elevation. This was ungrateful of him, seeing that she had previously assisted him to find the parable of the "Rich Man and Lazarus," which he was at a loss to remember. "Was the Dr.," he asked, "prepared to prove his assertion that there was no eternal death?" During this time the Dr. was quietly putting on his gloves, but he now came forward, and leaning over his reading desk, answered in a very low voice—remarkably so, by comparison—but which could be distinctly heard all over the room, "That the gentleman had misunderstood him; he never had stated that there was no eternal death." Mr. Turnbull stated that he did. People answered "No! No!!" He then stated that the Dr. had not preached the gospel to them. People answered "Yes, he has," &c. In fact, they quite took our side. Mr. Turnbull asked "Would the Dr. meet any minister he could find in discussion?" The Dr. was not allowed to answer, as several kindly offered to assist Dr. Turnbull out.

I have since learnt that this gentleman (Turnbull) is notorious in the way of disturbing meetings. One gentleman, who seemed to know all about him, said that he knew whom he would propose to discuss with the Dr., had he been allowed to go on, viz., Mr. John Bowes, with whom you will be already acquainted. When we got outside, we found the people congregated in knots, hard at work discussing about what they had heard this is always a good sign. Brother Thomas thinks much good might be done here by *able advocacy* of the truth. His lecture seemed to make a favourable impression. Lest the worthy medico should think he was going to have it all his own way, I sent him the following note:—"Cheltenham, August 2nd, 1869. Mr. TURNBULL, M.D.—Dear Sir,—Your question to Dr. Thomas, on Sunday evening, Aug. 1st., was based on a misapprehension of what he had stated. Being present, and of the number of those, who like Dr. Thomas, believe that gospel taught by Paul, in opposition to the fables current in the religious world, and taught by the clergy, I noticed you were extremely anxious to bring about a discussion between that gentleman and some "rev." minister of your acquaintance. I am sorry that *he* is unable, in consequence of his engagements, to comply with your request, but I have no doubt, *other* competent Christadelphians can be found, quite *able* and *willing* to take up the gauntlet and defend 'the faith—their faith—once for all delivered to the saints,' by *whomsoever* assailed.

Should you still wish any question answered or subject discussed, upon which Christa-

delphians and orthodoxy are at issue, preliminaries may be arranged by communicating with, yours respectfully, W. R. O., 6, Briton Terrace. And I have been waiting ever since to see if anything would come of it; but at present nothing has turned up. I need scarcely say that I had brother Roberts in my mind's eye when I said "other Christadelphians can be found, &c." You see we mean to put you into a good thing if we can. You had better gird up your loins, for I have no doubt that, sooner or later, we shall embroil you into something fearful! By the bye, I think I noticed that the New Bankruptcy Bill had passed; if this is so, what is to become of you? I shall be glad to hear what you propose doing.\* (see below.)

The Wednesday after the lecture, we published an advertisement in the *Cheltenham Examiner*, offering further information respecting the doctrines taught by the Dr.

Sister Lasius continues—After Cheltenham came Weston-super-Mare, in the Bristol Channel—extra to the original programme. As indicated by its name, it is by the sea, built on a hill side, gently sloping down to the water's edge. It is picturesque and beautiful, and much frequented by persons in search of health or pleasure. Neither of these objects had attracted us thither. We had come there at the invitation of brother Newport, who with his wife are the only persons obediently believing the truth in that town; a third living a few miles out of the town, sometimes meeting with them. To bring the germ of spiritual and moral health to those who were not seeking it, was the object of our visit, if perchance there might be found some who could be brought to perceive that they did not have this germ

#### THE FUTURE OF THE 'CHRISTADELPHIAN.'

\* Proposal in the matter is in the hands of others. Increasing the price of the *Christadelphian* is a questionable expedient, as it would inevitably lessen its circulation, and curtail the circle of the truth's influence, without perhaps securing the end in view. Taking a newspaper appointment would involve the abandonment of the field, both as regards the continuance of the *Christadelphian* and lecturing visitations out of Birmingham. This would be in every sense impolitic, and perhaps undutiful. Those who wish to promote a solution favourable to the interests of the truth, are at liberty to apply to Dr. Thomas, who has of his own accord, undertaken to ventilate the question. Reference to the programme of Tour, in connection with the list of addresses on the inside of cover, will enable all parties to communicate with him direct.

implanted by nature within them. Nature sometimes (kindly treated, and not too much meddled with), will cure her own diseases; but the disease of mortality, consequent upon sin, is beyond all her resources. The cure of this can only come with the healing beams of the Sun of Righteousness, and these are only accessible through the Gospel.

The Town Hall had been engaged for two nights, Monday and Tuesday, August 2nd and 3rd, and announcements of the Doctor's lectures issued. The attendance at the meetings was not large. A scattering few occupied the front benches near the platform, apparently attentive to the matters discoursed. While passing quietly out after the close, some ladies remarked, "We don't see exactly what he is driving at." The drift of scriptural teaching is not likely to be penetrated by the natural mind at the first view. The plan is to receive in simplicity one idea at a time, and gradually this will lead to a perception of the "drift of the matter."

The last lecture being concluded, a man, whom we afterwards learned to be a member of the Plymouth Brotherhood, asked the Dr. if he believed baptism to be essential to salvation? The Doctor replied "All things that God has appointed are essential." "Can a man be saved without it?" was the next question. "Certainly not," the Doctor replied. "No one can be saved except he complies with the terms on which salvation is offered." "What becomes of the soul after death?" continued the interrogator. "You must first prove," said the Doctor, "that man has a soul that lives after death, then I will tell you something about its destination." Upon this a third party interposed with great fervour, in the Dr.'s condemnation. "You are," said he, "an agent of the devil, and all those who follow you, will go to the devil with you." The Doctor said he was too much accustomed to that sort of denunciation to be moved by it. He advocated what the Bible taught. The Bible was his authority, and until men could show that the Bible was against him, he should continue to advocate what he believed to be the truth, in spite of denunciation. If any of the good seed had fallen into good ground, though not then manifest, it would remain, and after remaining hidden for a time, develop in due time by the silent operation of conviction fed by the reading of the holy oracles.

On Wednesday, August 4th, about twelve o'clock at noon, father and I, accompanied by brother Newport embarked in a small yacht, called the *Mystery*, belonging to a friend of brother Newport, and employed occasionally in the fish trade between Weston-super-Mare and Cardiff, a seaport town in South Wales on the opposite side of the Bristol Channel. Our object was to get to Cardiff, and there book by rail for Swansea; and it was thought as the distance was short, a trip on the water would be some-

what of a diversion, while economizing time, and space and money in the process of travel. The first part of the trip was pleasant enough, but when we got away from the shelter of the hills, pleasure was out of the question. Out on the open sea, the wind blew fresh and strong, and the waves rose high and broken, while the passing clouds dropped their contents on the water below. The vessel being small, her pitch was short and violent, and soon caused my head to swim, and all feelings of pleasure to take their flight, leaving a painful sense of endurance in their place. The wind ever changing, seemed unusually fickle, and made our little voyage long. It was five o'clock before we arrived at Cardiff, which under a steady breeze, we could have reached at three. Being put on shore with our trunks, we parted with brother Newport, and proceeded to the station, whence the train soon started for Swansea. On getting out to change carriages at Llandore, we were met on the platform by several brethren, who rode with us the rest of the way. Leaving the train at Swansea, we were greeted by several other friendly countenances. Introductions given and salutations exchanged, we parted with all but two,—brother W. Clement and his son D. Clement, who accompanied us in a conveyance to the Mumbles, which is about five miles from Swansea. The conveyance stopped at a house fronting the sea, which was to be our abode for a fortnight. Alighting, we were received at the door by brother and sister Roberts, who had arrived a few hours before us. This was not an unexpected pleasure, but had been previously arranged for mutual comfort and recreation, and for the more effectual subsequent service of the truth. For this, we were entirely indebted to the kindness of the Mumbles ecclesia who had arranged to place a whole house and unlimited hospitality at our disposal for a fortnight, and had invited brother Roberts and household to absent himself from Birmingham toil for that time, and take a little relaxation at their charges.

Mumbles has already been celebrated in Christadelphian annals. It is a fishing village, lying among rocks and valleys, at the western side of Swansea bay which faces south. The principal part of the village lies at the base of the cliffs, overlooking the bay, toward Swansea. It is the home of between forty and fifty brethren and sisters, whose struggles in passing out of the darkness of error into the light of truth, have also before been narrated. Details concerning the lectures delivered there, will be furnished by brother Roberts.

In accordance with the hint at the close of the foregoing, the Editor continues the narrative. The first fact to be mentioned is that just before the Dr.'s arrival, a painted board, defining the nature and object of

the meetings held within "Zion Chapel," was affixed outside, by the side of the door. Concurrently with this step, it was resolved to abandon the name heretofore borne by the building, and to call it a Christadelphian Synagogue. The wording of the board is as follows:—

**"CHRISTADELPHIAN SYNAGOGUE.**

The CHRISTADELPHIANS meet within on Sunday Morning, at 11 o'clock, for

WORSHIP AND THE BREAKING OF BREAD, and on Sunday evening, at six o'clock, for the proclamation of the truth, as set forth in the writings of Moses and the prophets, (and the teaching of) Christ and his apostles, in contradistinction to the writings and teaching of the clergy of

**THE CHURCH OF ROME AND HER HARLOT DAUGHTERS,**

(The Church of England and Protestant Dissenters,)

On Tuesday and Thursday evenings, at half-past seven o'clock, for the reading and consideration of scriptural subjects, to all of which meetings, the public are respectfully invited. All seats free. No collection.

'To the law and to the testimony; if they (the clergy) speak not according to this word, it is because there is no light in them.'

As may be supposed, the exhibition of this board excited no little comment among the villagers and the numerous holiday visitors which at this time of the year throng the neighbourhood for the benefit of the sea air. To all and sundry, it was a puzzle and a curiosity, and theologically an eyesore and an irritation, though in truth, but an unvarnished statement of facts. The facts, however, not being palpable to the common understanding, the statement of them is not intelligible. This is natural and cannot be helped. It must not, however, deter from a faithful course. We cannot expect to be understood by the multitude who worship the beast. Our aim is to bear a testimony against them, at the same time endeavouring to speak the word of God plainly and without offence, for the enlightenment and salvation of such as have it given to them to believe. Historically, Rome is THE MOTHER CHURCH; she is the Mistress and Mother of Churches: Apocalyptically, this is the Mother of Harlots and of the abominations of the earth. The Spirit of God, and not we, is responsible for the "rudeness," the distastefulness of such a description as applied to the ecclesiastical systems of the times in which we live. Those who are of the flesh disrelish the strong facts and declarations of the spirit; they sympathize with the sentiments and feelings of those who by the spirit are

condemned. This also is natural, but "those who are after the spirit must mind the things of the spirit," (Rom. viii. 5); and not suffer themselves to be led astray by the delusive piety which would falter in the war against the spirituals of wickedness in the high places. The weapons of this war are not carnal, but include painted boards and printed announcements, and every other method of presenting a testimony to our fellow-men.

Next to the board, the printed "bills" challenged attention and excited hostility. Here again, the truth was the cause of offence. The Mumbles ecclesia, thoroughly acquainted with the limited population of the place, and knowing their relation to the faith which is strange and novel but not new, decided upon a "strong" intimation of the meetings to be held in connection with the Doctor's visit. Accordingly the following announcement was issued:—

"ZION CHAPEL, MUMBLES.

**THE PEOPLE DECEIVED BY THE CLERGY!**

A warning from the Word of God, by the Christadelphians. "Why will ye Die?"

LECTURES BY DR. THOMAS,

Of the United States, Author of *Elpis Israel*, &c.; and

ROBERT ROBERTS,

Of Birmingham, Editor of the *Ambassador*, &c. The Christadelphians of the Mumbles, once more testify to their neighbours of every sect, that they are labouring under a strong delusion, which will shut the Kingdom of Heaven against them, and that they are ignorant of the salvation, and the way thereof revealed in the Bible. The Christadelphians give them another opportunity of learning the right way.

Thursday, Aug. 5th, at half-past 7 o'clock, by Dr. Thomas. Sunday, Aug. 8th, at 3, by Mr. R. Roberts. Sunday, Aug. 8th, at half-past 6, by Dr. Thomas. Monday, Aug. 9th, at half-past 7, by Mr. R. Roberts. Tuesday, Aug. 10th, at half-past 7, by Dr. Thomas. Thursday, Aug. 12th, at half-past 7, by R. Roberts. Sunday, Aug. 15th, at half-past 6 o'clock, by Dr. Thomas.

On Sunday, August 8th and 15th, a meeting will be held at half-past 10 in the morning, for the breaking of bread; after which an address will be delivered by Dr. Thomas. To the whole of the above meetings and lectures the public are respectfully invited.

Bring your Bibles. No collections. Seats free.

Good meetings were realized. The opposite was feared by some, who doubted the policy of speaking so plainly. Policy is a relative thing; it all depends on circumstances. Circumstances, in this case, were presumed to favour a bold attitude, and results justified



this view. Different circumstances would have made a difference. The case of Cheltenham is an illustration. Here, a large audience was brought out by a bill, designedly mild, when a placard of the Mumbles type would have had the opposite effect. The philosophy of the matter is evident. In Cheltenham, the truth was a total stranger among a conservative people, who would have mistaken a bold placard for the effrontery of shallow-brained infidelity; in Mumbles, the truth was a next door acquaintance, whose eccentricities were known and anticipated with a sort of neighbourly interest.

The audiences, for a place the size of Mumbles, were large, and the attention marked. The "Rev." J. Howard Hinton, a false prophet of Baptist fame—none the less false for thinking himself true, and intending to be true—was among the hearers one evening. He did not repeat the visit, though he had the opportunity, from which it is to be inferred he considered the truth unworthy of his attention, and paid court to it once as a matter of curiosity only.

The proceedings were favoured (?) with notice in the columns of the *Cambrian*, the most influential journal in South Wales, representing and circulating among the family, professional, and mercantile respectabilities that go to make up "society;" in religion, conservative; in politics, belonging to the moderate party. Notice from such a quarter, though sure not to be flattering, was calculated to draw attention to the truth, and, therefore, of some service. The best service a man can render the truth, who will not accept it, is to oppose it. This will help the truth, when passive indifference might hinder. The *Cambrian* notice is as follows:

#### "CONTROVERSIAL PREACHING.

"The drum ecclesiastic" was beaten with much vigour this week in the Mumbles. The Christadelphians took their innings, and had the game their own way. On one of the chapels is a board, having painted on it the hours and the nature of the services conducted within it, with a tolerably sweeping assertion, to the effect, that the clergy of all denominations were preventing the people to whom they preached from entering the kingdom of Heaven. The ordinary minister of the place was assisted by two other gentlemen—one from England and the other from America—who lectured several times, and did not forget to have a fling at all Christendom, with the exception of their noble selves. On Catholics, Protestants, and Dissenters they were terribly severe. "The Old Harlot" and her daughters received no mercy from them, and a feeble attempt was made to caricature the Bishop of Oxford and one of his curates and holding a discussion about prevention and subvenient grace, in

the sacrament of Baptism. It is not very easy to gather all a man's creed from listening to one of his sermons. But the most important peculiarity of the religionists seems to be, that they consider man to be by nature destitute of an immortal soul, and that there is no difference, unless he be regenerated, between him and the beasts that perish. "As the one dieth, so dieth the other," Solomon has said, and he was praised for having said so, though, as this particular fact is so evident, there is but little ground for eulogizing his wisdom on account of it. This any observant person may easily know; but speaking on the same subject, he has given the world instruction which no amount of observation could possibly teach. He has said that the body shall return to the earth as it was "and the spirit to God who gave it"—a statement which, in the minds of unsophisticated people, will go far to settle the controversy between Christadelphians and themselves. But suppose that these moderns could establish all that they assert, *cui bono?* Would it make the world more moral, or supply higher motives for the practice of virtue than those supplied by the orthodox Faith? It would certainly impair rather than strengthen the reasons for good living, and would therefore be of no practical value, if it were the creed of Christendom. The author of the *Vestiges of Creation* used to tell us something about our great, great, great grandfathers being frogs and fishes, and while the recent expounders of a new theology do not preach the development theory, they are equally uncomplimentary to humanity. There is no difference between a man and a horse, said one of them—between men and beasts that perish. Of course, it is not the business of the Bible to be complimentary to our sin-stained nature, and yet we think that the Bible, has complimented man exceedingly. He made him in His image, and His Son died to save him—and to say the least of it, this would have seemed a foolish act on the part of the All-Wise, if He had regarded man as a calf or a pig, or held him of no more value than a worthless and wicked lump of clay, as the new lights of theology would have us believe. But we are beginning to argue, rather than report, and we must therefore restrain ourselves. What struck us as peculiar of the teachers aforesaid is, that they have a genuine hatred of learning. For religious purposes, at least, they esteem education as worse than useless. For them there must be no Minister of education, and no seminary beyond the dignity of a hedge-school. Universities and colleges are their aversion, and yet they unconsciously betray the benefit of learning, when some of them quote Greek and try to translate it, and one of them has called one of his books *Elpis Israel*, which we don't think to be ordinary English. Their attitude, too, is peculiar. A book in the hand and a Bible under the

arm, is, with one of them, a favourite posture. But how did they get that noble English Bible, of which, Englishmen, at least, are justly proud? In how many tongues did their inspired authors write and speak? We shall not be wrong in saying Four; nor shall we be far away in asserting that the Scriptures would have been still an unknown volume to us, were it not for the pious and profound learning of men whose invaluable services to their race modern wiseacres contemptuously despise. Dead language would have kept it for ever in the place which they now assign to the unregenerate. It was learning that rolled back the grave-stone from the sepulchre in which unknown tongues would have kept it, and said to the book which has blessed the world, "Come forth!" But we are deserting from the course prescribed for us; and can therefore only add, that, if these apostles of a new religion have nothing better to tell us than that we have no souls, the majority of mankind will, in the future, as in the past, prefer the choice of Cato, when he said:—

"It must be so: Plato,—Thou reasonest well,  
Else whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread, and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the divinity that stirs within us;  
'Tis Heav'n itself that points out an hereafter,  
And intimates an eternity to man.

The soul, secure in her existence, smiles  
At the drawn dagger, and defies its point;  
The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years;  
But thou shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter, and the crush of worlds."

*Cambrian*, August 12th, 1869.

To this, the following answer was sent to the *Cambrian*, and inserted in the issue of Friday, Aug. 20.

*Mumbles*, Aug. 18th, 1869.

To the Editor of the *Cambrian*.

SIR,—On behalf of the Christadelphians, who were the subject of a somewhat lengthy notice in your last week's issue, I crave permission to correct several misstatements contained in that notice. This, as a matter of fairness, you will doubtless, as an impartial public journalist, feel called upon to give. I will not presume to ask space to argue the theological points raised by your reporter, as an editor is not bound to allow the views officially expressed in his paper to be adversely canvassed in his own columns. If the opportunity were allowed, I could make the fallacy of your argumentative reporter's reasoning manifest. But the opportunity I don't ask, as I have no reasonable ground for

expecting it to be afforded. I do, however, call upon you, Mr. Editor, to allow me to correct misrepresentations, without imputing wilfulness to the writer of these misrepresentations. He has fallen into mistakes from a superficial acquaintance with the matters treated of.

The notice I refer to is headed "Controversial Preaching," and relates to lectures which have been in progress during the last fortnight, in the Christadelphian Chapel, Mumbles, principally by Dr. Thomas, of the United States. Of the lecturers it is said: "They have a genuine hatred of learning. For religious purposes at least, they esteem education as worse than useless. For them there must be no minister of education, and no seminary beyond the dignity of a hedge school. Universities and colleges are their aversion." Now in these sentences, your reporter evinces an utter misapprehension of the attitude of the Christadelphians in relation to the matters referred to. He mistakes the repudiation of clerical pretensions, and the answer to the popular argument in favour of the clerical orders being considered reliable teachers of religion, for repudiation and denunciation of the educational machinery accessory to the development of these orders. This is a great mistake. Christadelphians have a high appreciation of learning in the abstract, i.e., knowledge of past history in all branches of human activity, acquaintance with the languages and literature related to these, understanding of man and the world he lives in, and of the universe of which that world constitutes a part; but they object to the assumption that knowledge of these things necessarily brings with it a knowledge of the divine will and intentions with regard to mankind. What Christadelphians say is, that the will of God and the purposes of God are only to be learned from the writings of men to whom these were revealed—viz., the prophets of Israel. They maintain that a man may know all the sciences, and be ignorant of what God intends to do with man, and what they say with regard to the learned institutions in which the clergy are reared, is, that so far from being calculated to qualify them as teachers of divine things, they are calculated to have the opposite effect; because pagan writing, and therefore, pagan thought is made the material of education therein; and because, so far as theology is taught, it is a traditional text-book theology, rather than the matters set forth in the Bible, that is instilled into the minds of the youths who go there to graduate. The study of the Bible is no part of clerical training. A boy goes to school and college, and gets his head filled with lore of Latin and Greek authors, and is taught to accept the theology of the institution in which he may happen to find himself, as a matter of course. He goes there for the very purpose of learning it, and of devoting himself to the profession and propagation of it

afterwards as a means of livelihood. Now what the Christadelphians say, is that, considering the world has been admittedly in the dark for long centuries with regard to divine things, such an education does not entitle the subject of it to be considered a qualified or impartial judge in the great question, "What is the truth?" That on the contrary, it affords presumptive evidence against his claims, and that that man is more likely to be right who, without clerical training, vested interest, or theological bias, sets himself to the study of the Scriptures with the sole purpose of ascertaining what is the system of truth revealed therein. This is what has been done by parties to whose temporal interests the process has been detrimental, and the result is the development of the Christadelphians, who maintain, on the strength of evidence which no logical mind can resist, that the religious world is based upon religious fable, for which they are indebted to the world's great religious centre, ROME; and that the doctrine preached by Jesus and his apostles, and revealed before their time through the prophets, is unknown by the multitudes who profess to believe their word.

It is competent for you, Mr. Editor, or those in your employment, to condemn the proposition as the climax of presumption and absurdity, but do us the justice to let it be known that it is not based upon repudiation of learning or disparagement of education, but on the appreciation and inculcation, and practice of these in their highest and truest form, and on gratitude for the providence that has given us the sacred oracles in the widely-circulated and free-to-be-studied "noble English Bible," by the study of which we are enabled to apply the wholesome rule to clerical armies, howsoever large, and with results howsoever startling or revolutionary: "To the law and the testimony; if they speak not according to this word, it is because there is no light in them."

Your reporter says "Their attitude too is peculiar. A book in the hand, and a Bible under the arm is, with one of them, a favourite posture." This is unintelligible. One would imagine that it was part of the faith of the Christadelphians to practise postures and genuflections of the ritualistic order. The idea is highly amusing to those affected. Your reporter has been misled by a homely remark, made by what he styles "the ordinary minister of the place," when speaking of a certain book he was advising his neighbours to read. He said he always advised people to read it with the Bible under the arm, meaning a Bible at hand for reference, on the principle that he would not have them accept anything except on the authority of Scripture. That your reporter should make this the ground of the statement, "Their attitude, too, is peculiar," proves that in the notice calling

forth this letter, the Christadelphians have not been judged with great profundity of judgment, or that a captious critic was eager to find occasion for ridicule. But this I must leave you to settle with him.

A word in conclusion. Your reporter asks "Suppose these moderns could establish all that they assert, *cui bono?*" To this I think I am entitled to give an answer, since in effect it suggests that all the exertions of Dr. Thomas, and those who work with him, are without practical object, and, therefore, instigated by whim or some unworthy motive. The answer then is that the good sought to be accomplished, is the enlightenment of men and women in the truths of the gospel, that they may, by belief and obedience, become heirs of everlasting life, to be bestowed by resurrection at the appearance of Christ. The Christadelphians believe and teach that the gospel is the power of God unto salvation; that apart from this gospel, there is no salvation for any human being; that the gospel of churches and chapels is not the gospel, but a paganized travesty of a part of it, and a denial of another part; that the gospel consists of the things concerning the kingdom of God and the name of Jesus Christ, which we believe and teach, and that coming to know and believe and obey this gospel, men will be saved. This is the answer to *cui bono*. No doubt you will think it an amusing piece of arrogance; but, if true, what then? Is it not a complete answer? Is it not a great matter? This is the issue to which we are inviting the minds and consciences of the public.

I remain, respectfully yours,

ROBERT ROBERTS.

The remarks which might have been made in reference to the argumentative part of the *Cambrian* notice, will readily occur to those who know the truth. Solomon was not praised by any of the lecturers for having declared human and animal mortality to be in the same category. Attention was merely called to the testimony that he was the wisest of men. There was no need for this, says the newspaper writer, because "the particular fact" alleged by Solomon is "so evident," viz., that "as the one dieth, so dieth the other." Truly the fact is very evident, and yet orthodox people don't believe it, but continually assert that the death of man is not as the death of the beast; that the death of a man is the departure of an immortal responsible being of spiritual nature from a bodily sojourn on earth to other spheres, while the death of a beast is the extinction of vitality. Ay, says the newspaper writer; "because Solomon has given the world instruction" to that effect. When he is asked where? he quotes the words "the spirit returns to God who gave it." He does not perceive that the spirit is the common

element by which we all exist in God, and not the creature. He only sees the word "spirit," and assumes that Solomon's "spirit" and the Platonic "spirit" are one and the same. If this were so, his reasoning would be good, but it is not so. The spirit of the beast is the same as the spirit of man. This Solomon has also said, with whose writings the newspaper writer is only partially acquainted. He has said "They have all one spirit" (Ecc. iii. 18), the word translated breath being that also translated spirit. The beasts therefore have "spirit." Hence we read of "the spirit of the beast."—(Ecc. iii. 21). Did not God give the beast its spirit, as well as man, his? What says David: "Thou sendest forth Thy spirit: they are created"—(Psalm civ. 30). Now when a beast dies, what becomes of its spirit? Does it not revert to its original source? Does it not go to God who gave it? This the newspaper writer dare not deny, for David says, "Thou takest away their breath (spirit), they die and return to their dust," (Ps. cii. 29); and Eliphaz says, "If He, (God) gather unto Himself HIS SPIRIT and HIS BREATH, all flesh shall perish together and man shall turn again unto dust." Now, is the spirit of a beast the beast itself? When a dog-spirit is disengaged from the dog-body in death, does it preserve its doggish identity, and carry with it all its canine memories? If not, (and Mr. Newspaper Writer would say not, if he is like his co-religionists) how does he come to assume that a man-spirit when disengaged from a man-body retains its identity, and takes with it human consciousness and memories? Because Platonism has inoculated the world with the idea. This is the only answer. Neither the Bible nor the sciences teach it. Death is the undoing of the conditions producing what we call life, involving as a matter of course, the disengagement and re-absorption of the great spirit-power which is the basis of all vital phenomena, whether in man or beast. Pagan philosophy has taught the existence of spiritual entities as the basis of life; the Bible teaches that ONE SPIRIT is common to all. Thus the Bible and the religious world, which has adopted Platonism, are at variance, and therefore Mr. Newspaper Writer at sea. Being at sea without rudder or compass, he does not know his bearings, but tosses and eddies o'er the trackless deep of untaught speculation. In opposition to Christadelphian sentiments, he thinks the Bible has "complimented" man exceedingly. How? "God made man in his own image and His Son died to save him." True, but look all round those facts. Man, like the beasts, was "very good" to start with, but did this continue? Why, even Mr. Newspaper Writer with his limited knowledge of the Bible, must be aware that "all flesh corrupted God's way on earth," and that God destroyed them wholly

in water, saving but one man and his family from a whole population of the "complimented" creatures. The fact of having had a good start rather tells against human nature in view of surrounding facts, so that instead of being a compliment, the record is a disgrace to him. Then as to God having sent His son to die, was this out of compliment or commiserative love? Surely, Mr. Newspaper Writer will not falter here. Benevolence is not compliment. A penny to a beggar is no token of appreciation. It was because man was sunk beneath compliment that Christ came. But, rejoins he, "this would have seemed a foolish act on the part of the Allwise, if he had regarded man as a calf or a pig, and held him of no more value than a worthless and wicked lump of clay." Everything in its own place, Mr. Critic. A calf is a calf, and a pig is a pig; don't mix them: pork is different from veal, though if treated chemically, (as death ultimately does every creature subject to its power), they would doubtless yield similar constituents. Man is man, and therefore he is not regarded as a pig. The question is, what is man? The testimony is, he is "of the earth, earthy," (1 Cor. xv. 47), having been formed from the dust of the ground (Gen. ii. 7), that death passed upon him because of disobedience, (Rom. v. 12); and that by nature, he is like the flower of the field, evanescent and perishing—(Ps. ciii. 15). "All flesh is grass and all the glory of man like the flower of grass."—(Isaiah xl. 6). God in His mercy, raised up a second Adam by whom those who believe will attain to glory, honour, and immortality, by resurrection from the dead.—(Jno. iii. 16; Rom. ii. 7; v. 21; 1 Cor. xv. 20). All who do not believe will perish for ever like their own dung.—(Job xx. 7). This is the testimony. This shows what man is, and how he is to be treated. He is far higher in the scale of being (while alive), and therefore related to higher destinies, but this does not interfere with the fact that he is a poor mortal, that "cometh forth like a flower and continueth not," and that in death, he has not a whit pre-eminence over a calf or a pig.—(Ecc. iii. 19.)

But Mr. Newspaper Writer with religious society at large, will doubtless cling to the Pagans whom he quotes, till the truth is forced on the world by the sword, as it will be by and bye, when he who is the truth will "in righteousness judge and make war" (Rev. xix. 11), when he comes to smite through kings in the day of his wrath, and to destroy the "face of the covering spread over all people, and the veil that is spread over all nations."—(Is. xxv. 7). Those who fear God and tremble at His word will give heed now, embrace the truth ere it is too late, and stand with joy in the presence of the mighty Revolution which is about to burst on the world.

The opposition of the enemy was not confined to the public press. A local resident, once a Baptist preacher, and now the unsuccessful agent of Plymouth Brotherism in the village, felt stirred to lift the sword which he brandished in a very unskillful manner, inflicting cuts not where he intended to deliver the weapon, but on himself and the bystanders. The nature of his exertions will be gathered from the following circular, which he caused to be delivered at every house in Mumbles:—

**TO THE INHABITANTS OF THE MUMBLES AND THE NEIGHBOURHOOD.**

My Dear Friends.—You are doubtless aware that we have in our midst a number of persons calling themselves 'Christadelphians,' and that they are just now, by means of a Dr. Thomas of America (the human originator of Christadelphianism), making great efforts to bring their peculiar views under our notice.

I am pretty well acquainted with Christadelphian teaching—having, some time ago, purposely entered into communication with some of its advocates, attended their lectures, and read their books. As much as possible I laid aside all prejudice. I earnestly entreated God to open my mind and heart to the truth (even if it were Christadelphianism), and, like the Bereans (Acts xvii., 11), "searched the Scriptures daily whether those things were so." But I could come to no other conclusion than Christadelphianism, instead of being the truth, is a lie; and therefore, instead of it being of God, is of the devil; for *he* is the father of every lie (see John viii. 44). I do not say that there is not some little truth mixed with it; but Christadelphianism teaches, among other things—God is material—man can have no existence apart from his body—the punishment of the wicked is not everlasting—the Lord Jesus Christ is but a man—the Holy Spirit is but an influence—Heaven, the future abode of the saints, is but the earth—the devil has no existence whatever, &c., &c.; and we must not forget that it is a very old device of Satan to open the way by means of a little truth for the introduction of soul destroying error.

Since seeing the announcement that several lectures were to be delivered in the Mumbles in favour of this pernicious system, I have felt led to bear some kind of testimony to the truth as it is in Jesus; and, while seeking direction from God as to the mode of doing so, I providentially met with the accompanying pamphlet, entitled, "Scriptural Evidence of Eternal Punishment," which I now take the opportunity of circulating. Not only does it meet one of the principal tenets of the Christadelphians with some of its cognate errors, but eternal punishment is just now exciting much enquiry among professing Christians, and its truth or falsity is undoubtedly of vast importance to all men.

While it is the subject matter of the pamphlet

which I would especially commend to you, it may not be altogether useless just to state that the writer of it is a linguist of no mean standing (speaking six different languages with great readiness and fluency, also being exceedingly proficient in Greek); his long life has been chiefly occupied with the Scriptures in their original languages; he has, through much reproach, proved his fidelity to the truth; and God has used his tongue and pen to the blessing of the souls of thousands in many different parts of the world. "Despise not prophesyings; prove all things; hold fast that which is good." (1 Thess. v. 20, 21.)

And now, in conclusion, let me sound a note of warning in your ears.—Are you awake to the character of the days in which we are living, and do you know to what end the world is coming? Or are you sleeping under the influence of that delusive tale of the evil one (which, alas, is too often re-echoed by those holding the office of ministers of truth), that the times are improving, and that the world will eventually, by the preaching of the Gospel, be converted to God. I fearlessly challenge anyone to bring a single Scripture from the New Testament which in the least countenances the idea that the world is to get better during the present dispensation; every Scripture at all bearing on the subject teaches the very reverse, and that the world will soon come under fearful judgment at the hands of the Lord Jesus. Let me refer you to one or two—Luke xvii. 26-30; Acts xvii. 30-31; 2 Thess. i. 7-9, and ii. 3-12; 2 Tim. iii. 1-13; Jude 14, 15; Rev. xix. 11-22.

These and other Scriptures plainly teach that in the latter days iniquity shall abound in the world; the professing church shall become corrupt; teachers shall depart from the faith, and Satan will introduce cunningly-devised systems of error, by which men who have not received the love of the truth, will be deluded "that they may all be damned."—(See especially 2 Thess. ii. 9-12.)

What is our resource then, in such times as these? Evidently it is not churches, nor ministers, nor forms of godliness; but we have it pointed out (in immediate connection with a portraiture of the last days) in 2 Tim. iii. 16, 17, and in these words—"ALL SCRIPTURE is given by inspiration of God, 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." "And now I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," praying that you may study it carefully, receive it simply, believe it firmly, and hold steadfastly even unto the end,

I am, my dear friends, yours to serve in any way, in Christ, ROBERT WARNER,  
8, Alexandra Terrace,  
Aug. 11th, 1869."

This circular received the following notice at the hands of Dr. Thomas, at the close of a farewell tea meeting, held on the evening before his departure for Swansea. "I would conclude by calling your attention briefly to another matter. A gentleman—I don't know whether he is present, I hope he may be, but whether he is or not, it is of no consequence—has, to-day, circulated in Mumbles a paper addressed to his "dear friends," the inhabitants of Mumbles, in which certain things are charged on us here that are not true. I suppose it was thought that Sunday was our last meeting, and that we should have no opportunity of noticing the statements contained in it. Fortunately, it has come just in time. I am described as "the human originator of Christadelphianism." I beg to say that I am not the originator of what the gentleman calls Christadelphianism. "Christadelphian" signifies "brother of Christ," and it is Jesus Christ that is the originator of that phrase. He said, on one occasion, when certain told him his mother and brethren were without, desiring to see him, (stretching out his hands to his disciples) "Behold my mother and my brethren; for whosoever doeth the will of my Father who is in heaven, the same is my brother, and sister, and mother." It is Jesus who is the originator of that brotherhood of Christ, which is meant by the term Christadelphian. The gentleman who imputes it to me says he has entreated God to open his heart to the truth. Well, the Pope often does that, but it is of no use. Belief of the testimony must come first. God has spoken from heaven by his servants, and we must acquaint ourselves with what he has said, and believe it; prayer comes afterwards. The gentleman objects to God being considered material; why, he does not know what spirit is. Spirit is material. Jesus, who is styled "the Lord the spirit," was handled by his disciples after he rose from the dead. He was seen with their eyes, and ate bread and fish with them, when by the power of the Eternal Father, he had been converted into Spirit-nature. The distinction made by would-be scientific folks between spirit and matter is merely artificial. It has no basis in fact or Scripture. Spirit is real, and God is Spirit, and unquestionably substantial or material. He is real. This is the difference between the God we worship, and the God the world, this gentleman worships. The world worships an immaterial god, which is no god at all. The Scriptures set forth a God that is substance, and that substance incorruptible, which alone is deathless in itself. The gentleman says we affirm that the punishment of the wicked is not everlasting. This is as untrue as his statement that I am the originator of the brotherhood of Christ. I affirm that the wicked are punished with eternal punishment, but I deny that the Scriptures teach

that they are eternally conscious of torment. There is a distinction between eternal punishment and eternal torture. The gentleman further says we teach that the Lord Jesus Christ is but a man: that is another falsehood. Never in any part of my writings or speeches have I affirmed such a thing. I maintain what Paul says, that Jesus Christ is the manifestation of eternal Deity in our human nature. Paul says "The mystery of godliness is great—Deity manifested in the flesh, justified in spirit, preached among the Gentiles, seen of angels, and received up into glory." I believe and teach that. The man does not know what he is talking about. He says we believe "heaven is but the earth." We say no such thing. We believe in the heaven which is God's throne—not beyond the bounds of time and space—but what we say is, that the saints shall inherit the earth, and that when the saints inherit the earth, the earth will be placed under a heavenly constitution. That will be heaven upon earth, but a stranger would imagine from this paper that we believe the saints are to inhabit nothing but rocks, mountains, and sea water. He says we teach the devil has no existence. This also is untrue. We deny the existence of the popular devil, but we believe in the devil the Scriptures reveal. No one can be acquainted with human nature, and deny the existence of the devil. Then after a few, &c., he introduces to notice a pamphlet on eternal torment by a gentleman whom he introduces as a linguist, who can speak six different languages fluently. I can only say that if that writer had only paid half the attention to the study of the Bible in plain English, he has devoted to the languages, it would have been better for him. I have read his pamphlet, and a miserable trashy thing it is. It all goes on the assumption that if we deny the conscious torment of the wicked, for ever in hell, underneath the earth, where he says the evil angels and Satan are, we deny the eternal punishment of the wicked taught in the Scriptures! The gentleman issuing the circular next has a paragraph which does not affect us, viz., denying that the world is going to be converted by clerical preaching. With that we agree, and will leave them to settle that point between them. As he says nothing more about us, I will not trouble you with anything more about him."

A pamphlet reply has since been written by the Dr., at the brethren's request, for circulation in the Mumbles. It will appear in our pages next month. At the same meeting, the Dr. occupied nearly three hours in the delineation of the prophetic charts. The Editor took down the whole of his remarks, with a view to publication, either in the *Christadelphian* or in separate form.

(To be continued.)

## A PAGE IN ECCLESIASTICAL HISTORY, FOR THE CONSIDERATION OF CONTEMPORARY CAMPBELLITES.

### THE PETER AND PAUL OF THE NINETEENTH CENTURY "REFORMATION"

IN the *Protestant Unionist* of February 23rd, 1848, Mr. Walter Scott, the real originator of the system known as Campbellism, wrote as follows of the relations of things having to do with the beginning of the system known as Campbellism, and we republish his remarks, as there are many adherents of the no-system system of Campbellism in this country—many of them, doubtless, honest, but misguided as to facts, historical as well as doctrinal, of the knowledge which may help to remove the scales from their eyes and dispose them to open their minds to the glorious gospel of the kingdom and name of Christ. We also publish the comments made upon Walter Scott's remarks, at the time, by Dr. Thomas, in the *Herald of the Future Age*, which he was then (1847) conducting at Richmond, that now famed city of Virginia, U.S.

#### WALTER SCOTT'S DECLARATION.

"Our reformation is the practical application of a great religious truth to its original evangelical and ecclesiastical purposes. This truth it was *not* Mr. Campbell's fortune either first to introduce to practice, or to control after it was introduced. It was subject to society *without him*. But although it did not fall to the lot of Mr. Campbell, to propound the *greatest truth in our religion* to society for its proper purposes, and thereupon *rectify* all the first principles of the kingdom of God; although it was not *given him to restore* the original advocacy of the gospel, and by this advocacy 'cut out from' among the innumerable sectaries with which Christendom swarms, a new people with new knowledge, and new manners and customs, and *place them on the exclusive and infallible basis of the Messiahship ALONE*, saved, justified, and sanctified; although *he was not called in our reformation* by Divine Providence to act the part of Peter, as one may say, and encounter the shame, and insult, and difficulties associated with the almost superhuman, and protracted, and personal effort, for years necessary to *re-establish the kingdom of God AS AT THE BEGINNING*, yet he has, doubtless, *by Divine Providence, BEEN INVITED* to the performance of a certainly no less distinguished work—the *work of Paul*—if we may be allowed to compare modern with ancient things, and by his admirable powers and grand *superintendency* of mind, give consistence, amplitude, and sublimity to the people that had been born. His voluminous writings, although *they con-*

*tain no ACCURATE history* of the Reformation—indeed, we have, as yet, *no TRUE history* of the Reformation—must ever be referred to as *the permanent documents of the party*. He has in them created a whole 'encyclopædia' of scriptural knowledge; and erected *for himself* a pillar more enduring than brass. Thus, as of old, we have our Pauls and Peters, but any history of our Reformation not embracing *the work of the latter* as well as that of the former, will always be like the 'Acts of the Apostles with the acts of Peter left out by request.'

#### DR. THOMAS'S COMMENTS.

The following are the items of information conveyed in the foregoing extract from the *Protestant Unionist* of Feb. 23, 1848. The words in *italics* we have italicized, that the reader may the better perceive the scope of this unique fragment of reformation literature.

- 1.—That the Reformation is emphatically and peculiarly Mr. Walter Scott's; because he was the original adopter of a certain great truth which characterizes it, for evangelical and ecclesiastical purposes.
- 2.—That it continued Mr. Scott's Reformation exclusively, so long as he operated without the adjuvancy of Mr. Campbell;
- 3.—That Mr. Walter Scott rectified all the first principles of the kingdom of God;
- 4.—That it was given to him by divine providence to restore the original advocacy of the gospel;
- 5.—That the greatest truth in Mr. Scott's religion is the Messiahship, or as he explains it in his paper, that Jesus is the Christ, the Son of God, which he styles '*the Creed of Christianity*,' that is, of his reformation;
- 6.—That Mr. Scott placed his new people, or sect, upon the belief of the Messiahship *alone*, as he explains it; which, therefore, with him is the belief of the gospel;
- 7.—That he taught his disciples, having this diminutive creed, that they were saved, justified and sanctified;
- 8.—That he was called by divine providence to act the part of Peter, and therefore is, so to speak, *the Peter of the Reformation*;
- 9.—That he, Mr. Walter Scott, re-established the kingdom of God, as that kingdom was established in the beginning;
- 10.—That the kingdom being established again, Divine Providence respectfully (?) 'invited' Mr. Alexander Campbell, of

Bethany, then editing the *Christian Baptist*, to become the Paul of the Reformation;—to take the supervision of it, because of 'the Grand Superintendency of his Mind,' and thereby to confer 'sublimity' on Mr. Scott's new people;

11.—That Mr. Campbell's writings constitute the archives of the kingdom re-established by Mr. Scott;

12.—That nevertheless, they do not contain the materials of a true and accurate history of Mr. Scott's reformation before it became 'ours' by a partnership between the divinely-constituted Paul and Peter of the sect;

13.—That Mr. Campbell has erected for himself, but not Mr. Scott, a pillar *perennis æve*;

14.—That a history of Messrs. W. S. Peter and A. C. Paul's reformation, which does not narrate W. S. Peter's almost superhuman, protracted, and personal prowess in re-establishing the kingdom, is of no more account than Luke's Acts with the real Peter's enterprises omitted.

Mr. Scott, then, is the original proprietor, the rectifier, the restorer, the Peter, &c., by a sort of "divine right;" but the concern being too burdensome for the superintendency of one man, Mr. Campbell was at length divinely invited to enter the firm. He did so, and having a peculiar monopolizingappetency, for superintendency, Mr. Scott in the bewilderment of blank amazement at his brilliancy in this department, ebbed into obscurity, until he became a sort of sleeping partner, and Mr. Campbell, president, principal, and all in all. How often are similar revolutions observed in the partnerships of ordinary life! The most unscrupu-

lously adventurous for the most part bear off the prize. Great ambition and little conscience have more than once converted a plurality of interests into the individualism of some man of tact.

Mr. Scott, the rectifier! Truly, he has double-distilled, and finally etherealized, the principles of the kingdom! He has evaporated everything from his system but the truth that Jesus is the Christ! Mr. Scott the restorer too! He has re-established the kingdom, he says, as it was before! And the advocacy of its gospel too! These unfounded pretensions clearly demonstrate that Mr. Scott needs yet to be instructed in what be the first principles of the oracles of God. We are grieved to see our old friend write so much nonsense. He once ran well, but has been sadly hindered. Who hath bewitched thee, Walter, that thou shouldst relapse into the delusions of the apostasy? Awake, thou that dreamest, for the Philistines are upon thee, and thy life's imperilled!

But Mr. Scott is Peter likewise; not the apostle Peter, nor Peter the hermit, the hero of the crusades, but the Peter of the Reformation, whose vice-gerency has been usurped by his successor! Upon this Peter as the rectifier, restorer, and the re-founder of "the Kingdom," has the Bethanian Zion been built. How long its crumbling walls will cohere, remains to be seen; but, judging from the experience of the past, we doubt exceedingly if it ever attain to the life of an old man. Of one thing we are assured, the apostle Peter will be as much ashamed of our fictitious Peter's gospel, as he will be indignant at the abuse of his name by another pretended Peter who has set up for a reformer in the light of an Italian sun.

## INTELLIGENCE.

BIRMINGHAM. - On Saturday, July 31st, GEORGE OWEN (26), bookbinder and travelling tradesman, of Bishop's Castle, on the border of North Wales, was immersed into Christ upon a very clear and satisfactory confession of his faith in the things concerning the kingdom of God and the name of Jesus Christ. He came to Birmingham in the company of brother Richards, of Montgomery, for the purpose of yielding obedience. He will be recognised as the Methodist preacher whose case was the subject of notice last month under the heading "Bishop's Castle." His acceptance of the truth has caused some notice to be taken of it by his acquaintance, and may lead some to embrace it. God grant it may do so if they are of good and honest heart. Speaking of his antecedents,

brother Richards says brother Owen was sent to farm service at nine years of age and remained in that lowly sphere till a few years ago, when he was "picked up by the Ranters." "His first start," says bro. Richards, "towards enlightened things was due to his calling on me once a year for the *Ambassador* to get bound. Of course he had a peep into it, and saw things that made him think and enquire. He finally got a copy of the *Lectures* which opened his eyes."

A special meeting of the ecclesia was held on Monday, July 26, to consider the question brought up at the quarterly meeting, viz., the propriety of inviting strangers to take part in the worship of the ecclesia. After discussion, in which unanimity was substantially arrived at, the meeting was



adjourned to the following Thursday, for a resolution to be drawn up and presented embodying the sentiments agreed to.

The following is the "resolution":—  
 "That in the judgment of this ecclesia, strangers, not having been immersed upon a belief of the things concerning the kingdom of God and the name of Jesus Christ, are without Christ, and therefore not in a position to offer acceptable worship. That their presence, however, in the place where the ecclesia may be assembled, is no bar to those exercises of prayer or praise, in which it is the privilege of the ecclesia to engage. That nevertheless, the attitude of the ecclesia towards them in the matter ought to be so regulated as not to conflict with the testimony that no man can come unto the Father but by Christ, and that no man can put himself in constitutional relation to Christ but by believing the gospel and being immersed. That there is the more need for the ecclesia being circumspect in the matter, because of the prevalent delusion (exemplified in the almost universal practice of religious bodies) that sinners, convened indiscriminately in public assembly are qualified to engage in acts of divine worship, and that men will be saved by such and other moral practices. That our public attitude, as an ecclesia of Christadelphians, ought not to give apparent countenance to this fallacy of the apostacy, but should constitute a testimony against it by exemplifying the fact that in Adam all are 'without God and without hope,' and that men can enter a worshipping relation to the Deity, and attain to the hope of salvation in the appointed way only. That we therefore, ought not to invite strangers to take part in acts of worship, either expressly or tacitly, by handing them a hymn book. That since, however, a stranger has a right to procure a hymn book if he chooses to have one, and a similar liberty to exercise his voice in the singing of the hymns, if he be disposed in that direction, and since there is no detriment in the use of such liberty, but rather a benefit to enquiring strangers, it is no part of the duty of the ecclesia to forbid them, so long as the relative positions of the stranger and the ecclesia in the matter of worship, is mutually understood and recognised. That the action of the ecclesia should go no further than producing this understanding, and that therefore that the sentiments herein expressed be printed on slips of paper, for supply to the brethren and sisters, for use as occasion may require."

DEVONPORT.—The brethren here have

been strengthened by the addition of brother Lowe, removed from Swansea. Brother and sister Hayes are at present on a visit to the ecclesia. Brother Hayes has lectured for a good many successive Sundays, on the question "What is the Truth?" to full audiences. The following announcement of further lectures has been issued, by way of preparation for the Dr.'s visit.

#### "BEWARE OF THE CLERGY!"

Both Popish and Protestant, State and Nonconformist; for, like the Pharisees of old, they have made void the Word of God by their traditions; therefore, regard them not.

*'Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.'*—Col. ii. 8.

A further Course of THREE LECTURES will be delivered in the Christadelphian Meeting Room, back of Fellows Place, Lower Stoke, by Dr. S. G. Hayes, in which the unscriptural character of clerical teaching will be made manifest, and the truth in opposition thereto demonstrated by an appeal to the writings of Moses, the prophets and apostles. The first lecture of the course will be delivered on Sunday evening next, August 15th, at half-past 6 o'clock, and the remaining lectures on the following Sunday Evenings, at the same hour.

LEICESTER.—Referring to the Dr.'s visit to Leicester, brother Hipwell, of Birmingham, through whose instrumentality the truth was first introduced to Leicester, writes as follows, on July 28th:—"An invitation from brother Lester, induced me to visit Leicester last Sunday, the attraction being that our very beloved brother, Dr. Thomas, was there (who in himself is sufficient to draw one, a lover of the truth, through a stone wall, especially as the prospect is that some months have to expire before he again visits the Birmingham ecclesia). Which day of all the seven is like the Lord's Day? None so enjoyable to me, none so strengthening—none so refreshing. I spent a happy day. The state of things was most gladdening. There was the gallant general and his daughter, and all the brethren, in good spirit. Brother Walker of Scarborough, presided in the morning. The Dr. spoke for about half an hour, in his usual sublime exegetical manner. In the afternoon, he addressed a large audience in the same hall in which you delivered your first lectures. I should say between four and five hundred attentive

souls were present. A good sale of Christadelphian publications terminated our testimony to the faith; but I ought also to say that an announcement was made that you would lecture on the following Sunday, in Halford Street Assembly Rooms, where in future the Christadelphians in Leicester will meet regularly, for the breaking of bread in the morning, and in the evening for the proclamation of the truth. I had a long conversation with M——. He certainly understands the truth, but he is counting the cost. Surely, if the truth is worth *anything*, it is worth *everything*. The more fully we realise it, the more tightly we can grasp the accursed apostacy by the throat."

In accordance with the intimation contained in the foregoing, the Editor visited Leicester on Sunday, Aug. 1, and lectured morning and evening, in the new meeting place of the brethren. It is a neat, comfortable upper room seated to hold 200 people, situate in a street near the centre of the town. The taking of the place is certainly a movement in the right direction. It is a step sanctioned by every consideration of spiritual enterprise. It is that planting of the foot in the substantial form so dreaded by the King of the Cambellites. May it lead to great results for the honour of Christ, and the gathering of a saved people from the inhabitants of Leicester. The soil is good, and only needs attention on the part of the gardeners. These seem disposed to their duty. They have begun in the true spirit, and are adopting the right measures. They have arranged for monthly visiting appointments from brethren in other parts, who are able to set forth the word.—Brother F. W. WILBY, writing Aug. 14th, announces the obedience of his wife, MARY ANN WILBY, an event which has filled him with great joy. The ecclesia now consists of nine souls. Twelve months ago, the ecclesia had no existence. Remark on this, brother Wilby says "Words fail to express our gratitude to God, who in the plenitude of his goodness has been pleased to gladden our hearts with the belief and obedience of His gospel, which is the power of God unto salvation. What a high and noble thing it is to belong to Israel's commonwealth, and to be numbered with those who are heirs of all things, and for whom all things were made—the chosen of God! Why, compared with this, life is nothing, and the world a dreary spectacle, especially man, vain man, who with all his riches and honour, if he understandeth not the word, is like the beasts

that perish. What a change has taken place with us within the last nine months! A complete reformation. For years we thought we were true Christians, while moving among and belonging to the fashionable religionists of the day, who are all blind to the word, and grovelling in darkness, idolatry, and superstition. It affords me unspeakable joy, even now, to *know* that our hope is Israel's hope, which is the only true hope of the Gospel."

LONDON.—By an oversight, the following immersion was omitted from the July intelligence: MARGARET BOWIE, formerly connected with the Baptists of the Vernon Chapel, where brother Watts was a deacon, was assisted in the obedience of the faith, on the 12th of June, and added to the ecclesia, which is growing in intelligence, love and joy. God prosper them to a more and more abounding development of the fruits of the spirit, which are unto present comfort and glory—honour and immortality in the age to come. The subjects of lecture published for August, under the general heading "Life versus Death," were as follow:

*August 1.*—Paul's Speech before Agrippa; or the "Hope of Israel" and "Resurrection of the dead" essential elements of saving faith.

*August 8.*—The Transfiguration; What it does not teach, and what it does teach.

*August 15.*—The Mortality of Man; or the only hope of eternal life in the Resurrection.—(by brother Boshier.)

*August 22.*—Satan's fall from Heaven; to what event and period of time does this refer?

*August 29.*—The parable of the Vineyard; or the kingdom of Israel, as it was and as it will be.

*September 5.*—The Souls under the altar; who are they, where are they and what are they now doing?

MALDON.—Brother D. Handley, writing August 11, announces the obedience of EMMA LEWIN, (46), wife of Wm. Lewin, She was immersed on Sunday, August 1. "Both," says brother Handley, "have been with us in all the movements the light has led us to make during the last eighteen years, but as yet William is resting or trying to rest on his former baptism, but we hope before long, he will render the obedience that is needed in order to become an heir of eternal life." Brother Handley says there is a little stir in the town about the truth. The brethren continue to contend for the faith, and the adversary speaks against it, by which the brethren are in hope that the

honest among the people will be led to examine and see for themselves what is the truth. He forwards the following correspondence which tells its own tale, and which may appropriately be named

#### AN ENCOUNTER WITH THE DEVIL.

The devil in the case is represented by the "Rev." Edward P. Lowry, who is none the less a calumniator of the way of God (and therefore a devil) for being an honest outspoken zealot in the cause of Methodism. Whoever stands as an enemy of the truth is a devil for the time being, whatever his motives may be. Brother Handley, it appears, had embraced an opportunity of trying to deliver a young man from the meshes of the clerical fowler, and succeeded sufficiently to inspire him with hope and the devil with fear. This led to the following correspondence:—

*"Gt. Sot., June 29th, 1869.*

DEAR SIR.—Were it not that I had to walk back to Sot, last night, I would have called upon you to point out the unfairness and unmanliness of your conduct on Sunday evening last. You have a perfect right to hold what views you like and to expound them to all who choose to hear you; but to waylay the members of another congregation, as they are leaving their place of worship, no gentleman would ever dream of doing it. If you are really anxious to do good and glorify God, go to those who neither fear God nor regard man; and by the purity of your life and the fervour of your zeal, seek to save them from sin;—a far more manly, and far more Christian course than labouring to unsettle the minds and the morals of those who are already striving to glorify Christ upon the earth.

I am now going through the book you kindly gave me, and find it to be a veritable pit; there is in it no single thing that's new, but simply dry bits of gristle and old bones that have been picked bare and demolished a thousand times already. The author of it seems simply to have taken down his Church History, and, having singled out all those views which from the beginning have been rejected by the Church, put them altogether in one dish, and with unconscionable coolness, served them up again. As an illustration of this, take the notion of a Millennium. In the first century A.D., Cerinthus, not a Christian, but a Gnostic, taught that at the end of the world, Christ would appear again on earth, and his followers revel in a thousand years of sensual indulgence—Is not that *your* view also? Papias who lived in the second century was, so far as we know the very first Christian writer who maintains Millenarian views; and yet you speak of this as a doctrine everywhere taught by the apostles themselves! Toward the close of this

century this notion gained considerable ground, and in the course of the third, Dionysius called a council to discuss the question; when after three days discussion, Coracion as the leader of the Millenarians acknowledged himself convinced of his error and promised never so to preach again.—(See Dr. Bruton's Church History, page 314.)—And yet now after 1600 years, you call upon us to slay again the slain. Indeed I should be at a loss to account for digesting such a dish, were it not for the fact that every new thing to you is true, until you hear of a newer. According to your own confession, you are a man always positively right, yet always wrong till now. In the course of a few years, you have been a Churchman, a Methodist, a New Light (though, as you now know, the light that was in you then was darkness) a Christadelphian, and you know best what else; now denouncing those on their way to a Methodist Chapel as on their way to hell, and now denying the very existence of hell; now able simply by prayer to heal the sick, and now when taken ill, sending in all haste for the doctor; now with almost blasphemous words asserting that never a bone of a good man shall be broken, now admitting that perhaps you are mistaken; now making the cut of a woman's bonnet an essential point in your creed, and now (if my many informants are right) teaching your people modes of lustful indulgence of which it is a shame even to speak. Oh, Sir! have you never heard of those who strain at a gnat and swallow a camel? And yet you, forsooth, of all men, who could you but see yourself, would blush; you set yourself up as an instructor of the ignorant, a competent corrector of the creed of all Christendom—oh most laughable, oh most monstrous absurdity! As consistently might the wind preach on the beauties of stability as David Handley, all things by turn and nothing long, profess to solve the question 'What is truth?' And other things which caused you to cut a yet more comical figure, is the fact that many of the points raised in this book can only be decided by the knowledge of the original; and, as I shall be prepared to prove when we meet, it has been twisted and grossly misrepresented in your pamphlet; its corrections being most incorrect, yet you, (a man unable to distinguish Beta and Delta, or Delta and Dalith, unable even to read your own mother tongue correctly except in a way that is "near enough" for you, as you said when last we met—even you, thus pitifully ignorant, can without blushing, pronounce all the most learned men of every land, all the most godly on the earth or in the grave, well nigh the whole Christian host now dead and the 70 millions or more now living, all wrong, radically wrong; and now David Handley with your happy few, infallibly right!—Isn't it rich? Almost enough to

make a mummy laugh.

'Oh that some god the gift would give us  
To see ourselves as others see us!'

I write thus with no feeling of unkindness, but with *pity* (for badly as a claim for infallibility comes from the Pope, from an illiterate Maldon baker it comes with infinitely worse grace, and is infinitely more amusing), and with *grief* that you should thus pervert the right ways of the Lord. Wishing you all that is good now and in the great hereafter, I remain yours very truly

EDWARD P. LOWRY."

"Maldon, July, 1869.

DEAR SIR.—I thank you for your letter of this morning, as it gives me an opportunity of correcting certain false notions that you have formed concerning my former and present life. As to my conduct last Sunday evening, I should be obliged if you would point out one thing where I acted unfairly or unmanly. It may be you have not heard the truth as to what I did on that occasion; I was not waylaying or watching for members of other congregations, but was walking on the opposite side of the road, not with any intention of crossing, till I heard a young man say 'Do you mean to say that man is *only dust*?' At that I crossed, and said 'Abraham acknowledged he was but dust and ashes.' A few more questions were put which I answered, not with any view to baffle, but to help those to whom I spoke to come to a knowledge of the truth. You say no gentleman would ever dream of doing it; do you mean by gentleman a man of gold and silver? If so, their dreaming is mostly "how can I get some more?" but if you refer to such gentlemen as Peter and John, who were without silver and gold, their practice was to meet, as much as possible, those that feared God, and had a zeal Godward, but yet ignorant of the way of life. You speak of my unsettling the mind and morals; as to the former, if I find the mind settled in delusion, it is my study, by the application of the word of God, to unsettle that mind, and then to settle it in the truth; but whether I can get the people to see the truth or not, be it far from me to corrupt the morals; morality has its reward in this life. Your referring me to refrain from members of other congregations, and to go far hence to what you call the ungodly, reminds me of a priest of old, that said to the man of God 'Flee away, and do not come to me any more.' As to the book I gave you, I am glad to hear you are going through it, and to hear that there is no new thing in it, but that it is a resurrection of the old things that were held in the first century. We both allow the truth was held by the apostles, and that Paul spoke by the Spirit, when he said, that men would turn from the

*truth* and be turned to *fables*. Now the finding of gristle and old bones, picked and bare, is it not a proof of the former existence of the man of truth, and also of the entry of those grievous wolves that spared not; while for your fables of heaven or hell, at death, and the immortal soul, you have nothing but imagination and feelings. Again, you say it seems the author has taken church history, and from it taken all the views that have been rejected by it. Could he have done better, if Paul be a true prophet. "Now the Spirit speaketh expressly that, in the latter times, some shall depart from the faith, &c." If you look more carefully over the book I gave you, you will find that instead of a thousand years of sensual indulgences, it will be a reign in purity and righteousness. We have not so much to do with "fathers" as with "what saith the Lord," which is the rule of faith. Again, you say I have been Churchman, Methodist, New Light, and though always right, yet not really right, till now a Christadelphian. This is true to some extent. I was a Churchman when a lad of sixteen, as it was the custom of my father to take his family there; and when they left and went to chapel, I also went; I soon began to think about the future, and met in class, and so far was called Methodist. I was soon asked to preach, which I did, in some way, being anxious that others should hear what I thought to be the truth; but, at that time, I was led to search the word and think for myself, and after preaching among them for some time I had to attend a local preacher's meeting for examination, and then I told them my views, and also that I would sooner go to the stake than preach Methodist doctrine. For this statement, I was expecting to be cut off, but no, I was allowed to go on as usual, and, after a bit, my name was put on the plan as a preacher. In this way, I continued till I believed that the New Lights\* had more truth, and were more in earnest than the Methodists; and, on this account, notwithstanding the prayers and tears of the minister, Mr. West, and wife, and other friends, I went forth with that people, labouring to promote what I thought to be truth at that time, believing all men to be immortal, and Christ the only way to God and heaven; and therefore all that did not know Christ, must go to hell. But upon seeing that the Word of God declared that He only hath immortality, and that man was a mortal under sentence of death, as the wages of sin, this caused some confusion among us, and after several meetings upon the subject, I was wished to withdraw: not because they had anything against me, except in this point of doctrine. Then again I was called upon to forsake almost all that was dear to me on the earth; and thank God, I have continued to this day. At the time I left my brethren, I was told that there were none

\* The Peculiar People.

who held such views; and I did not know a man that did (excepting the few with me). It was through the reading of a Christadelphian book, much spoken against, I was led to get it, and by that became acquainted with them, and through their knowledge of the faith of God, have had my faith *perfected*—praise God. You refer to conduct of old, about hell. You know that was strictly Methodist, but now you say that I deny the existence of hell. *I do*, as taught by orthodoxy. You refer to my faith in prayer, to heal the sick, and speaking against broken bones; if I have had too much faith in God, that is not unpardonable. I still believe in the prayer of faith; though perhaps it were not wise to reject all help from man. In searching for truth, it is a clever man that makes no blunder; but after all, it is better than sitting down with the priest of the day, and playing at 'open your mouth and shut your eyes, and take what I shall give you.' Again, you refer to my making dress a point of doctrine; if you have never read a work by John Wesley, on *Advice to People called Methodists, on Dress*, I should like you to do so. Then, knowing I came through that school, and am an apt scholar, you will not wonder at my views on that point. But as to my teaching my people modes of lustful indulgences, I deny it; and demand your authority, that I may correct him. You say I am all things by turns, and nothing long. In some sense this is true. Like the boy at school, at one time he did not know his letters—soon after he is in a higher class; then changing again and again, you at last find him in the Bible class—where you will do well to go, and all who hope for eternal life. Again, you refer to my comical figure, on account of not understanding the original, and also my pitiable ignorance of the mother tongue. It is true I cannot boast of much learning; but if the truth is to be decided by referring to the original, I shall endeavour to avail myself of resources that can answer you, and if you please, be one with you.

Bold as it may appear, I can say that what I have is truth; and if truth should now condemn all, as it did in the days of Noah, I cannot help it. The way to life is narrow, and few (happy few) that find it. You say you have no bad feeling towards me—far be it from me to think so. It is truth for which I contend, and I believe that you think you are contending for the truth. I hope you will continue to *learn*; for there is not many aged that appear to care much. If there is a stir at all, it is chiefly among young men, and boys and girls, lads and lasses. Again, you refer to the Pope, and his claim to infallibility, which I repudiate; and which I never laid claim to myself. But *I do* assert to have attained to the truth as it is in

Jesus. There is a secret, and the secret of the Lord is with them that fear Him; and unto such He shows His covenant."

D. HANDLEY.

*Gt. Stot., Tuesday.*

DEAR SIR.—Being just now both very poorly and busy, I must be content to reply in brief to your letter. A gentleman is one who ever gives heed to the golden rule 'Do unto others as you would that' &c.—You explain away the fact which called for the remark, and I shall accept the explanation; only regretting that the young man should have been so foolish as to challenge, and you, as to accept. That you teach untruths your book conclusively proves, so that 'in the latter days men would turn away from the truth' is demonstrated by the existence of the Papists on one hand and the Christadelphians, on the other; that you are moreover a teacher of immorality, I have the assurance of about a dozen different persons—Young S. Stratford among the number, and to him I refer you. Antiquity is in some cases a presumptive evidence of truth, in others just the opposite; a doctrine which it can be proved has been rejected by the Church in every age right up to the times of the apostles, gains nothing by its antiquity—such are the doctrines of your books. The foolish errors you have now renounced for others no whit better, were the result not of your excess of faith, but of your lack of common sense: had you been open to its teaching common sense would have taught you that mere prayer an effectual 'cure-all' in every case, St. Paul would never have left a fellow labourer behind him through sore sickness; and no good man could ever sicken and die—common sense would have taught you that were it promised that never a bone of a good man should be broken, no holy martyrs would ever have been broken upon the wheel, or butchered to make a Roman holiday as thousands were—Dont talk about your faith, man; it's common sense you want; and pray that you may get ere you die.

*To be continued next month.*

NOTTINGHAM.—Brother Phelps writing August 18, says "that during the month, Miss MARY TURNER, who keeps a school at Wisbeach, visited Nottingham, and by the aid of her brother, E. Turney, put on the Lord by immersion. She has been brought up under the sound of the truth, and by correspondence with her brothers William and Edward, has come to the knowledge that the obedience she has rendered is a necessary step for salvation. She was received into the ecclesia here, August 15th.

# THE CHRISTADELPHIAN;

For Five Years Published as

## THE AMBASSADOR

Of the Coming Age.

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“*He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father); for which cause he is not ashamed to call them BRETHREN.*”—(Heb. ii. 11.)

“*For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.*”—(Rom. viii. 19.)

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### DR. THOMAS'S REPLY TO THE MUMBLES CIRCULAR.

IN compliance with the request of the Mumbles brethren, Dr. Thomas wrote the following reply to the circular attack on the truth which appeared in last month's narrative of the Dr's. tour. The brethren have had the circular and the reply printed together in pamphlet form and distributed it among the villagers.

#### THE STRAIT GATE AND NARROW WAY LEADING UNTO LIFE.\*

“*To the Inhabitants of the Mumbles and the Neighbourhood.*”

FRIENDS AND FELLOW-COUNTRYMEN.—As such I address you; for though a denizen of the United States some thirty-seven years, Britain, preëminently “*the Beautiful Isle of the Sea,*” is the country of my nativity.

During my brief sojourn in your romantic marine village, in which I was engaged without the clerical and ministerial inducement of “*filthy lucre*” (1 Pet. v. 2), in recalling your attention to the “*strait gate and narrow way*” that alone leadeth to “*glory, honour, incorruptibility, and life,*” (Rom. ii. 7,) in contradistinction to the “*wide gate and broad way,*” in which the hirelings of the State superstition and Nonconformist names and denominations, Apocalyptically libelled “*THE MOTHER OF HARLOTS AND ALL THE ABOMINATIONS OF THE EARTH,*” are leading you to “*destruction,*” &c, while, I say, I was engaged in this benevolent and truly charitable, but very unpopular endeavour, I received copies of a

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\*Matt. vii. 14.

circular and tract which had been extensively distributed among you, addressed to "the inhabitants of the Mumbles and the neighbourhood." To this piece of pious supererogation, I purpose now to recal your candid attention.

It purports to proceed from a Robert Warner, of 8, Alexandra Terrace, who hath spontaneously presented himself to your notice as the champion-warner of the Mumbles, to warn his fellow-villagers against the Christadelphians and their teaching. With this respectable and pious subject of the hereditary "Defender of the Faith" of the United Kingdom, I have not the honour of personal acquaintance; but I am informed he was formerly "a gentleman of the cloth and bands," rejoicing as "a divine" of one of the "holy orders" of the Nonconformist branch of THE APOSTACY; but becoming, from some cause or other, disgusted with that system of professional hypocrisy, renounced "the cloth and bands," with all their perquisites. For this, if true, he is entitled to the admiration and commendation of all the friends of apostolic truth and righteousness. But, unfortunately, he is said to have stopped short of the strait gate, and to have continued in the broad way leading to destruction, by simply changing his denomination of error, in being numbered with that "straitest sect" of modern Pharisees, yclept *Plymouth Brethren*.

Plymouth-brotherism, then, in the person of this gentleman, has assumed the guardianship of your opinions, and the championship of the crude speculations of the Apostacy in your midst. Ought not the "dumb dogs" among you, who cannot, or dare not, bark, and of whom Paul warns us to "beware" (Phil. iii. 2; Isaiah lvi. 10-12), to growl him a vote of thanks? Here is a renegade from their own order so far repentant in championizing the old craft, by voluntarily attacking the common enemy of their Satanism, the Christadelphians, whom they dare not openly withstand!

But though we cannot but admire the courage of our ex-divine, I am sorry that I cannot compliment him for his truthfulness. He is manifestly one of that class of troublers, who, in the days of the apostles, "spoke evil of the things they understood not" (2 Pet. ii. 12), and who with "good words and fair speeches deceived the hearts of the simple."—(Rom. xvi. 17, 18.) He says that I am "the human originator of Christadelphianism." This is not true, CHRISTADELPHIANISM signifies *the aggregate of the things taught by the apostles, whom Jesus Christ proclaimed to be his brethren, with all others who do the will of the Father in heaven*—(Matt. xii. 50). The name CHRISTADELPHIAN signifies *Christ's Brother*. The Eternal Father was the divine, and His well-beloved Son was the human originator of Christadelphian teaching. "The Man Christ Jesus is the human originator," not the apostles, or any who believe and practise what they taught.

I may, however, as the undeserved honour of its origination is attributed to me, be supposed to know reliably what its teaching is. I know, then, that Mr. Warner is not correctly acquainted with it, and that his statement respecting it is not according to truth. He

says "I am pretty well acquainted with Christadelphian teaching, having some time ago *purposely* entered into communication with some of its advocates, attended their lectures, and read their books. As much as possible, I laid aside all prejudice; I earnestly entreated God to open my mind and heart to the truth—even if it were Christadelphianism—and like the Bereans (Acts xvii. 11), 'searched the Scriptures daily whether those things were so.' But, I could come to no other conclusion than that Christadelphianism, instead of being the truth, is a lie; and, therefore, instead of being of God, is of the devil; for *he* is the father of every lie.—(See John viii. 44.) I do not say that there is not some little truth mixed with it; but Christadelphianism teaches, among other things, God is material; man can have no existence apart from his body; the punishment of the wicked is not everlasting; the Lord Jesus Christ is but a man; the Holy Spirit is but an influence; heaven, the future abode of the saints, is but the earth; the devil has no existence whatever, &c.; and we must not forget that it is a very old device of Satan to open the way by means of a little truth, for the introduction of soul-destroying error."

Such are his words. He earnestly entreated God to open his mind and heart to the truth, but results shew that God had no respect to his earnest entreaty; "for God heareth not sinners" (John ix. 31), whose way, sacrifices, and thoughts are an abomination to Him, "but the prayer of the upright is His delight, and the prayer of the righteous He hears"—(Prov. xv. 8, 9, 26, 29; 1 Pet. iii. 12.) Mr. Warner must first be the subject of the righteousness of God in Christ Jesus before his prayers can become audible in heaven, or be of any avail. Being a Plymouth Brother, and not a Brother of Christ, he has no intercessor there, no one to urge his petition, like the unhappy "miserable sinners" of the State superstition, who are ever confessing, but never forsaking, their sins. If he would pray less and study the word of God more, he would become better able to discern the truth.

Yea, verily, Paul says that God is *substance*; and I presume that even the hirelings of the apostacy will admit that substance is "material." The Son, says the apostle, is the exact representation, or "express image of his *hypostasis*," which word in Heb. xi. 1, is rendered *substance*. The god of the Mother of Harlots, and of all the branches of her intoxicated family, is an *immaterial* fiction of their vain and fleshly imaginations—a fiction which they describe as "without body and without parts." That which is immaterial is nothing. Hence the god of European and American adoration is a nonentity; and his worshippers consequently Atheists.

Christadelphians believe the testimony of the Spirit that "man has no pre-eminence over a beast;" that "they all have one spirit" (*ruach*), and that "at death they all go to one place"—(Eccl. iii. 18, 19, 20; ix. 5.) Those who reject this testimony, however pious they may be, are infidels or unbelievers. They do not believe the word. IMMORTALITY is *life manifested through incorruptible substance*. The material God of the Bible only hath it inherently and underived from



any other source.—(1 Tim. vi. 16.) He is the fountain of living waters, and offers life and incorruptibility to all, on condition of their believing the gospel promised in the prophets (Rom. i. 2), and preached by Christ and the apostles—obeying it, and henceforth walking in the truth. Sinners have no more immortality in them than the beasts that perish, for “the wages of sin is death; but the gift of God is eternal life through Jesus Christ the Lord.”—(Rom. vi. 23.) Hence “man that is in honour,” be he pope, archbishop, or any other kind of dignitary, spiritual or temporal, “and understandeth not” the word of the kingdom, “is as the beasts that perish.”—(Psalm xlix. 12, 20; Matt. xiii. 19.)

Christadelphians do not teach that “the punishment of the wicked is not everlasting.” In this count of Mr. Warner’s testimony against them, he is, therefore, a false witness, and comes under the curse of the divine law. They teach, as their Lord and brother taught, that the cursed shall “go away into the *aion*-fire prepared for the devil and his angels,” which is their everlasting destruction from his presence and from the glory of his power, when he shall come to be glorified in his saints, and to be admired by all them that believe in that day—(Matt. xxv. 41, 46; 1 Thess. i. 7-10.) Not believing that the wicked are immortal, they do not teach the demoniac dogma of *eternal torture* by the old devil of pagan theology, in a subterranean hell, where Mr. Warner’s ridiculous tract says, Satan and his angels are. The Scriptures teach neither the immortality of the wicked in any sense, nor the tormenting of them with material, or any other kind of fire, eternally. Such a diabolical tradition may be very useful for the soul-and-body merchants of the apostasy (Rev. xviii. 11-13), who rule the ignorant by their fears; it is, however, mere heathenism, and no part of the truth of God.

Again, he says that Christadelphianism teaches that “the Lord Jesus Christ is but a man;” that is, nothing more divine than Peter, or his pretended vicar in Rome! Now this is another false accusation. I teach that Jesus Christ, when upon earth, was Deity manifested in sinful flesh for the condemnation of sin, in the nature that sinned in Eden (Rom. viii. 3); but that after he was “*perfected*,” (Luke xiii. 32,) or “*justified in spirit*” (1 Tim. iii. 16), he became Deity manifested in glorified humanity, “who is over all God blessed for the *aions*.”—(Rom. ix. 5.) Is this teaching that “Jesus Christ is but a man?” Is this element of Christadelphianism a lie; or will Mr. Warner dare to affirm that “it is of the devil?”

He bears false witness against Christadelphianism furthermore upon the subjects of Holy Spirit, heaven, and the devil. The material and incorruptible God of Israel is spirit; His words are spirit and life (John iv. 24; vi. 63); Jesus Christ is “the Lord the Spirit,” and “a quickening spirit.”—(2 Cor. iii. 17; 1 Cor. xv. 45.) From the Father’s substance irradiates power, which fills the boundless universe, and because breathed forth according to His will is termed *Spirit*.—(Psalm cxxxix. 7-13.) By this power were the heavens made, and all

the host of them (Psalm xxxiii. 6, 9; Gen. i. 2); also man, and all his surroundings.—(Job xxxiii. 4.) By the same spirit Jesus was raised from the dead; and the apostles were endued with power to teach the truth without mistake. By the same spirit the Lord confirmed their teaching in the miracles He enabled them to perform. In its intellectual and moral relations, this same “spirit is the truth” (1 John v. 6); and “begets sinners as sons and daughters to God.”—(James i. 18.)

But while Christadelphianism teaches these things, it also teaches that what the apostasy terms “Holy Ghost,” is nothing but “another Spirit,” the mere spirit of sin’s flesh “the spirit that now works in the children of disobedience” (Eph. ii. 2; 2 Cor. xi. 4): on the spirituals of the wickedness in the ecclesiastical and secular high places of Europe and America.—(Eph. vi. 12.) It is this spirit that is the converting power of the apostasy, which however charged its subjects may be with it, leaves them in ignorance of God’s truth, and in their sins. It is an unholy spirit, and known to be such by the works of the flesh it generates both in priests and people.”—(Gal. v. 19, 21.)

Christadelphianism teaches that heaven is something more than mere earth. It teaches that the heaven promised to the saints is the earth yielding its increase, under a heavenly constitution. That thus constituted, it is to abide for ever; that the saints are to possess it with eternal life; and that the wicked are to be rooted out of it.—(Ecc. i. 4; Ps. civ. 5; xxxvii. 11, 20, 22; Prov. x. 30; ii. 21, 22; Matt. v. 5.) This will be a better heaven than that fictitious and dreamy place of happiness “beyond the bounds of space,” which is nowhere, to which the blind leaders of the blind into the last ditch, despatch the “immortal souls” of their deluded votaries in the article of death.

Lastly, Christadelphianism does not teach that “the devil has no existence whatever.” In saying this, Mr. Warner again “bears false witness against his neighbour,” which he is forbidden to do. Christadelphians do not believe in the Romish and Protestant devil, which is the old devil of pagan fable, incorporated into clerical and ministerial divinity. Such a devil is a mere fiction of an intoxicated imagination, a nonentity as fabulous as the god, soul, gospel, heaven, and hell of the apostasy—a god without body and parts; a soul that is nothing; a gospel to cure a nonentity; a heaven beyond the bounds of space, which is nowhere; a fictitious devil to torment the wicked because they are not good; and a hell they know not where, are the constituents of a system, “the strong delusion sent of God upon men that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in the unrighteousness” of the apostasy.—(2 Thess. ii. 10-12.) This is the system in whole and part against which Christadelphianism is the most active, indefatigable, efficient, and formidable protest extant.

Christadelphianism teaches that there is a devil, and that it is sin incarnate styled by Paul *kath hyperbolon amartolos*, an exceedingly great sinner.—(Rom. vii. 13.) It is this that hath the power, or sting of death. He says that the Deity manifested Himself in flesh and blood to destroy

the devil (Heb ii. 14) and the works of the devil."—(1 Jno. iii. 8). The devil is therefore not immortal, because flesh and blood are not immortal. The governments of the world in all their civil and ecclesiastical relations are "the old serpent the devil and Satan" and his angels, made for capture and destruction in the day of evil, which is at hand. Every unpardoned sinner is an individual and personal devil: because the natural father of all such is the devil.—(John viii. 44). Mr. Warner, belonging to this party, we need not be surprised that the true God paid no respect to his earnest entreaty; and that he should declare that "Christadelphianism is a lie." Belonging to Satan, of course the spirit of the Satan is in him; and this is enmity to the truth and all its faithful adherents and advocates.

As to the tract he has distributed among you, styled "plain words," though so highly commended by him, I would say that it is a feeble, illogical, and unscriptural production. If the writer had devoted less time to the study of words, and more to the study of the thoughts and ways of God, as revealed in the Scriptures, he would probably not have sent into the world such a demonstration of his own ignorance upon the subject of which he treats.

But we must now bid adieu to Mr. Warner and his tractarian "linguist of no mean standing;" and, in conclusion, permit me to exhort you no longer to spend your time and substance upon that which is altogether unprofitable. Protestantism is a mere negation. It protests against and denies, but affirms nothing that is profitable for the remission of sins and eternal life. It has answered very well as a political protest against Romanism, as Nonconformity hath against the State superstition by Act of Parliament established and endowed three hundred years ago: but there is no power of God for salvation in any of them. If you would be saved, you must return to the first principles—to the gospel preached by Paul and the rest of the apostles, of which the State Church clergy and the Nonconformist ministers are as ignorant of as though the apostles had never preached at all. Make yourselves acquainted with the promises covenanted to the fathers of the Jewish nation; for Christ says that "salvation is of the Jews." You will find these in the historical and prophetic Scriptures, known as the Old Testament. Then study the discourses of Jesus in what are termed improperly enough, "the Four Gospels," seeing that there is but one true gospel. After this go to the Acts of the Apostles, and there you will find what they preached for salvation, how they preached, and what the people did when they believed the new doctrine. There were then no State clergies, nor Nonconforming priests and ministers, nor any of "the names and denominations of Christendom," styled in the Revelations "names of blasphemy," of which the body of the Gentile beast that carries the old Romish Mother of Harlots, is there said to be *full* (Rev. xvii. 3); yet in the absence of all these, the people obtained forgiveness of sins, and a right to eternal life. Read especially Acts ii; viii; x; xi; where you will see, that to believe scripturally in Christ, is to believe "the things concerning the kingdom of God, and the name of

Jesus Christ" (Acts viii. 12), as the Samaritans did; and to obey the gospel thus believed, is to repent and be immersed in the name of Jesus Christ for the remission of sins" (Acts ii. 38), as the three thousand Jews were on the day of Pentecost, and in so doing the truth, you will obtain a right to the tree of life in the Paradise of God (Rev. ii. 7; xxii. 14; Jno. xx. 31). If you shall become wise enough to do this, take care that henceforth you so walk in the truth that you do not forfeit the right thus happily acquired.

That the blessedness of Abraham, the father of the faithful and friend of God, may thus come upon you through the obedience of faith (Rom. i. 5), as upon Gentiles in the days of old; and so be delivered from the strong delusion of the clerical and ministerial apostacy which darkens the world, is the earnest desire of

Your Faithful and Independent Friend,

JOHN THOMAS, M.D.

*Swansea, August 22nd, 1869.*

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## PARAPHRASE OF THE APOCALYPSE,

ON THE BASIS OF EUREKA II., CHAPTER IX., Verses 1 to 12.

### THE FIFTH TRUMPET; OR FIRST WOE.

1.—AND the fifth angel sounded the first woe-trumpet A.D. 632, in the reign of Heraclius, who ascended the throne A.D. 610, and reigned 32 years. And I saw a star of destruction, not in the act of falling, but which had already fallen; the symbol of Mahommed, who was the principal agent in developing the events which succeeded the fall of the star. He began his career at Mecca, A.D. 669, by proclaiming the unity of God and his own apostleship; but during the first three years, he only made fourteen proselytes. In A.D. 613, he assumed the prophetic office, and for ten years afterwards he laboured at Mecca to turn the Arabs from idolatry to the worship of a sole Deity. In 622, he was compelled to take flight from Mecca, and took refuge in Medina, where he assumed the offices of both king and priest. He then became a star in the heaven, where he shone without a rival till A. D. 632. It was out of this Arabian heaven that the star had fallen, and not out of the eastern Roman heaven. Had it fallen from the latter, it would have indicated, not the reception of power, but the deprivation of it. This symbolic star had fallen into the earth, which signifies the dwellers upon the earth, or unsealed portion of mankind—the secular and ecclesiastical orders and people of the Catholic apostasy. And there was given to Mahommed the key of the pit of the abyss, a district consisting of the basin in which lies the Dead Sea, and the valley of the Jordan; a basin which is quite a phenomenon in physical geography, being from 328 to 1,400 feet below the level of the Mediterranean Sea. Owing to this great depression, and the impossibility of the external

breezes blowing upon it, its climate is quite tropical. As the pit of the abyss, it symbolises Arabia. The pit is only a portion of the abyss. In the Old Testament, the word which is here used for abyss or bottomless pit, is used for the deep, or sea, of which an instance is to be found in Isaiah lxiii. 13, where is He "that led them through *the deep*" by the hand of Moses;" and in Rom. x. 7, Paul uses "deep" to signify the abode of the dead, which is never full, but whose bottom will be reached when death is destroyed. The abyss here signifies the troubled sea of nations which surround the Mediterranean; but the pit of the abyss is only Arabia, which is so designated because it possesses such a sandy sea bottom, and has for its tribes the lowest of the eastern people. The key which was given to Mahommed represents governmental power and authority. He himself claimed to possess the key of God, by which to open the gates of the world and religion, and to be the keyholder of Paradise. A key was used by the Mahommedans as a symbol of administrative power, and was an armorial bearing of those who crossed from Africa to Spain.

2.—And Mahommed opened the pit of the abyss; a process indicative of the maturing of the power of the star, or prophetic king, and the removal of the barriers by which Arabia was shut up from the world without. When he first began his career, he was very moderate, but afterwards became fierce and sanguinary, giving it out that he was commanded to propagate his religion by the sword; and in support of this warlike conduct, he said "the sword is the key of heaven and hell;" thereby showing that he knew he possessed that which is symbolised by the key of the pit of the abyss. The result of this action on his part was that a state of great war and distraction was kindled in Arabia, symbolised by a great furnace, the fire of which was kindled by the battle of Bedar, A.D. 523. This was followed by a series of sieges and warlike enterprises between Mahommed and his followers, and the Arabian troops, assisted by the Jews. These engagements were consummated by the attack and conquest of Mecca by Mahommed; an important event which raised him to the throne of his native country, as a prince and prophet, and also determined the faith and obedience of the Arabian tribes. An obstructive remnant of about 4,000, bent upon adhering to their idolatry refused to submit, and gave him battle in the valley of Honain; at first they had the advantage, but afterwards the tide of battle turned against them, whereupon Mahommed exclaimed with joy, "at last the fire is kindled in the furnace." The siege of Toyef, sixty miles south of Mecca, immediately followed, and completed the work of destroying idolatry, and reducing the Arab nation to the submission of Mahommed, and uniting all their tribes under one standard, together with the subjection of the Jews. Until this period the fiery wars of the furnace were internal fires, whose smoke had not drifted westward, and hence the pit of the abyss was closed. In A. D. 629, Mohammed invited the princes and nations of the Catholic idolatry to abandon the worship of images and demons, and adopt the profession of Islam. This was done by sending an ambassador to the Roman

Emperor, Heraclius at Emesa, on his victorious return from the Persian war; not only was it unsuccessful, but through the murder of one of his envoys, it resulted in Mohammed ordering the invasion of the territory of Palestine eastward of the Jordan in A.D. 630, and in proclaiming war against the Romans. In this way was the pit opened, out of which smoke ascended as it were smoke of a great furnace, indicating judgment as manifested in war: previous to the opening of the pit, it could not ascend. The result of the ascending of this war-smoke was, that the sun was darkened, signifying the manifestation of Divine anger against the same imperial majesty whose third was darkened by the judgments of the fourth trumpet. This darkened third had recovered its light by the re-annexation of Italy and Africa in the reign of Justinian, and thus the whole imperial sun was in a condition to be darkened. This darkening process commenced when Damascus, the capital of Syria was taken by storm, with great slaughter, A.D. 634; it was continued by the subsequent capture of Jerusalem, Aleppo, and Antioch, and was further increased by the Emperor of Rome being compelled to retreat and bid an eternal farewell to Syria, which henceforth became Arabian instead of Roman. The darkening process was, however, not confined to the land of Israel; it extended over those countries where Greek was spoken. During a period of ten years under the administration of the Caliph Amar, 36,000 cities or castles were conquered, 4,000 churches destroyed, and 1,400 mosques erected for the Mohammedan religion. One hundred years from the flight of Mohammed from Mecca, the Saracen power extended from India to the Atlantic ocean: they besieged Constantinople twice, but as it was not their mission to inflict political death on the Byzantine empire, they were unsuccessful each time. The ascending of the smoke also darkened the air, or the civil and ecclesiastical constitution of the world. Under the fourth trumpet, the air of the Roman heavens was not darkened, because, although the sixth head or form of government was supplanted by the seventh, the ecclesiastical constitution still remained Catholic. When the air was darkened by the smoke of the pit, the constitution was changed from Catholic to Arabian; after which time Catholic idolators could no longer obtain office. Mohammed died while the darkening process was preparing, while marching an expedition against Syria, A.D. 632, and was succeeded by Abubeker.

3.—And out of the smoke came forth locusts into the earth to symbolise the wrathful hosts that invaded the eastern Roman empire. The native country of locusts is Arabia: they are generated in the pits of the earth, out of which their new progeny arises in spring, and are only seen for about five months. They come in the form of a cloud, darkening the sky, and make a noise with their wings which can be heard for six miles; in thus sweeping along they commit sad havoc upon the products of the earth. Their heads resemble those of horses, and nothing can resist their teeth. They therefore afford an appropriate symbol for a great army, invincible, licentious, and tormenting, and coming with great swiftness to effect a work of destruction. A

Mohammedan tradition speaks of locusts dropping into the hands of Mohammed, bearing on their wings the inscription, "We are the army of the great God." And there was given to these Arabian locusts power as the scorpions of the earth have power; that is, a sting fatal like that of scorpions, whose native country is also Arabia. They symbolise the mischievous engines used by the Mohammedans, which came flying through the air like long-tailed dragons, with the noise of thunder and swiftness of lightning, and then exploded with a great noise, discharging at the same time a torrent of Saracen fire.

4.—And it was commanded them by one styled the Commander of the Faithful, that they should not injure the grass of the earth, nor any green thing, nor any tree, except the men only who have not the seal of the Deity upon their foreheads, or in other words, those who have not the truth in their understandings, and who may be appropriately compared to dry trees and withered grass. In A.D. 632, Abubeker, the "Successor of the Prophet, Caliph, and Commander of the Faithful" resolved upon commencing a holy war, and accordingly sent a circular to the Saracens, or locusts of the pit, informing them that he intended to send them into Syria, to take it out of the hands of the Infidels or Catholics. In his instructions, he commanded them to destroy no palm trees, burn no fields of corn, and cut down no fruit trees; nor kill a certain class of religious persons who lived in monasteries serving God, but to give no quarter to those who had shaven crowns,—the Catholic priests. Thus the literal and figurative green grass and trees were protected from destruction.

5.—And it was given to the Arabians that they should not kill the men destitute of the truth, that is, take away their sovereignty; but that they should torment them in war with scorpion-like torment for five months of thirty year-days each; in all, a period of one hundred and fifty years, which commenced A.D. 632, and terminated 781-2. The word used for torment signifies to rub upon touchstone or try the genuineness of the thing. In this case the touchstone consisted of "the Koran, tribute, or the sword." Those who accepted the Koran were fellowshipped as devout Moslems; those who rejected it were required to pay tribute, or be put to death. This was a touchstone which could not torment those who had the seal of the Deity in their forehead, for although refusing to accept the Koran, they agreed to pay tribute in accordance with the apostolic command, that believers of the truth should submit themselves to the powers that be, and pay tribute to whom it is due. To this class, who were persecuted by the constituted authorities of the Greeks, the Saracens were particularly favourable.

6.—And in those days, these ignorant professors of the truth shall seek, not natural, but political death, and shall not find it; and they shall earnestly desire to die as a nation, and political death by conquest shall flee from them. They thereby hoped to find peace and protection from the conqueror, and to cease being tormented by him as enemies: their desires, however, were not granted until the woe-plagues of the sixth trumpet, which reduced the leaders of the Greek Catholic supersti-

tion to the rank of mere dogs and slaves in the estimation of the Saracens.

7 to 10.—And the resemblances of the locusts were like to horses which had been prepared for war, thereby indicating that the Arabian armies consisted mainly of cavalry. And upon their heads as it were chaplets like to gold, symbols of the yellow turbans worn by the Arabs; and their faces as the faces of men, not women, because they wore their beards, and were not shaven like many of the Romans; their hair also was long, and hence flowed over their shoulders like the tresses of women. Their teeth were as of lions, indicative of their ferocity; the first Vizier of Mohammed being so fierce, as to be styled by him "The Lion of God." And they had breasts as it were breasts of iron, to signify the polished cuirasses, and coats of steel and iron mail worn by the Arabs, whose policy was the wearing of defensive armour; and the sound of the right and left wings of their armies were as the sound of many chariots of horses, or multitudes of cavalry, rushing into battle. And they have tails like to scorpions, and stings were in their tails, to signify the scorpion-artillery described in verse 3, used by the Arabs for the purposes of destruction. And their power to injure the rest of the men westward was also five months, or one hundred and fifty years, making in all a period of three hundred years, during which the Mohammedans tormented and injured the Catholic Apostacy. These three hundred years commenced A.D. 632 and ended A.D. 932. In consequence of locusts only being seen for about five

months together, April to September, the decorum of the symbol requires two periods of five months each to be mentioned instead of ten months.

11.—And the locusts have over them a king, which with the other features clearly show that they were not literal, but symbolic locusts; for literal locusts have no king; according to the testimony of Solomon they go forth by bands. This king was styled a Caliph, and was the angel of the abyss, or messenger of destruction among the subjects of the Eastern Roman empire, which was the abyss. The name for him in Hebrew is Abaddon or destroyer, and in the Greek he hath the name Apollyon, which signifies the same. His names are given only in Hebrew and Greek, because his destructive efforts were directed chiefly against those countries in which Hebrew and Greek were spoken; namely the Greek Empire, including Palestine and Assyria. His Latin name is not given because he was not sent against the Italians. This locust-king pertained, not to the pit of the abyss, but to the abyss at large; and hence he is styled the angel of the abyss, signifying the Arabian Empire under the Caliphs, who by A.D. 718 were the most potent and absolute monarchs of the globe, their empire extending from the confines of Tartary and India to the Atlantic Ocean. In A.D. 762 the capital was removed from Damascus to Bagdad, after which luxury manifested itself, whereby the vigour of the empire departed. As a consequence, their power to torment ceased at the end of the symbolic fire.

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## THE OLD AND NEW NAME; OR THE CHRISTADELPHIAN BODY IN THE AGE TO COME.

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(Concluded from page 261.)

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THE first or typical name which, as already seen, took its rise in Egypt—the type of ignorance of the purposes of the Deity—was formed by similar means. This name, though, as a whole, cast off and destroyed, undoubtedly contained a remnant of the true materials for "the everlasting and glorious name," of which it was a beautiful type in its wonderful and chequered experience. And this remnant, like the remnant of the woman's

seed, which *keep the commandments of God* (Rev. xii. 17), will certainly be found in the new constituency, having the "Father's name written in their forehead," and being then again in a body or order, will also have upon them the Name of the City, even the "New Name."—(Rev. xiv. 1; iii. 12.) But the old national name had been washed, sanctified, and purified. Let us not be ignorant of the fact that "our fathers were *all* baptised unto Moses in the



cloud, and in the sea," and did *all* eat the same spiritual meat, and did *all* drink the same spiritual drink; for they drank of the spiritual rock that followed them, and that rock was Christ the Pontiff King.—(1 Cor. x. 1. 4.) These, further, were "*our*" fathers; that is to say, the fathers of the Brethren of Christ, or the true Christadelphians. This teaching of Paul is, in the main, as applicable to Gentile brethren of the name in Britain as to Gentile believers at Corinth. The latter, it is true, cannot say that upon us "the ends of the world (ages) are come;" for those ends of the Jewish ages have long since passed away. Still, even here, "the ends of the ages" are not without point, inasmuch as if not Jewish, they do happen to be in the "ends of the times," or ages "of the Gentiles;" the prospect, therefore, is more glorious by reason of its greater nearness.—(Luke xxi. 24.) But what demonstrates the identification, the relationship, is this; they all fed upon the same spiritual food, viz., upon Christ, who is the true bread of life. There was no real difference between them and us in faith; but there was this distinction, that their faith laid hold upon Him who should come into the world; ours, upon Him who has come into the world. This was simply a point of time; there was no difference in principle, for Paul testifies that *they all* ate and drank of the same, that is, the Christ. And those who continued faithful, or in this faith, looking earnestly for the nation's high priest and king, like Moses of old "endured, as seeing him who is invisible."—(Heb. xi. 27.) These were the grand old types or "ensamples" of the brethren of Christ; and let us not forget to be warned by "the many with whom God was not well pleased;" for after the Lord had delivered them out of the land of Egypt, He destroyed them in the wilderness."—(Jude 5.)

"The evening and the morning were the first day." In one day the nation of Israel was born, "born of water," being "baptized unto Moses," by passing through the sea in the night and morning. They now stood up a new people; they had been raised up from a figurative death to a new mode of life; they had been freed from bondage, and now stood in liberty. But they abused their newly-acquired freedom. In all these, and many other parallel lines, may be discerned the history of the name prefigured through all generations. This is the general aspect of the type. Let us close this heading with several quotations

of particular instances wherein the exact relations are to be seen, between Christadelphians of the Mosaic and those of the Gentile ages, with regard to baptism into the name.

"And thou shalt set the laver (or bath) between the tent of the congregation and the altar. And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water; and thou shalt put on Aaron the holy garments. When they went into the tent of the congregation, and when they came near unto the altar, (no unwashed person can come near to and eat at the Christ altar, Heb. xiii. 10), *they washed*, as the Lord commanded Moses.—(Ex. xl. 7, 12, 13, 32.) When they go into the tabernacle of the congregation, they shall wash with water that they die not.—(xxx. 20) These are the holy linen garments; therefore, shall he wash his flesh in water, and so put them on."—(Lev. xvi. 14.)

3. —RESURRECTION. With this, the saints who constitute the name, are most obviously connected. Were there no coming back again from the dead, the name would become an impossibility. Ninety-nine hundredths, say, of the saints are in the land of forgetfulness. They are in that state in which *nothing* is or can be known. "The dead know not anything."—(Ec. ix. 5.) Resurrection is the only means of bringing back the dead to knowledge. Everything depends upon this event. "If there is no resurrection of the dead," says Paul "then they which have fallen asleep in Christ are *perished*."—(1 Cor. xv. 18.) Jesus also teaches exactly the same in alluding to all the constituents of the name, which is his name, and the constituents of which are consequently his. His desire is that none of these may be *lost*; and he shews that they would be lost, but for resurrection. "And this is the Father's will that hath sent me, that of all which He hath given me. I should *lose nothing*, but should raise it up at the last day."—(John vi. 39.) Now, does this not shew that unless raised up, it would be lost? Every member of the name is bound to be an intelligent believer in the resurrection of the dead. This doctrine was put very prominently forward by Paul. In fact, he affirms it to be one of the first principles of the Christadelphian faith, or the faith of the brethren of Christ. "Therefore, leaving the (first) principles (margin, the word of the beginning of Christ) of the doctrine of Christ, let us go on unto perfection, not laying again the

foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of *resurrection of the dead*, and of eternal judgment."—(Heb. vi. 1, 2.) Through these things, the saints are "to go unto perfection." There can be no "perfection" of knowledge or of condition where ignorance of these first principles exists. There was no subject, probably, about which Paul reasoned more than about the resurrection of the dead. His reasonings upon it before Felix made that ruler "tremble."—(Acts xxiv. 15, 25.) It was one of the things in which he confesses that he exercised himself, in order to stand conscience-clear in the sight of God.—(verse 16.) In those days, the preaching of the resurrection stirred up strong and bitter enmity. "And some said, What will this babbler say? others, He seemeth to be a setter forth of strange gods, because he preached unto them *Jesus and the resurrection*." But Paul well knew that it would be "woe unto him if he preached not the gospel." Knowing and feeling this, he "shunned not to declare *all* the counsel of God;" "he kept back nothing that was profitable." The resurrection, then, was a part, *an integral part* of Paul's gospel. It was a part of "the counsel of God," and was, therefore, "profitable." It is the Deity's way to life. "I am the *resurrection* and the life; he that believeth in me, though he were dead, yet shall he live."—(John xi. 25.) In the face of this statement, dare any one say that he is a believer in Jesus, while he holds that there is no resurrection of the body, or, which is the same thing, while he holds doctrines which make this teaching concerning the resurrection of "none effect?" There are, now-a-days, not a few who deny bodily resurrection, as the Swedenborgians; and there are many more who hold that which gives the flat lie to that doctrine, namely, the inherent immortality of the soul. The only reason, if it be worth calling a reason, which these latter have to offer in defence of bodily resurrection is, that as the body has been the partner with the soul in this life, it ought to be joined with it in the future life, whether that be a life of punishment or bliss. This is a poor, paltry thing to call a reason, when we recollect that those who give it, also hold that the body is merely the agent of the soul; not, in fact, the man, but only the instrument by which he executes his will. If this be the true relation of the body

to the soul, it would be just about as reasonable to chastise it for wrong-doing, as it would be to inflict punishment upon a firearm which has been used in assassination; and a similar comparison would hold good with regard to the rewarding of the body. According to this theory, the body is no more than an accident to the man. It is of no real value to him; at best, a great encumbrance which, if he felt were really true, he would, undoubtedly, be heartily glad to get rid of, at the earliest possible chance. If this were the doctrine of resurrection, Paul would have found it a very difficult thing to *reason* about! What arguments must he have made use of to establish it! What a fine field there was in this for such a master mind in logic as Paul's! Then, by some, the resurrection of the body is regarded as beyond possibility, and, therefore, it will never be. In this view, the body is entirely got quit of. As to the possibility of the event, it is not worth discussing. That is a question of power on the one hand, and of faith on the other. It is more profitable to know whether it be a *necessity* than a possibility. "With God," it may be truly said "all things are possible," and that is sufficient. But it by no means appears to be necessary to reorganize the self-formed particles of solid and fluid matter which composed the body *at any period of its life*; because it is a well-known fact that all bodies are ever changing. The body I now possess is not the same in respect to each, or perhaps any material particle as that body which I possessed thirty years ago. Food is to the body what fuel is to fire. Supply and waste is the order of animal existence. It is, therefore, no more necessary to resuscitate the original components, than it is now necessary for my present body to be made up of those particles of which it consisted thirty years back, in order to its identification at this moment. These things cannot be refuted. Some learned "divine" has said that if the same soul be not brought to punishment as that which sinned, it would be of no concern whatever to us whether there be any punishment or not; and he asks, why should he be afraid of torment to be inflicted upon another person? This is very pretty talk for a "divine" to use. This is "divine" talk about the resurrection; learned talk this, concerning one of the first great principles of the oracles of the Deity. And to be able to talk in this style, you must go into "orders," and

learn "divinity;" that is to say, you must learn how to "grind" it, as the poet says, "by long probation, in some spiritual mill," otherwise stiled a University. Now, if for nothing better than the sake of argument, if a poor "laic" may presume to argue with a great "divine," if for argument's sake only, let us ask this "divine" a question or two. Is it of no concern to thee, O "reverend divine," if thou shouldst some day rise to life again with the same character and the same responsibility and accountability as now? Is it impossible for the Deity to attach to any matter He pleases that character, that responsibility, that accountability? Do not these things concern thy present body? Is thy present body precisely the same body as that which thou hadst when thou first enterdest the mill' to learn to "grind divinity?" And seeing that according to thy own admission elsewhere, the body is frequently cast off in the course of a long life time, and that to the end of that lifetime, its character, its responsibility, its accountability attach to it all the way through; seeing this, how happens it that thou hast now any concern for thyself and for what may befall thee; for this present is not the body which thou hadst, nor yet that body that shall be? But inasmuch as thou art concerned now about thy body, though not the same—for thou hast had several bodies during the whole of thy "divine" course—wilt thou still feel no concern when thou findest thyself with yet another body, having thy present character, responsibility, and accountability? Come, refuse not to answer these questions; stand forth, O "divine," and acquit thyself.

To resurrection, the self-same matter which constituted the bodies of once living persons, does not appear essential. It is the mind which makes the man. But where can a mind be found out of a body? Let all that makes the intellectual, moral, and animal man be reproduced, and then have we not quite as much the same man as when at various stages of previous existence that same mind was coupled with different bodies? Such appears to be all that is necessary to resurrection.

4.—JUDGMENT. To what, let us ask, is resurrection indispensable? The answer is, to *judgment*. Jesus abundantly taught that men must give account of themselves to God. "The kingdom of heaven is likened unto a certain king who would *take account of his servants*."—(Matt. xviii. 23 to the end of the chapter.) The

king does not take account of his servants while he is absent; he returns for this work. His servants are to "occupy" according to their several ability "till he comes." He then "begins to reckon" and to pay, "beginning from the last unto the first."—(Luke xix. 12, 13; Matt. xx. 8.) This important business could not be prosecuted, were there no resurrection. "Many that sleep in the dust" must "awake" to this reckoning, and a most careful reckoning no doubt it will be. The idea clearly conveyed by Paul harmonizes with the above teaching of Jesus. "The tribunal of Christ" is the place of meeting for all the servants; and let us not overlook the great fact that it is at that tribunal that we receive according to what has been done. Everyone who comes up for judgment appears at that bar "*that he may receive*" according to his works.—(2 Cor. v. 10). "Let no man deceive himself, God is not mocked." This will be no mock trial; it will be one of true justice. This is the terrible beginning of all things for the ages to come. "*Judgment must begin at the house of God*."—(1 Pet. iv. 17.) Had resurrection, in its primary sense, been the last thing relating to the saints, the apostle would have been taking too much upon himself to reason of judgment *to come*, as he did with such marked effect before Felix. For if men be judged in this life, how in the case of the dead can it be "*judgment to come*." In their case it surely must be "*to come*" after resurrection. Now, judgment cannot be said scripturally to be in this life, because Paul lays down the thing in the following order: "It is appointed unto men once to die, and *after this*, the judgment."—(Heb. ix. 10.) As therefore, between death and resurrection there is no life, judgment must be subsequent to rising from the dead. To pursue any other than this course would be to make a sheer mockery of justice. Will not Christ judge the living *and the dead* at his appearing? But this, of course, could not be if they had been already judged; and to pretend that the effect of the judgment takes place in the very act of rising, is too absurd a proposition to deserve refutation. Judgment is a deliberate process requiring time for the subject of it to be heard; and though in the case of Christ's judgment, despatch will be greatly facilitated, still there is no evidence to show that every man will not be allowed to answer for himself as far as proper; on the contrary, "*every one is to give an account*." The

"unprofitable servants" will rashly attempt to defend themselves, and to condemn the Judge, while the "profitable" will modestly question their own good deeds.—(Matt. xxv. 34, 46.

The exact line in which Christ's judgment will be carried out, does not appear to be indicated, and probably this was not needful to be known. The strictest impartiality may be relied upon. "God is no respecter of persons; but whosoever in any nation feareth Him and *worketh righteousness*, will be accepted of Him."—(Acts x. 34, 35.) "He that ruleth over men must be just." Every Christadelphian ought to be keenly alive to the judgment. It will be found to be a grave mistake to have overlooked this ordeal, this fiery ordeal, figuratively speaking. The action of the judgment will be like that of fire upon metals and perishable materials. If Christ is to "sit as a refiner and purifier of silver" in relation to the priests the sons of Levi, (Mal. iii. 3, 4) according to the flesh, will he not also be very searching as to the character of all who come to him, professing to be Christadelphians, or his brethren? What else is to be understood from John's testimony concerning him? "His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—(Matt. iii.) Will he not use the "axe" upon the fruitless trees when he returns to inspect his vineyard? Yea, verily; such shall be "*hewn down* and cast into the fire."—(16th verse.) Who shall distinguish between the tares and the wheat but he? Are not both allowed to grow together until the harvest? Will not the few "who are alive and remain" be of this mixed nature? This must, therefore, be the case with the dead. But the word is plain; "there shall be a resurrection of the just *and unjust*."—(Acts xxiv. 15.) "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt."—(Dan. xiii.) Here are two distinct things, viz., resurrection and judgment; the first being to the second as cause is to effect, as regards the impossibility of separating the one from the other. Nor is it possible to stop here. Another thing must be added, for while it is perfectly clear that judgment follows resurrection, it is equally clear that judgment implies reward; and it would be as rational to set reward before resurrection as to set it before judgment. It would be a subversion of the

necessary order, and therefore indecent. "Let everything be done decently *and in order*."

5—REWARD. This is what every Christadelphian living is looking for; and, no doubt, according to the degrees of zeal and practice in "the things of Jesus Christ," with different degrees of anxiety. To "lay hold on eternal life" is the hope of each and all. It is a remarkable fact that this is the wish of every man, religious or irreligious. All recognize this, that "the last enemy is death." And whatever value may be placed by some upon the disembodied state, it is incontrovertible that all strongly desire to continue existence in *the body*. Nature herself, so to speak, is on the apostle's side. He did not desire to be dissolved or "unclothed;" if any change were to be made, his will was "to be clothed upon." As though the apostle had said "let me not return to dust, and be useless for a long period," but let "this mortal put on immortality; let mortality be swallowed up of life."

In Paul's gospel, two things are set before us, *life* and *death*. These are opposites. It is not two modes of life which are set before us to choose from. The choice lies betwixt *life* and *death*. Life, or *no* life is the question; in other words, "*to be*, or *not* to be." The effect of the judgment upon the wicked will be to extinguish their being "They are *extinct*, they are quenched as tow."—(Isaiah xliii.) This is the opposite of the state of the righteous. This extinction is hastened by the judgment, still, by nature's laws unreversed: this is the inevitable doom of all living under the sun. "All are unclean, and *we all fade as a leaf*."—(Isaiah lxiv. 6.) All present "beauty is a *fading flower*."—(Isaiah xxviii. 1.) On the other hand, the righteous shall never fade. He is like "a leaf that shall not wither."—(Psalm i. 3.) He is invited to "an inheritance," a bodily inheritance, "that *fadeth not away*."—(1 Peter i. 4.) He "shall receive a crown of glory that *fadeth not away*."—(v. 4.)

This life, without a horizon, is the grand preliminary to the full reward. Such a preparation foretels a corresponding sequel. What is this sequel? Wisdom, power, and great riches. A glimmer of these possessions is to be seen in the reign of king Solomon. But, in comparison of the extent to which these things are to be given to the saints, it was as a rushlight against the sun in the zenith. Now, these

are hidden from Christadelphian natural eyes; no eye hath seen nor ear heard, except the eyes and the ears of faith, and to these they have been revealed in the word of God. To such, Jesus said "Blessed are your eyes, for they see, and your ears for they hear."

Paul assured the saints at Corinth that "all things were theirs;" "whether the world, or life, or death, or things present, or things to come: *all are yours.*"—(1 Cor. iii, 21, 22.) And in the second chapter and sixth verse, the apostle asks this question: "do ye not know that the saints shall judge the world?" It is well known that the things enumerated by Paul were not, and are not, in the possession of the saints. Nobody would be so stupid as to demur to this proposition. This being so, we are quite sure that the saints, all of them, are in an unrewarded state. When they shall have received their reward, they will be seen by all mankind to be the owners and disposers of all the things specified by Paul. But who is so blind as not to see that "the things present," the thrones and dominions, the riches, the glory, and the honour of this world, are in the hands of kings, queens, and princes, and their satellites. Then how is all this mass of good things to be transferred from the present holders to the hands of a parcel of poor and feeble folk, who, in this world, have been the butt and laughing-stock of those who hold all the treasures thereof." It is perfectly clear that unless a wonderful change takes place in these latter, they will have no chance of taking from the others those things to which they so tenaciously stick. It is obvious that what the saints will need is power, and great power too; for they will be what they now are, a few against many. They must, therefore, first of all, receive power.

Now upon a certain occasion, Jesus said to eleven of the saints, "*all power is given unto me, in heaven and in earth.*" And this same Jesus says in another place, that he intends to bestow this power upon others, and he states at the same time what use the receivers are to make of it. "He that overcometh, and keepeth my works unto the end, to him will I give *power over the nations.*"—(Rev. ii. 26.) The purpose then for which this divine power is to be given to the saints is that they may exercise it in taking "the nations," which are what Paul speaks of as "the things present" into their own hands; for Jesus adds to the foregoing promise to bestow his

power upon the saints in these words, "and he shall rule them—the nations—with a rod of iron, as the vessels of a potter shall they be broken to shivers; *even as I received of my Father.*" This is very explicit and very emphatic. Jesus declares that it was that the nations might be broken to pieces by those on whom he should bestow this wonderful power, that his Father had bestowed it upon him. By this divine power the saints will as surely break down every constituted form of human government, as that such forms of government do exist in the earth. The word of God cannot fail, for He has affirmed that He has "magnified His word above all His name."—(Psalm cxxxviii.) This is the way in which the saints are to acquire power, and this is the manner in which they are to employ it when they have acquired it.

Two thousand four hundred years ago, Daniel the prophet beheld in vision the saints, the brethren of Christ, or the Christadelphians, actively engaged in this grand enterprise. The prophet observed that the Christadelphians had gone through great tribulation; then came a great change of posture. He says, speaking of the Papal Horn, "I beheld, and the same horn made war with the saints, and prevailed against them." This state of things continued "until the ancient of days came," and at this juncture, Daniel perceived a reversal of what had up to this time obtained; for says he, "and *judgment was given to the saints* of the Most High; and the time came that *the saints* possessed the kingdom."—(Dan. vii. 21, 22.) Throughout all the territories of the little horn dominion, the saints had been prevailed against and trodden down, but now they were to become themselves the treaders down of their former enemies. There is, therefore, very substantial reward in store for the Christadelphian body in the age to come. The reward is not to consist of possessions which can only be approached by the imagination of a dreamy mind; it is to consist of what this body is to a considerable extent familiar with in the present time. We can look over the vast landscape of valley and mountain, we can thread our way through the crowded and wealthy cities, and if not by actual travel in all cases we can by books be at home, as it were, in far-off lands separated from us by the trackless ocean. And all this, even now, looks very desirable; at any rate it is just what mankind think desirable and try to hold on to, to the

uttermost. Christadelphians of the closing epoch of the times of the Gentiles, these things are undoubtedly waiting for you. You, the brethren of Christ, "SHALL INHERIT THE EARTH" and all that pertains thereunto. Then lift up your heads, Christadelphians; look your high calling full in the face; recognize the truth that, though hated of men, you are the beloved of God; for it is you who "keep his commandments, and who have the testimony of Jesus Christ;" which testimony tells you that ye shall receive *power over the nations*; that being in Christ, ye are the seed of Abraham, and "*heirs of the world*." Christadelphians, of all men, you can afford to be patient; you can laugh at reproach, and mock even

death, for your Head has received all power; even the last enemy is crushed for your sakes. Stand up, even now, O Christadelphians, and assert your mission in the teeth of those who hold, for a brief while, what is yours by "divine right:" ye are the kings and princes, who have received their title from the divine source. If in these things you boast, no man "can make your boasting vain;" but beware of the flesh; ye are in the flesh. Look at your hope, and then remember that "*every one that hath this hope in him purifieth himself, even as God is pure.*"—(1 John iii. 3.)

Nottingham.

E. TURNEY.

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SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,  
BIRMINGHAM, No. 13.

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*From Shorthand Notes by brother J. BUTLER.*

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ROM. v.—This chapter is, perhaps, one of the most fruitful in spiritual things that we can read. It presents in complete aspect the position to which we are and have been related. "Now, therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." We had occasion last Sunday morning to see, from Rom. iv, that faith is the means by which God pleases to justify men unto eternal life. That lesson had a special value to those who, like Paul and the other apostles, had been brought up under the law, and who had been taught that their only method of acceptance before God was to live blameless in the obedience of that law. This obedience was almost an impossibility from the weakness of human nature. It was, therefore, a particularly welcome intimation that men could be justified by faith in Christ—that members of Adam's condemned race, could, by the belief of God's promises, place themselves in such a relationship to God as ultimately to attain unto eternal life, without "the deeds of the law," by which it was now declared, no flesh could be justified. This was the lesson of Paul's simple declaration: "the gospel is the power of God unto salvation to *everyone that believeth.*" Being

justified by faith, standing in the position which we occupy if we have believed the gospel, and assumed allegiance to Jesus, in the putting on of his name, "we have peace with God." We could not have peace with God in any other position. As between God and ourselves individually, it was not in our power to change our positions as aliens and strangers—outcasts from the friendship of God, having no hope and no destiny of eternal life. Not only ancestral extraction, but our own individual delinquencies were against us. Friendship with God was as high above our reach as heaven is above the earth. But, blessed be His name, there is now a way by which we can reach to it, and that is through Jesus Christ. This is a way of His own making. We had nothing to do with it. He saw there was no man, and His own arm brought salvation. He manifested himself in flesh by the spirit, raised for himself a son from our stock, who went through all our tribulations, and bore our curse and died, that he might overcome the sentence of death that works in all of us; him hath God raised from the dead, and highly exalted as the mediator between God and man: the only channel by which intercourse with God is possible: God deals with

no man outside of Christ; He has committed all judgment into his hands. Utterly weak and sinful, and mortal as we were, it was impossible we could have a standing in the presence of God of ourselves, but we are here this morning to rejoice that through this man, we can. "By whom," it says, "we have access by faith into this grace (or favour) wherein we stand." By Christ alone, we stand in this favour, and it is really a position of favour. These verses, which to most people are dry and non-expressive of intelligible idea, sparkle with glorious meaning to the understanding of those, who by continual reading of the word, and reflection, become exercised to discern. Those who do not read, cannot know the unsearchable riches of Christ. Those who read and do not reflect upon what they read, are little better off. Under the law, the clean animals were those which chewed the cud—those which, in zoological language, are called ruminant animals, which not only take the food, but afterwards bring it up again for re-mastication, deriving additional pleasure and enjoyment and nutrition from the process. The unclean animals were those which swallowed their food at once, and did nothing more with it. Now we are given to understand, that all these things in the law were typical of what was to be, so that when God wanted to represent to Peter the Gentiles from whom He was about to take a people through him, He showed him a great sheet full of all manner of beasts, so that animals represented different classes of men. Those represented by the clean are those who not only get the word in, but ruminate upon it,—turn it over in their minds, dwell upon it, and grow by it. If we are of this class, we shall be able to appreciate what is meant by this position of favour, and we shall the better appreciate it, if we look at the bad side of it, that is, the position we occupied before entrance upon our present one. We have all had experience of that position. It is that in which Paul says we were without God and without hope in the world. That is to say, although we were in God—for all things exist in Him: a house, a tree, a rock, as much as a man; for His spirit is everywhere, and by His spirit he embraces all—although we were in God in this sense, we were without Him in the sense of His friendship. There was no mental connection between us and the

Father,—only a physical one, such as exists between Him and grass. He has made the grass, but the grass grows, and changes, and passes away, and other grass comes. So with beasts; by the spirit of God they live; as individuals they have no recognition. They are the embodiment of His power, which, in its operation, will destroy them and make way for successors. So with poor man: his breath is in his nostrils; the physical does nothing for him, beyond giving him a status while he lives. He will die and perish like the beast if he get nothing more of God in him than his birth gives him. The mental is the basis of the physical. This is seen in many ways. The divine idea precedes creation. This is going back to the beginning. As regards ourselves, mental relationship is the basis of permanence, physically, toward God. This is going deep, perhaps, yet it is the simple truth. Man as man has nothing of permanence in him. He is without God, though physically in God, because the divine purpose is in such relation toward him that he will come to nothing. In Christ, he becomes a new creature, and this will be more apparent in future results than seen now. Those who become sons of God, by having their minds and actions fashioned after a certain model, in the present time, will endure for ever. All other individuals are transient as a dream, which is very real while it lasts, but a nothing for all that. The Scriptures declare this of human nature, that in its natural condition, "all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, the flower thereof falleth away." That is the position we were in—in company with the grass and the beasts of the field. In our ignorance and soft complacence, we did not feel as if we belonged to the grass. We were more important in some sense; yet as regarded our permanency, we were in no better position. We had eyes, and we could look upon the beautiful things around us, but neither eyes nor the beautiful things were ours, because death was hastening to close the scene for ever. We felt the capability to love and to rise to great ideas, but our position was such that they would soon sink beneath the ground. We could also see a great deal to be desired, and feel within ourselves many high desires; but the very capability to entertain these desires was not our own, because we were

without God, and related to the law of sin and death, which would inevitably destroy us from the face of the universe. We felt the hopelessness and misery of our position. We were all unhappy. This is everybody's experience, who has any capability for noble things, who has anything of the man in him at all; in whom human nature is developed in anything like approximation to its original type. Unfortunately, there are not many with whom this is the case. The image of the Elohim is scarcely visible in the majority of mankind. The merely animal faculties have got the upper hand in the world. The selfish impulses rule; the Elohimic qualities are submerged. True nobility of mind is a scarce article. The friction of sin in the channel of many generations has worn it out, except where God, by the influence of His word, has preserved it. What you see going about the streets is a mere caricature of human nature. It is not the noble creature of Eden. The crowd is a crowd of "objects" when we speak of what man was and will be. They are distorted, disfigured specimens of a noble race. A real man or woman is a being beautiful to look at, delightful to consider, charming to deal with. But there are not many such. We were made in the image of the Elohim, but that image is nearly defaced. In some there are lingering traces. For these, there is hope through the gospel. It is only those who approximate to that image, that are capable of reflecting the divine mind. Jesus teaches this lesson in his parable of the seed. The seed is scattered, and brings forth fruit over a wide area; but it is only in certain places that the fruit is unto eternal life. It goes into certain kind of soil, where there is abundant germ of weed and thistle; and what does Jesus say these are? "The cares of this world and the deceitfulness of riches." The soil in which the cares of this world are allowed to be stronger than the truth, is soil which will bring forth no fruit to perfection. Another kind of soil gives quick germination to the seed: the word is received with gladness; the parties are delighted with the truth, and for a little while they endure. The plant comes up, and shows a beautiful face to the sun; but by and bye, there come troubles. The disappointments and the offences of life bear hard upon them; their minds are not able to endure the strain—the truth grows dim within them,

and by and bye, is choked in its power. They fall away; they have no root in themselves. As Jesus said, it is only the good ground that bringeth forth fruit unto eternal life. But what I was about to say was this, that those who have at all an appreciation of divine things, have known the misery of being without God: of being in existence without knowing why; of being in a wilderness without track—on a sea without compass—in life without God. In ignorance of God, we were without His friendship. We could not love Him, nor have confidence in Him, or hope in Him; therefore we were shut up into ourselves, and our minds blighted. We knew that there must be a God; for it could not be that we had come here by accident—that there having been a time when there were no men and women upon the earth, we were not here without a creator. But we did not feel at peace with Him. We did not feel acquainted with Him. He was too distant, too great, surrounded with clouds that we could not penetrate. But when the truth came, it put us into the glorious position, that being justified by faith, we have peace with Him; because faith takes away these clouds that surround Him, and reveals Him as a being who, though all-powerful for destruction, is omnipotent to save, and unsearchable in the bounds of His love. The truth tells us that though He is the *Lofty One*, inhabiting eternity, He condescends to the poor and contrite, who tremble at His word, and pitieth those who fear Him, as a father doth his children. It tells us that He is love; that our present position is owing to His love; that we are mortal, because His love prevents a miserable immortality; that the wages of sin is death, because His love will not suffer grief for ever. It tells that God in His love has made certain promises concerning our future state, to which he has asked us to look with believing confidence. We look at these promises, and we see that they are good. He covenants to raise us from the dead. That, to begin with, is the first thing needed, because the great shadow of death blights all that we see, and spoils what there is of beauty even in this frail state. Death is *par excellence* the great curse. It is busy ever around us. We do not see people fall down in the streets, and yet the whole face of society is changing slowly but surely. First one drops out of his place, then another, then another, until death



goes all round, and takes everybody. But it is so quiet in its operations that people of superficial minds—the mere children of the human race—forget that it is a fact, and go on living as if it were not so,—as if they were going to live for ever. When we see that there is to be a resurrection, it strikes us as the very thing that we want; and the second point in the promise is another step in glory. We are to rise—not to the state of being in which we at present exist; the resurrection is not simply to be a reproduction of this mortal body, though that would be good to a certain extent, just so good as to be saved now from death in any shape. The resurrection will give us a different constitution from what we have now; we shall not in the spiritual body be weak, susceptible to pain, or corruptible; we shall be full of joy and wisdom, free for ever from the sadness, weakness and tears which belong to the present state; delivered from the imperfections which now tear us like brambles on every side. Everyone will be subject to the will of the Father, and, exhibiting the character of the Father, will be an everlasting joy in himself, and to all in the glorious company. How different will be the state of things on earth then from what prevails now. Now, we see everything out of joint: human society misconstituted; millions obliged to slave continually for a crust of bread, and in consequence reduced in all the noble faculties of their being, brutalised in general development, and starved out of all warmth, joy and generosity. On the other hand, there are other sinners, rolling in wealth; in carriage, proud, arrogant, selfish, and tyrannical; who grind the poor, and think it is all right, because it is according to

“business.” These are evils incident to a state of sin: and could we look no higher than man, dreary would the prospect be indeed; but God has raised up a man to cure the world. He comes in due time to destroy all the works of iniquity, to put down the tyrants, to break in pieces the oppressors—to let the poor have enough; and occupations beneficial to themselves and all the world, under the righteous rule of the saints. These are beautiful promises that God has made; and He, as it were says to men: Now believe that, and, believing it, do what I tell you to do, and you shall be justified. What I tell you to do is this: identify yourselves with this man who alone of you all has a title to eternal life; join yourselves to him; give yourselves to him and bow before him, and obey him, and serve him, and all your past sins shall be blotted out; you shall then have a share in those things that belong to him; not otherwise. “Come out from amongst them, and ye shall be my sons and daughters.” Doing this, we have peace with God, because we know He is not angry with those who believe His promises, hope in His word, and obey his commandments. If we trifle with His word, or allow other things to have a higher place in our affections, we have no ground for peace; but if we magnify His word and give ourselves to the contemplation of it, we may indulge a peace that passeth understanding. God is not angry with those who chew the cud, but with the unclean beasts that take His word, bolt it, and think nothing more about it. We appear here this morning to chew the cud, brethren and sisters: let us chew it to profit.

EDITOR.

## SUPPOSED INCONSISTENCIES IN CHRISTADELPHIAN TEACHING CONCERNING CHRIST.

BY THE EDITOR.

“B. B.” writes as follows; and as he, probably, represents a large class of readers, in his desire to have some explanation of apparent inconsistencies on the subject of the nature of Christ, we publish his communication, with an answer, in the hope, that, hereafter, it may be possible to act on Dr. Thomas’s advice, and cease discussion on the subject,

and rather proceed to those practical applications of the great truth which will compass the salvation of men in their present enlightenment and sanctification. He says

“It appears to me there are *inconsistencies* between you and Dr. Thomas on the subject of the nature of Christ. You say in your *Twelve Lectures*, pp. 131 and 132, that ‘Christ, there-

fore, though *now* possessed of inherent life, has been *invested with it*: it is *not*, in his case, undervived. It is the only great increase, the Father, that can say 'I am, and there was none else before me.' 'Yet though Christ's is *not undervived existence*, it is more directly divine than the human.' 'He did not *exist* prior to his birth by Mary.' Dr. Thomas says, in the *Christadelphian* (formerly *Ambassador*), for August last, page 216, 'Jesus Christ, in the day of his weakness, had *two sides*—the one DEITY, the other, MAN. The *Eternal Christ-power veiled* in and manifested through the flesh, created from the ground, which flesh had wantonly transgressed the divine law, the penalty of which sent it back into the dust from whence it came. This is Jesus Christ, the *true DEITY*, whom to know is life eternal.' Now, I need not remind you and the readers of the *Christadelphian*, that time and talent have been spent to prove the Trinitarian dogma of orthodoxy unscriptural. It has been contended that Christ was 'not *very* GOD, that he *did not* exist prior to his birth by Mary, but as a purpose with the DEITY—that he is *not undervived*.' If that be the teaching of the Bible, what can be the meaning of Dr. Thomas in styling Christ the *ETERNAL FATHER-DEITY* and MAN? The Bible-teaching concerning Christ, so far as I apprehend it, is that he was the Son of God, not the DEITY; that he was derived—not the Eternal Father! 'Thou art my Son: to-day have I begotten thee.' 'Thou art the Christ, the SON of the LIVING GOD.' When did he become Christ? Was it at his birth, or his baptism? When did the DEITY *veil Himself in the flesh*? and was it the DEITY, or the *Spirit* of the DEITY? Nowhere in the Bible can I find that the DEITY styles himself 'The Christ' (or anointed.) I understand the Bible teaching concerning God to be that there is but one God, and that He is *substance*, and, therefore, material, yet spirit, and that He must occupy space, or a part of it. I shall be glad if you can harmonize these apparent inconsistencies."

Our first remark, in reply to the foregoing, is that there is no contradiction in the several views placed in juxtaposition by our correspondent. They are all of them in their place true: they are but different aspects of the same truth. They appear to be contradictory only to those who fail to take a correct view of the terms employed in the expression of them. Dr. Thomas writes technically on the subject: the other work quoted aims at literal definition. Hence the appearance of conflict, when there is actual harmony, as we shall show. Dr. Thomas employs the terms of the spirit, as one having spent a life in the spirit's atmosphere, and having had his whole mind moulded by the mind of the spirit. He

speaks as the spirit speaks, but is not careful to define terms. This is not wonderful, after a lifetime of wearisome iteration, especially when we consider that all the while the substance of the matter has become more and more tangible to his mind, and therefore, less and less to be debated. To those apprehending the ideas represented by the terms, technical writing is the richest and most suggestive of all writing. The other style descends to the level of ignorance, and seeks to bring down knowledge in literal and precise language. There is no discrepancy in the ideas expressed by the two styles; the difference is in the form of expressing them; yet to those superficially acquainted with the matter, or taking an imperfect view of the terms employed, there will appear to be inconsistency.

There are three terms which, it is to be feared, are little comprehended by those who take part in this controversy; and the imperfect understanding of which gives rise to all the difficulty. These are "God," "Spirit," and "Anointed." We don't speak of the words, but rather of the profound ideas of which they are the verbal symbols; and our remark holds good, whether the ideas are expressed in English, Greek or Hebrew. And if these are not apprehended, how can Jesus of Nazareth, who is the human focus of them, so to speak, be understood?

First, take "God." Do we grasp the Deity with our understanding? The man who thinks he does, is incapable of comprehending the "doctrine of Christ;" because his limitation of the being of the Deity (implied in his supposition that he has measured it), erects a barrier in the way of that comprehension. We can follow the idea of the Creator to a certain small height, and there we stop. We cannot go beyond our little atmosphere. Overwhelming immensity bewilders: eternity and the ways of infinity stagger the mental man; and he drops his flight, and returns to earth with the stunned feeling of one who has ventured too high in a balloon.

We know that the person of the Deity is "in heaven;" but this knowledge is apt to mislead us. We are apt to think of Him as we think of ourselves, or those we know. We are apt to think of him as confined to the space His dazzling and inscrutable substance occupies. This were a great mistake; He "fills heaven and earth;" His being occupies boundless

space—(Jer. xxiii. 24; Psa. cxxxix. 7.) His person “in heaven,” is but the focus of His being as it were—the seat of that ineffable Intelligence which guides, and is embodied in Universal Power. His illimitable being is ONE. You cannot divide anything from God, or any part of Him from himself. He consciously fills all. He is, as it were, an Intelligence of measureless vastitude, holding in himself all that exists or can exist, occupying all space by spirit, irradiant from His person, “in heaven,” which is spirit intensely.

And of spirit, what know we? Nothing but in its effects. The gifts of the spirit are familiar only as manifestations of power. God, by the Spirit, enstamped on the apostles and early believers, certain powers and faculties extra to those appertaining to the living soul of Edenic origin; but the essence of the spirit is as inscrutable as the Father’s person. Prophets spake as they were moved by the Holy Spirit; this was but the expression of ideas burningly impressed on their minds by the omnipotent power of the Father, exerted by, or through, or in the spirit. Our familiarity with prophecy is apt to make us imagine ourselves familiar with the *modus operandi* of inspiration. The prophets were acted upon by divine impulse; but the divine impulse understand ye? Nay; we know it as a fact—that is all. The spirit, though a fact is a mystery to our understanding. We talk much of it, and may come from sheer familiarity with the word, to put it by in the mind as a thing we understand; but let it be perceived, that it is only in its manifestations or functions toward ourselves, that we apprehend it. In itself, it is incomprehensible.

If the spirit is incomprehensible, what say ye to the “anointing” with it? Do ye understand the mighty idea involved in this expression? Many talk as if it were a mere effusion of galvanism—the pouring out of something which, when poured, was a limited quantity in the possession of him anointed. We shall find it imports a profounder thing than this—viz., the establishment of such a connection between the anointer (God) and the anointed, as that the power and intelligence of the one streams with the anointing through the other, establishing a unity of which we have little conception.

Whence comes the term anointed? It is borrowed from the practice under the law of pouring oil in token of appointment or

consecration. Confined to this, the limited idea referred to is in its place, but it must be remembered that the anointing with oil was a mere type of that marvellous operation which was to result in Christ—the great end and substance and antitype of all the Mosaic ceremonials:—God manifest in the flesh by the spirit, constituting a Son of God. When that operation was accomplished, Jesus of Nazareth was in the bosom of the Father, “for God giveth not the spirit by measure unto him.” By the spirit, he was in God, and God was in him. The connection was one of power and intelligence. If the limited action of the spirit on a prophet made the prophet’s mind *en rapport* with the Deity for the time being, what was the mental condition of a man begotten of the spirit and inhabited by the spirit in measureless presence? It was a condition of unity with the great fountain head. Jesus and the Father were ONE.

When did this begin? There were stages in the development. The first was when the words of the angel to Mary were fulfilled. “The Holy Spirit shall come upon thee; and the power of the Highest shall overshadow thee: therefore also shall that holy thing that shall be born of thee be called the Son of God.”—(Luke i. 35.) A child begotten of the Holy Spirit—that is, of God—was a very different child from one begotten of the will of the flesh. The difference was manifest in the fact that at no period did the child commit sin. An ordinary child, however well organized, would have gone astray before acquiring the experience necessary to give wisdom. The brain brings nothing into the world but impulse. There is the latent capacity for wisdom, but no wisdom until the experience of evil imparts it. But this child had wisdom from the beginning: Wisdom was its starting point. It grew in wisdom; it never sinned: at twelve it knew its Father and its mission and devoted himself to His work—a knowledge intuitively derived from the Spirit that guided him from his mother’s womb; (Psalm xxii. 9-10; lxxi. 6); for such a knowledge with such results at such an age would have been an impossibility with a merely human brain. At 30, the time had arrived to introduce him to Israel, and to bestow an increase of the power to which he owed his existence. Accordingly, it was revealed to John (sent

to prepare the way of the Lord), that on whomsoever, among the crowds that came to his baptism, the Spirit should visibly descend that was the Christ. When Jesus came out of the water, the manifestation was given; and the Messiah (or Christ) stood revealed; "This is my beloved son in whom I AM well pleased!" He then entered upon the second stage: the manifestation of God in mortal flesh by the spirit shed without measure upon a man provided for himself by the operation of the spirit upon the "seed of David according to the flesh." For three years and a half, this wonderful man—in whom God tabernacled—to whom the winds and the sea were obedient—went about doing good, speaking the words of God, and teaching as one having authority and not as the scribes.—(Matt. vii. 29.) At the end of that time, he was crucified, and the Father left him for three days. On the third day, He returned to him, and the anointing was then consummated in the substance of the man Christ Jesus being changed to spirit, and he was "received up into glory," where "he ever liveth to make intercession for those who come unto God by him."

With these facts in view, we are prepared to answer our correspondent's queries. Jesus Christ as an individual manifestation of Eternal Power, had a personality and a character as the Son of God, distinct from the Father, whose Son he was, and which, from the very nature of things, were developed subsequently to his begetting by the Holy Spirit. The former was the attribute of the body born of Mary, and afterwards crucified on Calvary, and raised from the dead, and "taken up into glory;" the latter was the result of his probationary contact with evil during the days of his flesh. But the individuality of his own existence as a man, does not exclude the fact that he was the flesh-embodiment of the Eternal Father by the Spirit. "God was in Christ."—(2 Cor. v. 19.) "The Father dwelleth in me."—(John xiv. 10.) "A man approved of God among you by miracles and wonders, and signs which God did *by him*, in the midst of you."—(Acts ii. 22.) These are New Testament definitions on the point. It may be difficult for us, as mere flesh-borns, to realize this combination of the human and the divine in one person, but the fact of the combination is self-evident.

Someone says "O, that is Trinitarianism!" Not at all; Trinitarianism teaches the incarnation of "the Son;" the truth recognizes the incarnation of the Father, resulting in a Son, which is a very different thing.

Of Jesus Christ, the individualized and intelligent manifestation of the Father, then, it is true that "though now possessed of inherent life, he has been invested with it; it is not, in his case, underived"—(*Twelve Lectures*, p. 131, 132); and that "he did not exist prior to his birth by Mary." There is nothing inconsistent with this in the statements of Dr. Thomas: (a) "Jesus Christ, in the days of his weakness, had two sides, the one Deity and the other man." (b) "The Eternal Christ-power, veiled in and manifested through the flesh, created from the ground" in Eden, &c. (c) "This is Jesus Christ, the true Deity, whom to know is life eternal."

(a) Dr. Thomas does not say that the two sides of the Christ were 1st, the divine Son; 2nd, man. He affirms that which the Scriptures declare—that his two sides were 1st, the Father who was manifested in him, and 2nd, the medium of manifestation—the man who was of the seed of David according to the flesh, begotten by the Spirit. This manifestation of the divine in the human was Jesus Christ. Jesus Christ was not the human or the divine separately, but both in combination, constituting the Son.

(b) What then, it is asked, is the meaning of "the Eternal Christ-power, veiled in and manifested through the flesh?" The meaning is evident when the language is correctly understood. The "Christ-power" has no reference to the character or individuality of Jesus Christ, our Elder Brother, who learned obedience by the things that he suffered; but to the power that was before him, and of which he was the incarnation. Who is the Eternal Christ-power? Why, the Father, who is Spirit, and everywhere present. Then why obscure the subject by this mode of description? There is a reason. But first, it is no real obscurity, though the matter can be otherwise expressed. Whence sprung "Jesus Christ," understood in the most superficial way? From Eternal Power. Would there have been such a man, but for the power of the Spirit upon Mary? No. What determined his character and gave him his

power? That to which he owed his existence, which was the eternal power of the Father exerted by the Spirit. It is, therefore, no inaccuracy to term that antecedent power, the "Eternal Christ-power." There would have been no Christ but for that power. But the reason for keeping this aspect well in the foreground: well, that is to be found in the tendency on the part of some—having but a superficial apprehension of the truth—to ignore the divine element in Jesus, and teach falsehood concerning him, in saying that he was a mere man, though begotten of the Spirit, having but the nature of his mother, and not of his Father, or that he was the Son of Joseph. The forms in which truth are expressed are always affected by the attitude of heresy.

Our correspondent asks, "When did the Deity," (that is the Eternal Christ-power) "veil himself in the flesh?" The answer has virtually been given. The process was commenced with the conception of Jesus, and completed by the visible descent of the spirit at the Jordan. He then asks, "Was it the Deity or the Spirit of the Deity?" This question reveals the source of misunderstanding. To speak of the Deity apart from "the Spirit of the Deity" in such a matter as this, is a mistake. The Deity and His Spirit are *one* in the sense attempted to be defined a little way back. What one does, the other cannot be said not to do. The difference between the Father and the Spirit, is only a difference from our point of view. As bearing upon us finite mortals, there is the Spirit in which we live, move and have our being, and the Father dwelling in light that no man can approach; but when we take God's point of view, there is a great change in the situation. God is one and fills all; "He fills heaven and earth" (Jer. xxiii. 24); "He is not far from every one of us."—(Acts xvii. 27.) The spirit is but the infinite extension, so to speak, of Himself; and when the spirit does anything, it is the Father doing it, because the spirit is not separate from the Father. Now on the question of God's manifestation in the flesh, the language is derived from God's point of view, because God is the actor. To ask, then, whether it was the Father or the spirit of the Father, that was veiled in the flesh, is to go off the track. The Father (by the Spirit) veiled himself in the flesh, and the result was Jesus of Nazareth, the

Son of God and King of the Jews. If it be asked "was not the Father as much dwelling in light, in the heavens, after Jesus was born as before," the answer is, Certainly; and it was to this glorious and everlasting Father that Jesus prayed and taught his disciples to pray; but who nevertheless, dwelt in Jesus.—(Jno. xiv. 10). When men realise the immensity of Deity, they will better comprehend the doctrine of His manifestation in Jesus. Read the following:—"If ye had known me, ye should have known my Father also; and from henceforth, ye know Him and have seen Him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with thee, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake."—(Jno. xiv. 7—11.)

(c) Jesus was the true God in manifestation. The angels who spoke to the fathers were so also; and hence, relatively to men, are described as God.—(Judges ii. 1-3.) The angel in the bush said "I am the God of Abraham, Isaac, and Jacob."—(Ex. iii. 6.) When three angels presented themselves to Abraham, it is said that "Jehovah appeared" unto him.—(Gen. xviii. 1.) So with "the angel on the Mount Sinai that spoke to Moses," (Acts vii. 38), and many other cases. There is nothing inappropriate in this. These were the official manifestations of the Eternal Power of the Universe to the fathers. The fact that Eternal Power was the speaker is kept in the foreground, but this does not exclude the minor fact that the mediums of speech were created intelligences. So Christ being the Father veiled in our flesh is styled the Deity, but this does not exclude the fact that literally, he is but the manifestation of him, viz., the Son of God, the man Christ Jesus. The two aspects co-exist. Indeed, there is a trinity in the case, though not *the* Trinity. Jesus is "the Father, (manifested in a) Son (by the Holy Spirit;" and in combination "these three are one." Hence, in being "baptized into Jesus Christ" (Rom. vi. 3) we are "baptized into the name

of the Father, Son, and Holy Spirit."—(Matt. xxviii. 19.) When we are in Christ, we are "in God," (1 Thess. i. 1,) because he is in the Father. "The head of every man (in Christ) is Christ, and the head of Christ is God."—(1 Cor. xi. 3.) "All things are yours, and ye are Christ's, and Christ is God."—(1 Cor. iii. 23.) God is the great head, Christ is the mediator. In due time God will be all in all. "Then shall the Son also himself be subject unto Him."—(1 Cor. xv. 28.)

"Nowhere does the Deity style himself the Christ," observes our correspondent. There are not wanting instances where the Deity's operations are described even under this name. "The Spirit of Christ" was in the prophets.—(1 Pet. i. 2.) This is parallel with "the Spirit of God." "Let us not tempt Christ as some of them (under Moses) also tempted, and were destroyed of serpents."—(1 Cor. x. 9.) "He (Christ) preached unto the spirits in prison, who were disobedient in the days of Noah."—(1 Pet. iii. 19.) But does not such a use of the term Christ involve confusion? our correspondent may ask. On the surface it may appear so; but when we consider that the Christing of Jesus

was the Deity dwelling in him by the spirit, it is no marvel that the same power, otherwise manifested, should be designated in the same way in the days of the apostles, when their great effort was to set forth the Lord Jesus, as the Word made flesh, in opposition to those who said "Is not this the son of Joseph? Whence hath this man this wisdom and these mighty deeds?" Realise the nature of the anointing that constituted Jesus the Christ, and there will be less difficulty in apprehending language that speaks of Deity and Christ as the same.

We conclude with a hint that may not be amiss for those who think Dr. Thomas mistaken on this question: Do you think that the intellect that produced *Elpis Israel* and *Eureka*, applied for many years to the study of the Holy Oracles, is less likely to arrive at a correct apprehension of the matter, than your own feebler minds, but recently directed to the consideration of these profound subjects? We leave the wisdom that any man may have, to supply its own answer, and "if any man be ignorant, let him be ignorant."—(1 Cor. xiv. 38.)

EDITOR.

## DR. THOMAS'S VISIT TO BRITAIN;

CONTINUATION OF NARRATIVE BY HIS DAUGHTER.

SWANSEA is a seaport town, at the eastern corner of the bay which takes its name—Swansea bay. It is chiefly noted for its copper works. It is picturesquely situated. From the sandy beach washed by the tide, the visitor has a fine view of the waters of the bay in front, and the lofty hills behind, which form a sort of girdle around the town, and continue round the whole circle of the bay, finishing off in rocky cliffs towards the Mumbles and beyond, to where the lighthouse stands on the farthest rock pointing seaward.

Twelve days passed quickly away here.—Out of these, five evenings were devoted to the publication of the truth in the Assembly rooms. The meetings were well attended on the whole. Three parsons were present at the first lecture. The Dr. said the ministers did not preach the gospel. This and other statements made them uneasy and at the close, one of them rose and challenged the Dr. to prove what he had said—declaring that he was acquainted with ministers in Australia, and had read American works,

and that the Dr.'s remark was a libel upon them. To this, the Dr. replied, that he had been proving his statements from the word of God itself. Paul had said, "If any man, or even an angel from heaven should preach any other gospel than that which he preached, he was accursed." Now if there was any analogy between what the clergy taught and the gospel Paul preached, he should like his questioner to show it. The sentiments of the meeting were divided, and found expression in rather noisy talk as they went out. It was remarked by some that things passed off very quietly for Swansea: the people there being exceedingly tenacious of their theological opinions—a noted characteristic of the Welsh. The brethren of Christ in the town evince the same warmth and firmness in their attachment to the truth, the word of the living God which their neighbours show in the cause of error, and they have the advantage of them in having knowledge on their side. They are not dismayed at thirty churches and chapels said to be in the hands of the enemy. They

are resolved to attack these strongholds with the uncarol weapons of their warfare, and to conquer as far as the purpose of God will permit them. Further than this they cannot go. The Dr. in a letter to the Editor, dated September 2nd, says: "after the first night, our meetings in Swansea were quiet, and averaged about 150. The Assembly Room is not sufficiently central for numerous attendance. One of Satan's ministers was filled with wrath, and charged me with slandering and libelling 'the Christian ministry,' as he styled 'the grievous wolves of the apostacy in sheep's clothing.'"\*

The two Sunday mornings, we met with the brethren and sisters in their new chapel—which is capable of holding a hundred persons. A goodly number of brethren and sisters from the Mumbles were with us, at every meeting; also from Llanelly, a town about twelve miles distant, we had a brother and sister, who were formerly Baptists, but have had the courage to face the frowns of former associates, and bear the reproach of the cause of Christ; taking up their cross to follow him, who is the truth, with sincerity. Five persons (Mumbles and Swansea) were baptized into the saving name during our stay in Swansea; others we have heard of since our departure, and more are favourably disposed. Sunday, August 29th, was the last day we spent with the brethren and sisters of South Wales. Our sojourn was a season of pleasant intercourse. We left them, replenished by the air of their wild native hills and fresh sea breezes. During our stay, we were reminded of ancient scenes. Among the surroundings of nature, our Saviour taught his disciples the words of eternal life; and from nature, he drew illustrations of spiritual ideas. On the sea, tossed with tempest, where the power of man is unavailing, he taught them implicit trust and reliance in Him who alone could command the winds and the waves. On the mountain's top, he showed them the seed of that tree which should grow and spread its branches far and wide; and the beginnings of that little stone which should be cut out of the mountain without hands, and become a great mountain and fill the whole earth. To a mountain he was wont to go alone, and seek communion with the Father in prayer, and among the beauties of an enclosed garden, he made his last request upon earth.

On Monday morning, at eight o'clock, we were accompanied by brethren Goldie and Randles to the little steamer plying between Swansea and Ilfracombe, in which we took ship for a part of the journey to our next place of operations—Stoke, Devonport. A two hours' tossing over the rough waters of the Bristol Channel brought us within sight of the hills of Devonshire, and the little steamer, gradually nearing shore, wended her way into a little cove, sheltered among

rocks which shewed high craggy peaks to the sky. We were in due time moored in the single square dock, constituting the port of Ilfracombe. Landing here, we had to wait four hours for the omnibus to Barnstaple, a town twelve miles distant from Ilfracombe, from whence the rest of the journey was to be done by rail. Seated in the 'bus, we had an opportunity of observing the beautiful scenery. The road winds gently up the breast of a beautiful valley, flanked with rocks, rising abrupt and jagged, on either side. As we pass along, these begin to soften down into smoothly-rolling hills, opening and showing occasional glimpses of the sea. Arrived at Barnstaple, we had again a considerable delay before finding ourselves in the train for Exeter. At 7.30 p.m., we started for our destination, but were again delayed an hour at Exeter, waiting for the train which should finally take us on to Plymouth. Midnight was upon us when we got to the end of our journey. We were surprised to be greeted by a brother at the station—the last thing we should have looked for at that late hour. When we drove up to the door of the house where arrangements had been made for us to stay during our sojourn in Stoke, it was close upon the small hours. In the same house, brother and sister Hayes were temporarily residing, and had kindly taken the arrangements under their superintendence. They had been three times to the station, and had just retired to rest, giving up hopes of our coming that night.

Handbills had been circulated, announcing four lectures to be delivered at the Temperance Hall, Fore Street, Devonport. On the first evening (Wednesday, September 1st) about eight hundred persons were reckoned to be present. An anthem having been sung by the brethren, the Dr. commenced by reading the 17th chapter of Acts, after which, in the manner of Paul, he proceeded to reason out of the Scriptures, and to shew the fallacy of several fundamental points in popular theology. On the subject of orthodox "grace," he said: "they, in effect, tell us that the grace which saves is a something held in solution in the drops of water which the holy fingers of a priest sprinkle upon the face of a babe. It was a subject of controversy, many years ago, between the Bishop of Exeter—in whose diocese we now are—and his curate, Mr. Gorham, as to the precise moment when the grace entered the child, whether through the water, or before the water touched its face." Here a voice from the far end of the room shouted "that's not true; that is false." Many stood up to silence the disturber. The Dr. said "This is said to be a free country. The time has been when such as you would have taken away our liberty and our lives, but, happily, that time has passed away, and the truth may be spoken without fear." Rounds of

\* Swords were crossed between the local press, Dr. Thomas, and the Editor of the *Christadelphian* on the subject. The letters will appear next month.—Ed.

applause from the whole assembly followed this observation, and order was quickly restored. The Dr. contrasted popular grace with the grace Paul preached. He quoted Paul (Titus ii. 11) : "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness, worldly lusts," &c. He pointed out that the grace of God, spoken of by Paul, teaches something; how much, enquired he, does popular grace teach a babe eight days old? While the brethren were singing an anthem, in conclusion, the same man got up on a seat near the door, and began to harangue the crowd, but could not be heard for the pleasanter sound of the anthem. Finding his efforts bootless, he soon ceased. Then a young man advanced to the platform, and offered to debate these questions with the Dr., seeing that he had called in question the faith of all Christendom, including Dissenters and Nonconformists. The Dr. replied that when the clergy would allow the truth to be proclaimed in their parish churches and chapels, they might fairly expect reciprocity. Of this the Dr. writes—"When I had finished, the storm roared forth in renewed gusts. After the brethren had concluded the anthem, the two leaders that had been the while loudly declaiming in the end of the hall, rushed with their following up to the platform where I stood, demanding discussion. I told them, when they would open their parish churches and dissenting conventicles to Christadelphians, we would give them free scope in our halls, which were hired for the accommodation of the people, and their instruction in the truth by which men and women were saved from their sins, and obtained a right to the tree of life, during 200 years after the resurrection of Jesus, and before any of their "Names and Denominations" had a being. The idea of discussing with fellows ignorant of all our premises, is preposterous. Our mission, if we have any, is to teach men what they don't know, and to refute their stereotyped traditions, which they have been inculcating, discussing and enforcing, with grievous pains and penalties, for a long, dark night of ages. The Bazaars of Guardian Saints, where they expose their spiritual merchandise for sale, are the arena for their theological Quixotism—not in halls hired at the expense of the brethren. Let them ventilate the ill odours of their menagerie there; but when they visit us, let there be silence, that they may hear and be informed."

Sister Lasius continues: "On entering the hall again on Friday evening, we found it well filled; several soldiers were present. Towards the close of the discourse, the Dr. referred to the disturbers of the previous evening, and observed that he had with him a Prayer Book of the Church of England, so that if anyone should call in question what he said about it, he was prepared to prove it

Parties who would disturb a meeting such as the present, he said, could only be classed with those "lewd fellows of the baser sort," who, when Paul reasoned with them out of the Scriptures, "gathered a company and set all the city in an uproar." As it was not to be supposed there were any present who would wish to be classed with such, no further disturbance ensued. An anthem was sung, and the meeting quietly vacated the hall, but remained for some time outside the door, talking over the things they had heard. We afterwards learned that the parties who opposed on the first night were present on the second, with the avowed purpose of not permitting the last anthem to be sung, unless they were allowed the privilege of discussion. They were doubtless deterred from carrying out their design, by the criticism upon 'lewd fellows of the baser sort.'"

The Dr.'s account is as follows—(written Sep. 6)—"Our last three meetings have been large and tranquil. The 'lewd fellows of the baser sort' repeated their visit, intending by uproar to prevent the singing of the concluding anthem, unless we gave them scope to ventilate their blasphemies. But my remarks on closing happened to take all the wind out of their sails, and they collapsed into a dead calm. The hall is said to seat a thousand, and was filled. The attention was profound, and they heard with manifest interest; so that we may reasonably hope that the seed sown will at some future time ripen into good results. Two persons visited me for 'religious conversation,' one about sixty, the other perhaps, half that number of years. The younger man was the mouth of the elder. He was cautious and crafty; approached his proposed end with considerable tact, and seemed candidly and honestly enquiring after truth. I was upon the point of concluding that he was not far from the kingdom of God. But, alas, the next series of questions revealed to me the serpent hidden in the grass. 'If there be three hundred sects, would not that one be the true church which had fellowship with Jesus Christ through the apostles?' Unquestionably; for John teaches that the apostles' fellowship is with the Father, and with His Son, Jesus Christ.—(1 John i. 3, 7.) But this did not answer his enquiry as he wished. He therefore repeated it. I then asked him if he meant *personal* or doctrinal fellowship with the apostles? He did not know what to say to this, so the elder man interposed, and said *personal*. That, said I, is absurd; for how can we have personal fellowship with dust and ashes, which are no person at all! The apostles do not now exist; there can, therefore, be no personal fellowship with them till they rise from the dead; our fellowship with them can only be doctrinal, if at all. I then remarked, Before I answer any more questions, I demand to know whether you are Irvingite or Mennonite? They hesitated to



reply; at last, under pressure, the younger man replied, 'I am a Mormon.' The proposed end of their visit was now manifest. They had crept into 'the house' like their classmates of old, to try to lead us captive in the toils of the bald imposture by which they are themselves strongly deluded. Perceiving this, I told them that 'further conversation was waste of time. I knew all about Mormonism, having read the so-called Mormon Bible, and had a debate in 1840, with a Mormon elder in Illinois, before they were expelled from Nauvoo. The whole system is a manifest falsehood. The Bible, written by the prophets and apostles of God, is true; and testifies the very opposite to Joe Smith's fabrication. The Spirit of Christ in the prophets predicted that the Christ was to be born in Bethlehem; and the same spirit in the apostles has declared that Jesus, who was 'made Lord and Christ,' was born there; while your Mormon book says he was 'born in Jerusalem,' which is a falsehood. Again this book of fables, in order to provide an Israelite ancestry for the Mexican-Indians as the ten lost tribes, testifies that when the Jewish State was broken up by the Chaldeans, certain Israelites emigrated to South America, and on their journey through the wilderness, were commanded to offer sacrifices; whereas the Bible forbids the offering of sacrifice under the law, in any other place than that selected of Jehovah for the habitation of His Name. Hence the authorship of the two books is not the same. The Bible is the book of the Eternal Spirit; while the Book of Mormon is the lying production of the same spirit—the spirit that now works in the children of dis-

obedience'—that dictated the Koran, and all similar productions.' Their attempt to foist Mormonism upon us was utterly vain; they might as soon move heaven and earth; all further talk, therefore, in that direction was worse than useless, and would not any longer be endured."

The Sunday morning lecture was fairly attended. In the afternoon, we attended to breaking the loaf, with the twenty-seven brethren and sisters meeting in the little school room at Stoke. The evening brought a crowded house. The friends were all highly gratified with the proceedings, only regretting that they were on the eve of closing, seeing that an interest had been awakened in the public mind. On Tuesday evening, at eight o'clock, a meeting was held in the little school room, at Stoke. Father spoke there to the worthy company of brethren and sisters, who came to hear (for the last time on the present tour,) words of comfort and instruction from his lips. When about leaving, each came forward to bid us good-bye, expressing their gratitude for the benefit of scriptural knowledge which they had received, with the hope that if "delay" should continue, the Dr. might again come and see them. Many regrets were expressed on account of the departure of brother and sister Hayes, who have been with them several times. Brother Hayes has devoted his services in setting forth the truth in their midst during his visits. Wednesday evening we met again in the school room, to hear his farewell address to the brethren, from 2 Tim. ii. chapter.

## INTELLIGENCE.

BIRMINGHAM.—During the month, there have been four immersions. The first was a case of unusual interest—that of MARGARET FRASER (24), an educated lady, at present the head of St. Chad's School, Lichfield. She met with the truth at Logurait, in the Perthshire highlands (Scotland.) While head of the parish school in that place, a brother—an operative painter—came into the village in the exercise of his occupation, and lodging in the same house with Miss Fraser, gave her a Christadelphian tract, and asked her opinion about it. This led to conversation and other books, and the end was conviction of the truth, and her resignation of the position she occupied as incompatible with her new faith. Her present appointment was accepted with the idea that there was latitude in the English church, and that, possibly, she might hold the position of schoolmistress in the establishment, though a Christadelphian. Time will

solve this doubtful problem. She was immersed on Saturday, September 18th. At the same time, were immersed BENJAMIN JOHNSON (60), ornament worker, for many years an active but dissatisfied Methodist, and THEOPHILUS L. PEPLOR (35), black ornament worker, formerly of no religious profession. The two last cases of enlightenment were the direct result of the discussion with Mr. Campbell, making in all seven or eight additions from that source. We have not heard of any Christadelphians going over to orthodoxy in consequence of the discussion. During the month, the brethren have been painfully reminded of the mortality of our common nature by the decease of brother ISAAC ALLEN, whose immersion was announced in our August number. He succumbed to a malady which commenced with an accident more than a year ago. His death was rather unexpected; he was but 36, and, until latterly, he was in expectation

of recovery. He was above the ordinary run of mechanics. The truth was a great comfort to him; he had spent a lifetime in search of it, trying first one system, then another. Finding it, he was eager to obey it; but it was considered advisable that he should wait till he had a better understanding of it. This was a grief to him, but, in a few weeks, he renewed his application, and was immersed. He only broke bread with the brethren once, and then it was in the capacity of an invalid, propped up in a chair, looking the picture of death. He had great peace in his last moments, and fell asleep in hope. The brethren laid him in the grave on Tuesday, September 14th.

DEVONPORT.—Brother Hayes, writing from this place August 21st, says of the meetings at that time in progress "Our room is literally crammed on the Sunday evenings. Last Sunday, several went away, complaining that the room was not large enough, and others remained standing round the door way. There is certainly a considerable amount of interest manifested and also some opposition, though the latter is of too insignificant a character to merit further notice." Brother J. W. Moore, writing September 14th, reports the immersion of JOSEPH BLACKMORE (52), grocer, who has been in constant attendance at the meetings for some time, and who, twenty years ago, obtained some glimmerings of the truth from Adventist lectures. Brother Moore adds that since the Dr.'s departure, two persons, who had been listeners to the word for some time, have applied for immersion.

DORCHESTER.—See London intelligence.

FROME.—Mr. (now brother) JOSEPH HAWKINS, of this place, writes to say that he was immersed at Swansea by brother Goldie, on Sunday, August 29th. He explains that being at a neighbouring town (Neath) attending the funeral of a relative, he availed himself of the opportunity of hearing Dr. Thomas at Swansea, on the Friday, and determined to be immersed on the Sunday. He adds that he read *Elpis Israel* as far back as 1849, but lost sight of Dr. Thomas when he left England, and never heard anything of him or the fortunes of the truth till 1867, when some one put a copy of the *Declaration* into his hand. He was immersed in 1857 by a Baptist minister who, having read *Elpis Israel* was acquainted with his views, but did not sympathise with them. Since that time, brother Hawkins has come to see that his faith was defective at the time of his first immersion. Consequently, he made sure of his standing in Christ Jesus by the act recorded above. He mentions several cases in which he has been instrumental in opening the eyes of the blind, and says he shall never feel satisfied until there is an ecclesia in Frome.

GLASGOW.—Brother Clark, writing Sep-

tember 12th, communicates the sad intelligence that FINDLAY CAMERON, a young brother of great promise, died on Wednesday, the 1st ult. of typhus fever. He says the whole ecclesia is deeply affected by the loss, and adds that brother Cameron was one who not only knew the truth, but loved it and adorned it by a courteous and forgiving deportment towards all. He was intelligent, warm-hearted, and remarkably true to his conscientious convictions. This the Editor can confirm from personal knowledge, and unites with the Glasgow brethren in their sorrow that so true an ornament of the truth should be snatched from our midst. The loss however, is ours: not brother Cameron's. He has terminated his probation and knows nothing of the interval which divides him from the presence of the Lord. We are still in the darkness and the cold. The righteous are taken away from the evil. Those who remain and hunger and thirst after righteousness, are alone the sufferers. There will be an end to this night, and a glorious end for those also who are children of the day.

GRANTOWN.—(see Turriff).—Brother J. Grant, writing Sept. 19th, says, "Through the labours of brother Robertson of Turriff, Grantown has now a living lightstand of eight souls. May they prosper in all things to the end."

LEICESTER.—The brethren have largely circulated announcements worded as follows: "CHRISTADELPHIAN SYNAGOGUE, Halford Street Assembly Rooms, on the right hand side from Granby-st. Entrance.—The Christadelphians in Leicester assemble at the above place every Sunday morning, at half-past 10, for breaking bread and worship; evening at half-past 6, for the proclamation of the truth. All lovers of 'the truth' are most cordially invited. Seats free and no collection. In the evening, lectures will be delivered by CHRISTADELPHOS, who will contend for 'The One Faith, once for all delivered to the Saints,' 1,800 years ago—against all the faiths of Christendom; shewing that what is preached for the gospel in the churches and chapels of our day, 'is no gospel at all;' that the gospel as preached by Jesus and his apostles is something very different to that which is delivered by the so-called ministers of religion, who speak not according to the law and the testimony, because there is no light in them; that their (ministers' and clergy) teaching concerning God, Jesus Christ, The Soul, Heaven, Hell, The Devil, The Kingdom of God, The Future State, The Destiny of the World, Sprinkling Infants, Baptising Adults ignorant of the Gospel, &c., &c., is false, delusive, and unscriptural. Then, if ye would be wise, take the advice of the apostle Paul in his 2nd Epistle to the Corinthians, 6th chapter, from 14th to 18th verse. And if ye would be saved, 'Cease from man, whose breath is

in his nostrils; for wherein is he to be accounted of?"—(Isaiah ii. 22; Jer. xvii. 5). And search the Scriptures for yourself.

*Again we ask you to accept an invitation from the Christadelphians, whose object is to set forth 'the Truth' in all its simplicity, beauty, and apostolic purity."*

Halford Street, Aug. 26th, 1869.

Large meetings are secured every Sunday evening, and the truth is making visible progress. Brethren Turney of Nottingham, and Hipwell of Birmingham, make monthly lecturing visits. The Editor also bestows one (the first) Sunday in each month, upon this promising field.

LITTLEBURY.—Brother King, writing to brother Handley (Maldon) on the 25th of August, announces the death of his son, and the fact that he became obedient to the faith before his decease. He had understood the truth for some months, but did not evince sufficient earnestness in the matter to make brother King feel justified in immersing him. A few days before his death—none of them supposing, however, that death was so near—his desire reached to the point of anxiety, and the necessary arrangements having been made, his wishes were gladly complied with. He was immersed at 8 o'clock in the evening on the 24th of Aug., and died next day at noon. A short probation, doubtless, but the Judge will do right.

LONDON (North).—On the 29th Aug. the brethren here had the pleasure of witnessing the immersion of HENRY JAMES MORGAN (20), formerly Baptist, whose attention has been directed to the truth by brother Skinner. Brother Andrew writes again on the 20th of Sep., to say that on the previous day, the brethren were cheered by two additional cases of obedience—one long looked for and of special interest, that, viz., of Mr. W. VERNON of Dorchester, a friend of brother Boshers', of many years' standing, to whom brother Boshers introduced the truth eighteen months ago, on laying hold of it himself. Previous to that time, Mr. Vernon was one of the pillars of the Congregational Chapel, Dorchester, and a man much trusted by his neighbours in such matters. It shakes and puzzles them sadly that he should turn aside to this new "craze." Doubtless, they think it "one of the signs of these evil days," which it is, though in a sense different from their's. Mr. Vernon, though immersed in London, continues a resident in Dorchester, where he constitutes the beginning of the gospel. May the light so shine, through his instrumentality, that the eyes of the Dorchesterians will be either enlightened or "dazzled."—The other case mentioned by brother Andrew, is that of JOHN BROWN, formerly a Baptist, whose attention was called to the truth by brother Skinner.

MALDON.—During the past month, the Editor, in redemption of a long standing

promise, spent a few days in Maldon, and delivered four lectures in the Public Hall of that place. Maldon is not a large place, (containing only about 6,000 inhabitants) and there is nothing in the nature of the population to mark it out as an especially favourable field for spiritual operations; but the fact that there was a goodly number of the Peculiar People in the neighbourhood, with whom brother Handley was at one time prominently connected, afforded ground for hope that a public effort for the truth would be fruitful of good—a hope which the event justified. The lectures were productive of some amount of turbulence, which the presence of the police on the last occasion alone prevented from reaching a (probably) dangerous culmination. The turbulence proceeded from the Methodists, who disrelished "reasoning out of the Scriptures," as a process they were unaccustomed to, and something beyond their comprehension. If they disliked the process, they were still more out of love with the conclusions reasoned out. These excited their especial ire, and they expressed their ire rowdily, after the manner of their ancient brethren—"the lewd fellows of the baser sort, who made assault upon the house of Jason."—(Acts xvii. 5.) The lectures received the following notice from the *Essex Courier*:—

#### UPROAR AT PUBLIC LECTURES.

##### ARE MEN BUT BEASTS?

On Sunday night, a series of lectures were brought to a termination, in the public hall, Maldon, which obtained their notoriety from the somewhat insano singularity of their subject. It appears that there is a small building in the borough in which a local "Knight of the Steel" uses his talents on Sundays by not only denying the plainest and most emphatic declarations of Scripture, but undermining the ground upon which the moral government of the world rests, viz., by disbelieving in man's immortality. It was on behalf of "the cause" in connection with this little building that the lectures were given. The "orator" was Robert Roberts, who hails from Birmingham, and the titles of his lectures were: "The gospel preached by Jesus and his apostles." "The faith believed by holy men of Old Testament times." "What the word of God teaches concerning Immortality." "The way of salvation, and the second appearing of Christ."

The first lecture was thinly attended, but the succeeding one drew a larger though noisy audience. The lecturer aimed to show (1)\* that holy men under the old dispensation believed man had no conscious existence after death, and several passages in the Old Testament Scriptures were brought forward to sustain the argument. (2) The reply to this by some of the hearers was, that under the old dispensation, which rested on present

\* These figures are for reference in the editorial comments appended.—ED.

rewards for good deeds, men were in the eyes of the law, *considered* as only mortal, and in relation to that dispensation, were treated only as such, but the Jews, in common with other nations, *believed* man immortal, as the historical parts of Scripture and Jewish writings abundantly testify. In fact, that when all the passages of the Old Testament in reference to man's conscious existence immediately after the death of his body, were selected, they are far superior in point of number and weight to those which appeared to have a contrary testimony.

The third lecture on Friday was well attended, the excitement and indignation causing the hall to be well filled. When the lecturer, in the course of his observations, put mankind on an equality with the beasts of the earth, the meeting became uproarious. There were both shouts of indignation and roars of laughter. At the close, Mr. S. F. Stratford and Mr. R. Blaxhall ascended the platform to discuss the subject with the lecturer, but were only allowed to ask questions. They did this, however, with great success and Mr. Roberts was completely confounded. He was escorted home by a not very amiable number of persons, who gathered round him in the street, and pelted him. Mr. Lewin's glass door was smashed and the lecturer learned that in more senses than one, the people of Maldon had not much respect for his head. These, however, unable to control their feelings were persuaded to be quiet, and on Sunday evening precautions were taken by the police to prevent any further disturbance of the peace.

We understand that previous attempts have been made in Maldon by one or two persons to "lecture" on the subject of man's spiritual nature in a negative sense, and although there is no fear of such opinions finding general credence, yet there are many who would regret to see the minds of young persons influenced by such pernicious statements. But when Mr. Roberts can alter the constitution of human life—which all history has proved to be as difficult as reversing the laws of nature—he may then have a better chance of success. The convictions of the existence of God, and man's immediate happiness or misery after death were implanted in humanity by a stronger hand than that of Mr. Roberts.—*Essex Courier*, September 4th, 1869.

The foregoing is one of the most one-sided, party-coloured and venomous reports that we ever remember to have seen in a newspaper. Such a report could only have appeared in a petty local journal. It is evidently the production of an unscrupulous partizan—perhaps one of the brawlers.—possibly one of the rabble who answered arguments with stones, and disgraced Maldon among the towns of England. It could not have been in worse taste as a report. It is not a report, but a

philippic, a caricature, a savage tilt in the guise of a report, in that editorial arena of tournament, where the foe is tied hand and foot, and the knight of the quill comes off with flying colours.

Its inaccuracies require but few words of correction. 1.—The lecturer (in the second lecture) did *not* "aim to show that holy men under the old dispensation believed man had no conscious existence after death," but having proved in the first lecture that the New Testament writers and preachers, promulgated faith in a kingdom of God to be established on earth, he "aimed to show" that the "holy men of old," whose approval is recorded in the New Testament, looked for the same thing—giving especial prominence in the exposition to the covenants made with Abraham and David. The faith based on these, he contrasted with the *post mortem* trans-asteroidal expectations of moderns.

2.—"The reply to this by some of the hearers," says the veracious reporter, "was" so and so. Wouldn't one imagine from this, that the hearers replied while the meeting was sitting? Certainly. The report is intended to give the impression that the hearers were so vigilant and *au fait* in the matter set before them, that they there and then got up and set the whole matter right. The fact is, the audience listened to the close of the lecture, and then rose and dispersed, and any "reply" by the "hearers" was a reply privately ventilated in some limited company when the meeting was over. The introduction of such "reply" into a professed report of the meeting, illustrates the nature of the report.

And what is the "reply?" That under "the old dispensation," men were "*considered* only as mortal." Exactly. But, says orthodoxy, "although considered as mortal, they were immortal." Where is the proof of this assertion? There is none forthcoming. Therefore wisdom compels and inclines a man to reject the dogma, and "consider" man as the Bible considers him, whatever all the world may "consider" him to be. What an extraordinary proposition to be seriously put forward, that man is one thing, but the Bible "considers" him as something else. Ah, but says Mr. Orthodox Solon, "the old dispensation rested on present rewards for good deeds," and that is how it came to look upon man in one light, while he actually stood in another. Revise your learning, Mr. Scribe, who leaguest with the Pharisees. What do you mean by "the old dispensation?" The law of Moses? Abraham (on whom the argument mainly turned) was not under the law. Or do you mean the patriarchal age? That age did not rest on present rewards for good deeds, but on future rewards for present deeds, for Abraham died, "not having received the promises, but having seen them afar off." Either way, the "reply" is a lie, and the lie gets blacker and

blacker as it proceeds. "The historical parts of Scripture," it declares, "and Jewish writings, abundantly testify" that "the Jews in common with other nations believed man immortal." This is a pure falsehood as far as the Scriptures are concerned, and the testimony of any other Jewish writings is unworthy of notice. The "historical (and every other) parts of Scripture" are as silent as the grave on the subject. Their "abundant testimony" to Jewish belief in human immortality exists only in the brain of the newspaper scribe, and those labouring under like hallucination. Such is also the case with regard to "all the passages of the Old Testament in reference to man's conscious existence immediately after death," which the pseudo-reporter says "are far superior in point of number and weight to those which appeared to have a contrary testimony." There are no such passages at all. The quasi-theological critic is simply kicking in a bog. His assertions are like the reckless cantrops of an unprincipled competitor in a race, who knows he is losing, and breaks from the course. The "reply" is mythical in every sense. It was never given (in the meeting, at which a reader of the report would suppose it was given), and such as it is when written, it is the merest moonshine. So is the report throughout. The "shouts of indignation and roars of laughter" which it represents to have greeted the third lecture, were never heard during its whole course. There was some manifestation of this description when the Editor proceeded (at the request of friends against his own judgment) to answer questions at the close of the third lecture. The only interruption during the lecture arose from unmannerly persons occasionally talking; very likely the reporter being one of them. "Mr. S. Stratford and R. Blaxall" are represented as having put questions with great success. Only one of them put questions. The other wanted to read out of a book, and was not allowed,—privilege being limited to questions, and it shows the heated and inaccurate nature of Mr. Newspaper Hotspur's judgment, when he says Mr. Stratford did so with "success," and that "Mr. Roberts was confounded." It is not for us to boast, but we say the truth when we say that the confounding was just the other way,—the audience, judging by their manifestations, being of the same opinion. But the fact is, it was necessary for the local reporter to put as good a face as possible on a disgraceful proceeding. The "pelting" part of the business had to be made to go down easily and to appear, after all, a rather commendable proceeding. Hence, the caricature of a report in which "uproar at public lectures" was hashed up to the public. The matter is perfectly intelligible, and not at all extraordinary. We don't notice it as a thing at which we are surprised or at which we complain. We don't expect the devil to act

as a saint. When he pretends to do so, it is needful to make the hoof manifest. In the columns of a newspaper devoted to the interests of the clerical powers that be, he figures as an angel of light. We therefore show his light to be darkness in noticing a report, which otherwise we should have let go unheeded.

Another side to the picture is seen in the following report of results:—"It is with joy and thankfulness that I record the proceedings of Friday last. About nine o'clock in the evening, my old friend, WM. LEWIN (36)—[the same who had his windows smashed.—Ed.] was immersed into the name of the Lord; next to him my son-in-law CHARLES HUBBARD (23), husband of my daughter Jane; then my son GEORGE (22); after him, WESLEY SUTTON (18) formerly Wesleyan, the young man about whom the preacher's fears were aroused. These all having put on the saving name of the Lord, I hope they may so run that they may obtain."—D. HANDLEY, Maldon, Sept. 6th.

The following is the conclusion of the correspondence between the "rev." E. P. Lowry and brother Handley, which we were obliged to break off abruptly last month for want of space:—"The scholar rising from class to class, does not as he rises unlearn what he learnt before; and when in a lower class deeming himself in the highest, denounce all who differ from him as deceivers and deceived. Yet this you did and still do. If however, your future be as your past, in about another six months, you'll find out that you are not 'full learnt' after all; that there is a higher class still, the Mormonites perhaps, who are more to the truth, and whom of course you must join—Your 'faith perfected' indeed! wait a little longer! If however you turn again, it will be like the wind, through your own fickle fancy, and not through the force even of argument. Already you have been publicly met and utterly shut up, to the immense delight of the audience, many of whom accompanied you home, you will remember how.—Most men would have been satisfied with one such wipe down, and after that, would for ever have held their peace; but then to be beaten twenty times is better than to own it once, is it not? And even when beaten, you can still own to the world that if you 'convince a man against his will, he's of the same opinion still,' can't you? No marvel your only hope is in 'girls and boys, or lads and lasses.' Alas for them when they fall into the hands of such a teacher! Through an alteration in my arrangements, I am not likely to be in Maldon on Monday. Could you run to meet me here? I expect to be at home till half-past ten in the morning; and after that, shall probably be off to Marksley Station. The early part of the week after, I shall (D.V.) be in Cambridge; and the week after that I leave for Conference.

I must sit up no longer.—Good night!"

EDWARD P. LOWRY.

"Maldon, July 20th, 1869.

DEAR SIR.—In answer to your second letter, I approve of your definition of a gentleman (one who attends to the golden rule), and am thankful that I can and do lay claim to that honourable name, and should be glad to see some trace of it in you. However, you are but a youth, and you may yet see the error of your ways, and be led to acknowledge the truth. It is easy for one man to find fault with another, and call him heretic, but assertion is not proof. Now what I assert I am willing to prove from Scripture; and it is to the word and the testimony, if any man speak not according to that, there is no light in him.

Now, as a gentleman, I feel it my duty to tell you that there is only *one hope* that is scriptural, and that you are ignorant of that; therefore, without hope; that there is but *one faith*, and that, the same as Abraham had before he was circumcised. That faith you do not understand, therefore, you are without saving faith. There is one baptism, and that, the baptism of believers, which you are not taught, and so you are still ignorant of the way of salvation; and being deceived yourself, are going about to deceive others. This is not a trifling matter, but a serious charge: not made in bitter spirit, but in the spirit of a *true gentleman*. And as you say you are going to Conference, I thought it good to send you this in *love*, before you go; for the charges I make against you, I make to all of *like faith*; and am willing to bring forward a man that will publicly or privately discuss the points of doctrine with you or any of your Conference; and our object will be the promotion of truth, and the saving of yourself, and as many as have ears to hear the voice of the Spirit in the word.

D. HANDLEY.

MUMBLES.—There have been several immersions here since the Doctor's visit, but we have not received particulars. Brother D. Clement writing to Dr. Thomas (Sep. 5), says, "Besides the three immersed just before you left, two more have made up their minds and have passed a very satisfactory examination, and are to be immersed on Thursday evening next. We are expecting two more in a little time, besides several who are beginning to enquire 'What is the Truth?'"

NOTTINGHAM.—Brother Phelps, writing Sept. 19, says—"During the month, we have had one addition by the obedience of ISAAC TURNER, Junr., son of our elder brother Isaac Turney. He has been a constant attender at the meetings for some time. He was formerly a member of the Campbellites, and was much respected by them, and they deeply regret his loss. We have good reason to hope that some of his family will

soon follow his example. You will see by the enclosed bill that brother F. Turney is delivering another course of Lectures, and as far as they are gone, they have been well attended." The bill referred to, announces the following subjects.

*Sunday Evening, September 12th.*—"The teaching of the Clergy concerning the kingdom of God is not supported by Scripture. The Bible does not teach a kingdom in the heart, nor a kingdom beyond the skies."

*Sunday Evening, September 19th.*—"The Bible condemns the teaching of the Clergy upon the Soul, and affirms man to be entirely mortal, and that immortality, or 'eternal life,' is the gift of God."

*Sunday Evening, September 26th.*—"The Bible is against Eternal Torments. The Hell and Devil of the Clergy are nowhere to be found taught in its pages."

The bill concludes as follows:—"The lecturer will introduce other important topics. Come and hear. Bring your Bibles and judge for yourselves. Seats free, and no Collection. A LIST OF CHRISTADELPHIAN PUBLICATIONS MAY BE SEEN IN THE HALL."

PEMBROKE.—Brother Hedgley, a member of the Devonport ecclesia who moves about a good deal in his capacity of captain of a government stores vessel, writes as follows from Pembroke Docks, on the coast of South Wales:—"I am glad to inform you that a Berean-like spirit has at last entered this place, after some four years endeavouring to kindle the flame of truth. The path of investigation is being opened, through which some one ere long (I hope) will pass through to the field of truth, into the saving name of God's anointed one.

Pembroke Docks, (formerly Pater) is a small town in South Wales, about two miles from Pembroke town, population about 10,000; most of whom are moral people, but split up into various sects, to as great a number as any town I know of the same number of people; established churches, two; the rest, Baptist, Wesleyan, Primitive Methodist, Calvinist of three grades, together with the Old Harlot church, the mother of them all. At present, great dissatisfaction prevails in the matter of religion, part of which I attribute to the wide circulation of your book, together with my best endeavours to pull down some of the apparent strongholds of Papal corruption, which prove to be nothing but wood, hay and stubble, when pierced with truth's sharp weapons. On my departure on the 28th, one old lady of seventy years of age, shed tears profusely, doubting my ever seeing her again to explain what she must really do to be saved. 'Well,' said I, in a stern but telling mood, 'Three score and ten is the average time, and it is high time to repent and be baptized, and wash away your sins,' giving her to understand that nothing but obedience through a knowledge of the word, and a continuance in well-doing could

make her a saved one. I hope in her some of the good seed of the kingdom, which I have been sowing at seasons these last four years, is springing up, and also in others."

SWANSEA.—Brother Randles, writing Aug. 23, records the obedience of RICHARD PETERS (45), shoemaker, whom he describes as "one who has been for the past seven years, an active member of a Baptist community in Swansea." He was immersed on the 24th of June last. Brother Randles mentions the case as one illustrative of what may be done by private faithfulness. Brother Peters never attended any public proclamation of the truth, but was the subject of continued argumentative attentions on the part of certain of the brethren during a space of two years. These resulted in study, and study led to conviction. Brother Randles mentions the immersion of JOSEPH HAWKINS (for particulars see FROME) and states that the ecclesia has been deprived of the company of brother Lowe by removal to Plymouth, and of brother and sister Langrave by removal to Liverpool. In a later communication, he mentions brother Lowe's return. The brethren have concluded to try the experiment of Sunday afternoon (instead of evening) lectures, hoping thereby to improve the attendance. They have issued a placard worded as follows:—

#### AN ANNOUNCEMENT.

The Christadelphians who meet in the Christadelphian Meeting Room, Richardson-street, west end of Lower Oxford Street, hereby give notice that they will in future meet for the proclamation of the truth every Sunday afternoon, at three o'clock, instead of at half-past six o'clock, as formerly. A series of DISCOURSES will be delivered as follows:—

*Sunday, Sept. 19th.*—"What is man?"

*Sunday, Sept. 26th.*—"Where are the dead souls? The true nature and time of the resurrection."

*Sunday, October 3rd.*—"What constitutes a man a son of the Deity?"

*Sunday, October 10th.*—"What is the meaning of the phrase, 'the world to come?'"

*The people are earnestly invited to attend.*

*No Collections.*

TRANENT. (Scotland).—Brother Cornwall, writing August 31, says:—"Our labours in Prestonpans have not been in vain. ROBERT RUSSELL and his wife, who reside there, were baptized last Sunday, and we are hopeful concerning others. . . . We are anxiously waiting for the Doctor. We expect he will be able to make a few breaches in the walls of the mighty Babylon."

TURRIFF.—Brother Robertson, writing Aug. 21, reports a five weeks' absence from home (principally in the neighbourhood of Grantown) on behalf of the truth. During

that time, he says, "much was done for the truth in open air lectures which were generally well attended. On the first day of the week, I generally spoke three times, and in the course of the week, twice or three times, in the brethren's houses and different localities around. The treatment met with was various. In some cases, we had a very welcome reception; in others not so good. In Cromdale, a house was promised in all good feeling, but when we came to fulfil our appointment, the door was shut and the inmates fled. At another place, the question met us 'You devil, what brought you here?' action following corresponding to the salutation. Notwithstanding the opposition, we have had four immersions, making eight Christadelphians who can meet every first day of the week in Grantown. The new brethren and sisters are JAMES GRANT, provision dealer; JAMES MCINTOSH, railway porter; MRS. MCINTOSH, daughter of James Grant and wife to brother McIntosh, and BETSY GRANT, another daughter of James Grant. The first three were immersed on the 29th of July and the last on the 5th of August. An occasional visit from our old and experienced brother, J. Grant, of Cambridge brings the number to nine. We had such a visit on the first day after the first three immersions, to express his happiness at the event, at which also the brethren rejoiced. May they live together in the love of the truth and unity among themselves, which is the true way to promote progress among those who are without."

#### CANADA.

INNERKIP (East Zorra).—Brother F. Malcolm writes June 22. "I am glad to state that the ecclesia in this place have been greatly encouraged by the addition of several to their number. On May 15th, four were immersed viz., WALTER BROWN and WIFE, WILLIAM BROWN, and MRS. WALTON, wife of brother John Walton. Two weeks later, other three were immersed; viz., ISAAC WALTON and WIFE and MARTHA MARSHALL, a young woman in the service of brother and sister Pearson. These are all yet on the side of youth, and none have ever been in connection with any of the sects of the apostasy. They have commenced a work that will demand the best efforts of life, and not merely the spare hours. A work that, if rightly performed, will bring glorious results. Glory, honour and immortality is a prize worthy of the most enthusiastic efforts, worthy of any amount of suffering; and it is very certain that those who do not thus value it, will not be made partakers of God's precious gift, 'eternal life.' The efforts of the ecclesia have been further blessed in the reception of the truth by W. HARGREAVES and WIFE, of Cayuga, a small town on the Grand River, about 60 miles from here. Some twelve months ago, a copy of the *Twelve Lectures*

was sent to Mrs. Hargreaves by a brother, a member of this ecclesia. This opened a correspondence between her and the ecclesia, and the result may be best stated in her own words. She says, 'Since I read the *Twelve Lectures*, all seems so clear, straightforward and satisfying. I never found anything like it before, although I have been a Baptist for some years.

If you will come down and lecture free, Mr. H. will rent the Town Hall and advertize the lectures. I can't say how much good may be done. I have been disappointed in parties who have seen our books. Even when they can't contradict, they will not submit, and Cayuga has the name of being a hard place.'

On the strength of this, I went to Cayuga on the 29th of May, and early next morning, while the world was yet asleep, a company of five were on their way to the Grand River, a distance of two miles, where Mr. and Mrs. Hargreaves put off the old man with his deeds, and put on the new man. What an important change! cutting off the connection with the first Adam, whose family are all dying, and being introduced into Christ, in whom there is no condemnation to such as walk not after the flesh, but after the Spirit.

At ten o'clock, I spoke to about 40 rather intelligent and attentive hearers. At three, the five already referred to broke bread and talked of the glorious hope. At five, we again spoke to the public, but with what further results, I cannot say as yet."

#### INDIA.

CALCUTTA.—Brother Daniel Brown, under date, Aug. 10th, writes as follows:—"On Sunday, Aug. 8th, in this place, two candidates for the kingdom of God, were immersed in the name of the Lord Jesus, viz., Mrs. EMMER (59), mother-in-law to brother Davidson of this place; and her daughter Mrs. DAVIDSON (29); on an intelligent confession of the heart-purifying faith in 'the things concerning the kingdom of God and those things which concern the Lord Jesus.' I should be happy indeed if I had four or five more of such enquirers to attend to. I tremble when I look around and behold how little has been done for his name's sake. I seem compelled to sit down with folded arms all day and cry out 'What can I do for my master?' No door seems open in any direction for effectual missionary enterprise—for the proclamation of glad tidings of this truly great salvation. There seems very little sincere religious sentiment in this part of the world, and no disposition to give heed to 'these strange doctrines.' Of course, I neglect no opportunity, but my efforts almost invariably prove abortive." [Well, brother Brown, your consolation must be that in neglecting no opportunity, though there is no result, you do your duty as effectually as if hundreds received the word at your hands, and may stand without fear

in the presence of Him who but desires His servants to do their best. If a man is surrounded with unfavourable circumstances, this is his misfortune, not his crime. If the land is barren, it is not his fault that the good seed strewn bountifully is unfruitful. He is but responsible for what he does. Paul plants and will receive his crown: Apollo waters and will be accepted: But the increase, is of God.—Ed.]

#### UNITED STATES.

BARRY (Pike Co., Ill.)—Brother R. D. Wariner writes June 22, as follows: "There are three of us here, brother P. D. S. Green, wife, and myself, who have come to a knowledge of, and have obeyed the 'truth.' We are isolated from the world, and trying to stem the current of opposition to the glad tidings of the coming kingdom, in this locality. The current is strong; still we feel firm and secure in the truth of the mighty God of Jacob. We have of late had the liberty of reading the *Ambassador*, and feel that we cannot well do without it, though we are not subscribers. Three numbers come to this office, Mrs. M. E. Chamberlain's, Miss Rebecca Atkin's, and Robert Lorenz's. We esteem the *Ambassador* invaluable—nothing like it in this country since the stopping of the *Herald of the Kingdom*."

CHICAGO (Ill.)—Brother W. A. Harris, in a letter to brother J. J. Andrew, of London, dated June 25, says as follows: "As you are aware, the Dr. has visited us, and delighted I was to see him. He spoke to the brethren twice—on the 16th Psalm and the 8th of Romans. Both discourses occupied about two hours and a half each; but before this reaches you, I presume you will have seen him and judged for yourself I was agreeably surprised in one thing. Somehow or other I had the impression that he was stern, and perhaps reserved, but such is by no means the case. The attention and honour which the Dr. has received for years has not affected him in that way. To me, humility seems a prominent part of his character. The least of our brethren can feel at home in his company.

We have lately received an addition to our numbers by the immersion of Dr. D. B. BENEDICT and Dr. M. F. DANFORTH. Dr. Benedict's WIFE was also immersed at the time, but she is not living in the city just now. Both (Dr. B. and his wife) belonged to the Wilson faction, and came from Mendota to settle here. Dr. Danforth heard the truth in Hayfield, Pa., and was discovered in this city among the Adventists, he not knowing that there was a body of Christadelphians here. Brother C. W. Tomkins writes me from Albany, Green Co., Wis., that he assisted B. WORTHING, farmer, through the water into the saving name of the Anointed (who shall be deliverance), and having come up out of the water, went on his way rejoicing, to walk in newness of life. He came over



ten miles to procure the assistance necessary to produce the response of a good conscience. Since writing the foregoing, we have another addition in the person of GEORGE THOMPSON, of Geneva, Kane Co., Ill., who formerly belonged to the 'Geneva Church.' He was immersed last Sunday, June 27, into the only name given among men for salvation; and broke bread with us immediately afterward. Next Sunday, we are to examine a party of three, who desire immersion at our hands. They are relations of brother Keeling, and come from Rockford for this purpose."

DIXON (Lee Co., Ill.)—George Moyer (till recently, one of the editors of a paper published by the American Dowites), writing from this place, June 15, to order the *Christadelphian*, expresses himself as follows: "I am for the whole truth. I could not occupy an equivocal position on the subject of resurrection and judgment, and therefore severed my connection from the interests of the *Herald*. It is my desire to be found at all times and on all subjects pertaining to the truth, thinking and acting in harmony with the Deity. Some ten years ago or upwards, I set my face for the truth, regardless of consequences, and from that time to this, have been progressing in knowledge. Finding it necessary twice to withdraw from those who professing to be of the truth, found occasion to oppose whatever they did not learn at first. It is natural for religious bodies to settle down like stagnant water, unconscious of their foul and corrupt condition, and when made to see it, even then they hate to be stirred up to the degree that results in purification. When a religious body becomes thus lethargic and indifferent, one has to watch himself closely, lest the same contagious spirit gets possession of him, and so benumbs his spiritual sensibilities, and so morally debilitates him, as to make him practically unfit for the Master's use."

DETROIT.—James B. Paton writes on behalf of those referred to by brother Fish, of Detroit, in our number for June last, as "a party of so-called Christadelphians: who had been expelled from the body on account of holding Unitarian views on the nature of Christ." He denies the charge, alleging that they have no sympathy with the idea that Joseph was the father of Jesus. He says "we believe the testimony of the apostles, that he was begotten by the power of the Highest, quickening the seed of the woman, of Abraham, and of David, and thus constituted the Son of God. We believe that he was in reality a man with our nature, acquainted with grief, stricken with sorrow, perfected through suffering, organised in all respects like unto his brethren, in character without spot or blemish, obedient in all things: hence a saviour to the race. We believe he was made Christ at his baptism, when he was anointed with the oil of glad-

ness above his fellows; that he did indeed suffer a cruel and ignominious death, as real as that of any other son of Adam: that he was buried, was raised by the power of his Father—Deity, and then made partaker of the divine nature, made both Lord and Christ and now our great high priest at the right hand of God." These definitions he puts forward in opposition to views alleged to be held on the other side, viz. that Christ always was, and that Christ never died and could not die: "Can you find any fault with this?" says he, referring to his own statement of belief; "You have the facts before you: tell us in your next No. who are the true Christadelphians in Detroit."

It is not in our province to comply with this request. No living man can pronounce judgment upon a question requiring the discernment of the Spirit. If a man deny the truth, we can recognize the palpable fact, and wash our hands of his fellowship. It is possible to say what is the truth and what is a lie, but to declare who among those professing the truth are the *true* brethren of Christ, is not in the power of mortal man. The friends of the truth in Detroit, who are unhappily divided, apparently differ in their modes of defining the truth on one of its subtlest points, and hence disagree. We must refer them to our remarks this month under the head of "Supposed Inconsistencies in Christadelphian teaching concerning Christ," for a possible ground of agreement. So far as we can judge, there is no difference in their actual conception of Christ, unless the definition above is intended to mean that Jesus was *only* the son of man, and *not* the Son of God; that "the power of the Highest" merely "quickened the seed of the woman" without imparting of its own nature to that seed. If this is the idea of those with Mr. Paton, (that Jesus possessed only the nature of his mother,) then there is a substantial difference between them and those they have left—a difference justifying disunion. If this is not so, and those with Mr. Paton endorse the self-evident conclusion that Jesus received the basis and the type and power of his nature "from above," by the spirit, (which is the Eternal Word, Discourse or Expression of the Father,) and that the man Christ Jesus was the flesh-form and individual character produced by this interposition of Eternal Power, laying hold of the condemned nature of Adam, in the line of Abraham and David—then there is no ground of disagreement, except such as may arise from different forms of speech; and this is a disagreement that ought to be put an end to as quickly as possible.—EDITOR.

Though adding four extra pages, we have been obliged to keep over till next month Intelligence from Cookley, Cumnock, Whitby, Abbotsford, (New Zealand), Invercargill (New Zealand), Moundville (United States), and Springfield (United States); also the conclusion of brother Hodgson's review of John Bowes' articles against the kingdom of God.—ED.

# THE CHRISTADELPHIAN ;

For Five Years Published as

## The Ambassador of the Coming Age.

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*“He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father) ; for which cause he is not ashamed to call them BRETHREN.”—(Heb. ii. 11.)*

*“For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD.”—(Rom. viii. 19.)*

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### A LECTURE,

DELIVERED BY DR. THOMAS IN THE PEOPLE'S HALL, NOTTINGHAM,

JULY 16TH, 1869.

And Reported from memory by BROTHER E. TURNEY.

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BROTHER E. Turney, who occupied the chair, on rising, said a paper had been handed to him having written upon it the last verse of the 25th chapter of Matthew, the words of which run thus: “These shall go away into everlasting punishment; but the righteous into life eternal.” Dives and Lazarus likewise were mentioned upon the same paper, and the writer then added this question, “Do not these plainly teach the eternal existence of the wicked?” The chairman observed that this paper was handed in on Tuesday, towards the close of the lecture, and that the Doctor had promised to give it his consideration, and to explain the parable of the rich man and Lazarus. This being so, he (the chairman) would not say a word upon the matter, but would merely remark that to him it appeared unreasonable to set the Scriptures against the Scriptures. Any method of interpreting them which did this must be a bad one. If any good were to be derived from the teachings of the word of God, it seemed to him that it must be by a system of exposition which harmonized the whole. Since coming into the Hall, another paper had been put into his hand, which read as follows: “If there be no *spirits of men* ALIVE after the death of the body, and no *hades* or place of *departed spirits*, how are we to understand such plain statements of Scripture as the following: “The spirits of just men made perfect.”—(Heb. xii.) “The spirits in prison.”—(Pet. iii. 19, 20.)

"*Absent* from the body, and present with the Lord," &c., &c. This paper should be put on the stand, and if the Doctor could make time to consider the subjects to which it referred, he would probably do so, but the rich man and Lazarus stood first, and to that the Doctor would now give his attention. The Doctor now stood up and spoke nearly as follows :

RESPECTED FRIENDS.—In interpreting the Scriptures, the Old and the New Testaments must be shewn to agree with one another. If I were to put an interpretation upon the Old which did not harmonize with the New, that interpretation would not be correct. And if I were to put an interpretation upon the New, which did not agree with the Old, that interpretation would not be correct. Hence then, you perceive that no teaching is to be extracted from one passage of Scripture—no matter where that passage may be—which cannot be fully sustained by the Scriptures as a whole. Some people say that you can prove anything from the Scriptures, but that is not correct. You can only prove one thing from the Scriptures, and that thing is *the truth*.

In the 26th chapter of Acts, and the 22nd verse, we find Paul affirming that he said "none *other* things than those which Moses and the prophets did say should come;" and the same holds good of the rest of the New Testament writers; none of them said any "*other*" things, that is, they did not teach anything contrary to those things which had been taught by Moses and all the prophets, and the Psalms. Here, then, is a rule by which we must be guided if we wish to understand the mind of the Deity as revealed in the Scriptures of truth.

We endeavoured to show you on a previous occasion, somewhat of the history of the doctrine of the immortality of the soul; that it owes its origin to the ancient Egyptians. It was then observed that even the great lights of the religious world in this nineteenth century, held that Moses did nowhere teach that doctrine in his writings. And that is true. Moses does not say a word upon the subject. Now seeing the complete silence of Moses concerning the immortality of the soul, it will not do to assert that the apostle Paul, or the rest of the apostles taught it; because we have just heard Paul affirm that he said none *other* things than those which Moses taught. But if we take upon ourselves, as do the clergy, to assert that Paul taught that the soul is immortal, why then we are making him do precisely what he tells us he did not do; we are making him say "*other*," or *contrary* things to Moses and to the prophets.

In the fifteenth chapter of Paul's first letter to the Corinthians, we find an argument against the immortality of the soul. Paul does not use the phrase "the immortality of the soul;" nevertheless we may see clearly that his argument is intended to upset that doctrine. The Greek Pagans believed the doctrine of the immortality of the soul, which they had got over from the Egyptians, by some of their philosophers going into Egypt to study the doctrines held by the great men of that land. But while they contended that the soul is naturally immortal, they denied the resurrection of the body. They could not see the necessity of raising

up the body after a lapse of thousands of years, to unite it to the soul in happiness or misery. If the disembodied soul of man—as they believed and as the moderns believe also—were capable of performing much more than it could while in the body; capable of exercising all the functions of life upon a grander scale, the best thing that could befall it, was its separation from this mortal coil. It was by that set free, and might enter upon those high enjoyments to which the body was only a hindrance. Looking at the soul in this light, the Greeks saw no reason in raising up dead bodies. And if it could be shown that the soul is immortal, the Greeks were quite right; there would be no utility in the resurrection of the body. Now the moderns hold the same doctrine as the ancient Greeks concerning the nature of the soul; and they hold likewise that which the Greeks would not allow. If I were called upon to decide between the two, I should decidedly say the Greeks were the more rational. For if the soul be capable when out of the body, of what is affirmed of it, then to put it back again into the body, is to do what is unnecessary, and God never does that. If, therefore, the doctrine of the immortality of the soul were true, the ancient Greeks would be more advanced than their modern disciples and admirers.

But it is that doctrine that Paul is arguing to overturn, in this 15th of 1 Corinthians. Let us look into the apostle's argument. In the 16th and 17th verses, it is thus stated: "For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ *are perished*." Now mark that phrase, "they also which are fallen asleep in Christ *are perished*." We can imagine some of the Greek immortal soulists saying to Paul, "Oh, no: that cannot be; they are not perished; they are now alive in a better state than when they were in the body." And this is equally true of the moderns, A clergyman would now assert the same dogma. Can you not see, therefore, that Paul, in disputing with the ancient Greeks, was in effect disputing with the clerical disciples of the Greeks in our day? This is indeed so; and hence we have no hesitation in saying that the teaching of Paul concerning the soul was entirely destructive of the teaching of the clergy, who presumptuously give themselves out as the successors of Paul and his co-apostles.

The apostle taught that *life* was only attainable in the case of the dead, by a resurrection from the dead. If there were no resurrection, the dead were all perished. But what do the clergy tell us? Why they tell us that they are not perished. How do they tell us this untruth? In saying that at death, *in articulo mortis*, the soul, or real man enters upon a new and better life; that the immortal, and therefore *imperishable* soul, is wafted upon the down of angels' wings, "beyond the bounds of time and space, the saints' secure abode." All this, mark you, has nothing whatever to do with a resurrection. They affirm that this supernal happiness is attainable immediately upon the soul's exit from the body. And these are the men who have the audacity to tell the whole world that they are the ordained successors of the apostles, who taught the Greek Pagans that unless man be raised from the dead, he

is perished! They are evidently not their successors in doctrine; on the contrary, they tell the apostles to their face that they did not spread the true doctrine of life.

What Paul taught upon this important subject, Jesus had taught before him. In the 13th and 14th verses of the 14th chapter of Luke, Jesus says: "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed *at the resurrection of the just.*" This is the time when Jesus declared that men would enter upon their reward, and not till then. This all the clergy practically deny. Again Jesus teaches this doctrine in Matt. 16th and 27th. "For the Son of Man shall come in the glory of his Father, with his angels, and *then* shall he reward every man according to his works." What a plain statement this is! You see it covers the whole ground; it leaves no room for us to imagine that some have already entered upon their reward, and that others are already in a state of torment. It is very complete. "Then shall he—Jesus—reward *every man* according to his works." If, then, the question should be put to us, "have the faithful for ages dead, been rewarded, have they entered into their rest?" the scriptural answer would be No! nor will they till the resurrection; for Jesus himself, who is the rewarder of every man, distinctly tells us that *then* he will reward every man according to his works.

This suggests a saying of Jesus in the 5th chapter of John's gospel and 28th to 30th verses. "Marvel not," said Jesus, "at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth." Now, let us pause a moment to view this great crowd of resurrected men and women. They have heard the voice of the Son of Man, and have "come forth." What a vast multitude they are. What is going to be done with them? They have come forth from their graves in all parts of the world; what is the next step? Before we answer that question, let us consider them in relation to character. Are they all alike in this respect? It would be unreasonable to suppose so. In their former lifetime, they were a heterogeneous multitude, some good and some bad. Nothing has happened to them to change their characters. As the tree falls, so it lies. They have now come forth from their graves; that is all, at present. They must, therefore, be, as to character, precisely what they were when they went into their graves. Before going into their graves, they all possessed one common nature, viz., the corruptible. They have resumed this corruptible nature, and are awaiting the decision of him whose voice they have heard, the voice that has waked them from their "brazen sleep." In nature, then, they are one; in character, they may be divided into two classes. But there is no "may be" or doubt in the case, for Jesus says they consist of *good and bad*. "They," says he, "that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." Let us pay special attention to this. Jesus first tells us that they are "come forth;" that is to say, their bodies have been re-organized and

filled with life. Here they stand again upon their feet, homogeneous as to nature, heterogeneous as to character. But I wish you to pay particular attention to the fact that they are alive; because this is necessary, in order to see the force of that which follows their "coming forth." What is that? Jesus answers that question in the plainest possible terms: "they that have done good," says he, "unto, or for, the resurrection of life." What is this life? It cannot be that which they enjoyed in their previous state of existence, for they received that in hearing the voice of the Son of Man, and in coming forth from their graves. You cannot give a wrong answer to this question; there is nothing else which could happen to them in harmony with the testimony, but their endowment with life eternal; life superadded to that already possessed. This is the case with those "that have done good." But what of the others, that have done evil? Well, Jesus leaves no doubt with regard to their destiny. He says "they come forth unto the resurrection of damnation." In other words, the execution of the judgment upon them results in their second and final death.

But we asked the question, "What is the next move of this great mixed multitude after they have emerged from their graves?" In his second letter to the Thessalonians, 2nd chapter and first verse, Paul answers that enquiry in the following words: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ." That is the first ground of exhortation. The next is, "and by our gathering together unto him." Here are two points. The coming of Christ, and the gathering together of the resurrected *unto him*. Christ must first come, or return, before the dead who are locked in their graves can be loosed and come forth; for he has the keys of hades, or the invisible, and of death; he is the resurrection and the life. The first step then after coming forth is the assembling of the saints, good and bad, *unto Christ*. He is the point or centre of *rendezvous*. All are to stand at his tribunal to give an account of themselves, and to receive through the body according to what they have done, whether it be good or bad. This is Paul's testimony concerning the judgment of Christ's household. It is recorded in the 5th chapter of his second letter to the Corinthians and the 10th verse, "For we must all appear before the judgment seat of Christ, that every one may receive the things in, or through the body, according to that he hath done, whether it be good or bad." The words *done* and *his* are in italics, which as you are aware, signifies that they are not in the original. It is proper, therefore, to reject them, and then the passage reads as you have heard. This is utterly destructive of the pagan idea of an immortal soul in a sinful carcase. Whatever it is that man is to receive, whether reward or punishment, it is to be received by everyone in, or through *the body*, whether it be good or bad; and therefore until this time comes, the dead in their graves are neither enjoying nor suffering; nor can they be, if we accept the testimony of God concerning them, for by the mouth of Solomon He has said, that "the dead *know not anything*."—(Ecc. ix. 5) I would direct your attention to

the word "appear:" "we must all *appear*," &c. The Greek word rendered appear in this verse is in the next verse rendered "manifest," and this is the true meaning of the word. If it was correct to translate it manifest in one instance, it was in the other. From this you will perceive that the assembling of the dead and living saints before the tribunal of Christ, is for the purpose of *manifesting them*. At present, their individual characters are not known or manifested. How are they to be made manifest? By light; for that which makes manifest is light. Christ, the judge, is the light in this case. He knows them every one, and by his judgment will manifest them to the world. The world does not recognise them. As John observes, "the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear (or is not yet manifested) what we shall be." This manifestation then, of the sons of God is to be in reference to one another and to the world at large. They must first be made manifest individually, and afterwards collectively; and a startling manifestation this will indeed be, both to themselves and to the nations of the earth or world, which as yet knoweth them not, because they are not yet made manifest.

In the beginning of this argument on the soul, I called your attention to a text in the Acts of the Apostles, where Paul declared before Agrippa and Festus, that he said none other things than Moses and the prophets had said before him. And it was remarked that if we found Moses not teaching the immortality of the soul, it would never do to make Paul teach it, for that would be to set Paul against Moses and the prophets, when he tells us that he taught nothing contrary to them. We also made allusion to the fact that many of the so-called lights of the modern Protestant church affirm that Moses is silent in all his writings upon the immortality of the soul. Bearing in mind that Paul did not contradict Moses, this is a very great admission. In short, it ought to be conclusive that the soul is not immortal.

However, let us turn to Moses; and we cannot do better than receive what he says, as explained by the great prophet like himself. On a certain occasion, Mark tells us, that Jesus disputed with the Sadducees about the resurrection of the dead. And like Paul, in his striking reasoning in Corinthians, which has been presented to your notice—although he does not condescend to use the expression "immortality of the soul"—we cannot fail to see that his argument, based upon Moses, or rather his re-production of Moses' teaching, is entirely subversive of that Pagan, and so-called Christian notion. You are aware that the Sadducees denied the resurrection of the dead, the existence of angels and spirits, and consequently affirmed that there is no future life. To these Sadducees Jesus said, as you see in the 22nd of Matthew, and 30th verse, "Ye do err, not knowing the Scriptures." This is exactly the error of the clergy; for if they knew the Scriptures, Old or New, they would not affirm the old Egyptian idea of an immortal soul in a mortal body. If they are not past instruction, let them hear Moses and Jesus. It is evident that Jesus approved Moses on the

subject, or else he would not have quoted him, to put the Sadducees to silence. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Do not lose sight of this, that the quotation by Jesus from Moses, was for the purpose of proving that the dead are raised. Abraham, Isaac and Jacob, are introduced to us in their relation to God, to establish this proposition. But we should say Abraham, Isaac and Jacob are dead; what force, therefore, was there in referring to them, especially when it is affirmed that God is not the God of the dead? The point or force of the argument lies here, God is Strength or Power. He is spoken of as the Strength of His people. But what strength was there in the dead and buried patriarchs? How could they have strength who for ages had been dust and ashes? There is no strength in dust and ashes. What, therefore, was necessary to constitute God, their God, to make the Deity [their Strength. The answer must be in the mouth of every reasonable person—their resurrection from the dead. So sure was this to come to pass, that even while they were dead, God calls himself their God, on the principle which Paul mentions in Rom. iv, speaking of things which are not as though they were. But if we affirm that Abraham, Isaac and Jacob, are alive in heaven, we then flatly deny the argument for their resurrection. We surely would not be so unreasonable as to assert that they are without strength in heaven, that in heaven God is not their God. If they be in heaven, we dare make no such statement. But what becomes of this in the face of the necessity for their resurrection, to establish the proposition that God is their God! Why it, in a moment, all becomes more intangible than moonshine. If they have strength, and honour, and glory, and blessing, there is no need for resurrection. Neither that nor any other event could put them in possession of what they have got already. But Jesus affirms the necessity of their rising from their graves, and consequently, they are without strength, without glory, without honour, without blessing, and without heaven. And here I would remark, that this argument not being put forth against the immortality of the soul—for the Sadducees did not believe that dogma—therefore it would not be to convince them of what they did not hold; but to prove the supreme importance of the resurrection of the dead—we ought to regard it as all the more forcible, seeing that it involves the negation of the soul's natural immortality, in establishing the doctrine of resurrection.

(To be continued.)

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ON the receipt of this number, it will be necessary for American Subscribers intending to "take in" the *Christadelphian* during 1870, to renew their subscription forthwith, accompanying their order with the required remittance, viz: two dollars for every copy ordered. — EDITOR.



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SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,  
BIRMINGHAM, No. 14.

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*From Shorthand Notes by brother J. BUTLER, (revised.)*

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1 Cor. xii. It will be observed, brethren and sisters, that this chapter addresses itself to a state of things which does not exist among us, and, therefore, to some extent, it may not have special interest for us. Nevertheless, it is profitable for two reasons. It is well we should understand the state of things existing in apostolic days, and it is well we should apply to our circumstances the lessons which Paul here administers to ancient believers in their circumstances. Rules of conduct are the same in all ages. We differ in circumstances from those who received the word at the mouth of the apostles, but we are under the same law. The principal circumstance in which we differ is the fact brought before us in this chapter that there were brethren among the ecclesias in the apostolic age who were endowed with the gifts of the Spirit; who exhibited all those powers that are mentioned in the 8th verse. "For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." These powers are not now bestowed, because the purpose for which they were given was served in the confirmation of the testimony of the apostles, who were set forth before men as the personal witnesses of the resurrection of Christ. General belief of their testimony having been produced, and made effectual in the development of a people for the name of the Lord, the powers of the Spirit subsided with the death of the apostles. After their decease there were none who had power, by the laying on of hands, to impart the gift. While the apostles were alive, the powers of the Spirit were in full play, and this chapter shews that human nature is the same under all circumstances—that the gifts of the Spirit were as fruitful of division in the early ecclesias as the gifts of nature, as we may call them, are now; and when I say division, I mean division in the apostolic sense—schism *in a meeting*—not schism in the modern and false sense of one part of a body withdrawing from the fellowship of another part. This may be a righteous and commendable thing. It all depends upon circumstances. In the days of John, the anti-christian element, in particular cases, seceded from those who were true. "They went out from us," says he, "because they were not of us." This was good for the faithful left behind, but a great crime on the part of those seceding. Sometimes, circumstances shaped the other way. The faithful had to "withdraw" from those who walked

otherwise. This was a thing enjoined by Paul. This was not the division or schism he condemned. The schism he condemned was such schisms as existed among those he was writing to, and exemplified in the 11th chapter of this epistle, in the 18th verse, where he says "But first of all, *when ye come together* in the church, I hear that there be divisions (or schisms) among you." This is what Paul condemns—the existence of a divided state of feeling in a community that ought to be one. He does not condemn that which he on other occasions commanded and exhorted them to do, viz. that where men professing to be the church of God do not consent to the wholesome words of the Lord Jesus Christ, they were to withdraw from them and not meet with them. This is a duty which is necessary to the preservation of the faith, and its recommendation is the tower of our present strength and our weapon of defence. If there were no such apostolic recommendation, what answer could we make to the charge of schism this morning? Here we are, an isolated community. We have withdrawn ourselves from the great religious bodies of the country, who, as a matter of words, profess the faith of Christ. They say "we believe in Jesus Christ, we believe in the gospel," and if we were bound by verbal profession, we should be bound to identify ourselves with them; but the apostolic exhortation gives us liberty. It commands us to try the spirits, and to hold no fellowship with any spirit that is not of God. By the obedience of this command, we are here assembled, and by the obedience of this command, we are enabled to obey the other command, to have no schism, because by the common exercise of our judgment in the matter, we come to be "perfectly joined together in the same mind and in the same judgment." Indeed, by no other course can we comply with the apostolic requisition to have no schism, than by carrying out the apostolic injunction to withdraw from those who consent not to sound doctrine. The division or schism to be reprobated is a schism, or division, or faction, or party *in the meeting*. This is the subject of Paul's animadversion; and it would seem that the existence of spiritual gifts tended to this evil. One can easily see how this was, remembering that human nature then was the same as human nature now. The gifts varied; some were more extraordinary than others, while some of the brethren had no gifts at all. This state of things afforded scope for evil in a carnal-minded community. A brother able to do more wonderful things than the rest, would be liable to feel himself of more consequence in the ecclesia than another brother, who, perhaps, did nothing at all. A wise man largely gifted would see that what he possessed he had received, and was therefore no matter of boast or credit to him, and he would therefore play a modest part; but others in the ecclesia not so wise would think differently and exalt him, and so cause schism, because the exaltation of one would involve the depreciation of another not so highly gifted. This is the schism that Paul says is not to exist. Paul's argument about these diversities of gifts is, that they were all needful in their place—the most humble as much as the highest. He contends that it was quite an unnatural state of things, for any man having a superior gift to look down upon or

disregard, or think small of one who was less liberally endowed; and that, on the other hand, it was equally unreasonable for a brother possessing a small gift to suppose that he was nobody. He deprecated the idea that a man must be an important member of the body before he can be a consequential part of it. He draws attention to the fact, that the most obscure members of the body are quite as important as those that are more visible and ornamental, and further reminds them that when any single member is exposed to suffering of any kind, all the rest suffer with it. What he advocates is, that robust understanding that can see all things to be equally important in their proper place, and that will therefore observe a cheerful, loving, intelligent modesty, whether the place occupied or the office fulfilled be high or low. He desired the Corinthians to see that they (that is, all true members of the Christ bride elect) were parts of a social unity of the highest order, and that it was acting unkindly to themselves and in opposition to the spirit of their calling, to make their necessary differences the occasion of disunion of feeling. Now, although we cannot apply this lesson where Paul has given it, because we are not endowed with the gifts of the spirit, we can apply it with regard to gifts of another sort. We have all diversities of gifts, and they all proceed from God. No one made himself. No one should think highly of himself, because he has a gift that may distinguish him from the rest. He ought rather to think that as he did not make himself, it is no credit to him that he can do certain things which others cannot do. There is lack of reasonable ground for boasting or self-compliment. The feebly-gifted should also have it in mind that if they are part of the true body of Christ, they are as truly important as the greatest in that great body. Between the well-gifted and the ill-gifted, there should be no schism. The one should be modest and kind, and the other, contented, cheerful, and kind. There should be no schism in the body. Loving co-operation ought to be the rule all round. It is highly necessary to remember these things. The object of Christ in gospel operations is to provide a community actuated by a common sentiment, not only in doctrine, but in affection, interest, and love. Unity of doctrine is only the beginning of their unity; the end is good brotherhood. Unity of doctrine in the absence of moral and sympathetic unity, is a very poor thing. It is beautiful in its way,—good and excellent in these days when so difficult to get at, but a mockery if unaccompanied by that higher unity which comes as the fruit thereof when the soul is not barren. Alone, its beauty is the beauty of a cold day; the sun may shine brightly, but we are chilled to the heart by the cold. We have other faculties besides the intellect, and into these must the truth penetrate with warming ray. It must permeate and purify the whole man, and fire the heart as well as enlighten the head. The head and the heart are united, and “what God hath joined, let no man put asunder.” It is an ugly rupture of partnership when the head goes one way and the heart another. All must be laid at the feet of Christ, and in such case, there will be true love of the true brethren, for “he that loveth him that begat, loveth also him that is begotten.”—(1 John .)

But all are not true. The net of the word let into the sea of population, encloses good fishes and bad. For this reason we must never expect in the present state to realise the ideal of perfect Christian fellowship. The presence of bad fish disturbs the water. Our experience will be a mixture of gratification and endurance, edification and discipline. By the one class, we shall be refreshed; by the other tried. To the one, our love will go out; to the other, benevolence. There is a great difference between love and benevolence. Love is drawn out of us, whereas benevolence is brewed within. Love is a state of mind engendered by circumstances without, and is alike gratifying to the subject and the object. Benevolence, on the other hand, when exerted towards an unlovely object, is an impulse of kindness created by the will in spite of deterrent influences. The exercise of it is a trial, an improvement. Love is the best, but this is not yet the age of love. It is delightful to be in the circle of love. All people wish to be in it, but nearly all miss their way. They don't go in at the door, but try and climb up some other way. The secret of entrance is to be lovely, but this means more than is possible with most. Yet the majority of those professing the truth are surely capable of some of the conditions. Be patient; minister to others; do your duty and love is sure to grow. If it does not grow, take higher ground. Go to the mountain of God, and if you must stand alone "do good unto those that hate you and say all manner of evil things against you;" be "kind to the unthankful and the evil."—A difficult thing, doubtless, for the natural man, but with perseverance, the new man will grow strong enough to get at it. You will then be enabled to endure, to wait patiently, to exert yourself in a firm and tranquil state of mind towards one another. We must cultivate this. It is impossible to get on in this evil world without it; because the world is so evil, that if we wait to be acted upon for good by other people, we shall never be good at all. The best way is to exercise the apostolic maxim, and overcome evil with good. To fail in this, is to come short. We may pursue a certain straight and steady course of well-doing, in the sense of not doing wrong, and yet be deficient in the positive kind of well-doing that overcomes evil with good. Nay, the case may be worse, and the evil in the way may occasionally frighten us off the path. We are tempted into impatience and malevolence, through the offences of others.

This were a calamity, for we ought at least not to allow the victory to be on the side of evil. Let it be at least a drawn battle. Let us not give in to the flesh: do not be overcome, whether in yourself or the conduct of others, by its influence; always pursue a tranquil and unfaltering course of duty and kindness, with Christ in full blazing view. As Jesus said concerning a certain exhortation, "He that is able to receive it, let him receive it." Let all those who mean to be like Christ, who are for being part and parcel of that glorious community that will survive the existence of flesh and blood on earth, try to put these principles into practice. It is rather a high endeavour for our poor nature, but it is astonishing what a man can do under the power of the truth. The lesson taught in this chapter is part of the power—that those who are feeble, are not always to despair, but to make the most of their abilities, knowing that in the great house of Christ, there will be places for small as well as large. To act otherwise—to do nothing because all cannot be done that we should like—to waste the time in unavailing regret that we are not better than we are, is to miss the little opportunity we have, and secure for us the displeasure of Him who is our judge. Let us lift up the hands that hang down, and strengthen the feeble knees and make straight paths for our feet. On the other hand, those who are better furnished than their fellows have their duty laid down in the chapter. It is the lesson expressed in the remark of Paul that no man should think of himself more highly than he ought to think. What we have, we have not made, but have received. We therefore ought to wear it with condescension. By condescension is not meant patronage. There is a very great difference between patronage and condescension. Patronage means "I am high and you are very low down, and it is a great act of humility for me to take any notice of you." Condescension on the other hand expresses itself thus: "I am nothing at all of myself, and therefore I have no right to carry myself haughtily towards you, though you may be different from me; God has made us both; let us try to be happy together." If those who have it in their power (by privilege of mental endowment or greatness of pocket), would take this part, there would be a great advance towards true community. However, we must never lose heart if we fail to arrive at such a state of things. We shall never in the flesh attain to all we may

consider desirable in an ecclesia, because there will always be an ingredient of the old leaven till it is purged out at the judgment. Our ideal must therefore be stored in the future. We may nurse it in that relation without stint, but nursing it now, we are doomed to failure, and if not prepared for this beforehand by knowing the impracticability of achieving it, we are liable to lose heart, to go into the corner and give up the strife with evil, which will be a mistake. If we will but remember that the ecclesia in the present state is but the workshop in which the stones are being shaped and polished for the great building of God that is to be hereafter erected, we shall be greatly enabled to preserve our souls in patience. Let every man bend his strength to the saving of

himself. Look to no man: lean on none. Fight your way through the darkness; there is light beyond. By and bye our highest aspirations will find their goal in the perfection of the kingdom of God. When God makes up his jewels, our souls will luxuriate in excellence. From all ages, and all ecclesias will those be gathered who please Him and meet His purpose. And we know that in that great body—in the one glorified body of Christ, there will be no schism, no jarr, no imperfection. Meanwhile, we must remember that this is a time of imperfection, and we shall never get at what we yearn after; it is a time of trial, a time of patient endurance, a time of evil in which our highest wisdom is to make the best of a bad job. EDITOR.

## MR. JOHN BOWES KICKING AGAINST THE PRICKS.

(Concluded from page 208.)

WE have shown the utter impossibility of applying the passages quoted by Mr. B. to the purpose of proving the *present* existence of the kingdom of God. We need, therefore, say very little on his proofs for the kingdom's extension over all nations. We admit that God's kingdom will in its extension embrace all peoples; but before a kingdom can be extended, it must come into existence. This is the point we are agreed on, the world-wide extension of the kingdom, but wide as the poles asunder as to what that kingdom is. Mr. Bowes believes and teaches that it already exists, but he has given no certain sound as to what it is, although he has given a certain enough sound against those who rejoice in the truth of its future establishment. He says all believers have it. His Roman Holiness Pope Pius IX. would say the same thing, but he would not mean the same thing. If you were to ask the Pope who are the believers who have it? He would doubtless reply, his holy children, for they alone (according to him) are the true believers, the true church, and therefore the only true possessors of the kingdom. Ask his venerable brother of Dundee the same question, and he will claim the especial honour for his pets. We have placed these two honourables in juxtaposition, because they represent the

extreme end of a vast apostasy which began in the time of the apostles, assumed tangible shape with the exaltation of Constantine, and is about to terminate in our near future. The first claims Rome to be the Holy Mother Church, because she can trace her history in an unbroken line to apostolic times. The seer of Patmos however describes her as a drunken harlot, and the mother of harlots, having inheritance in "the kingdom of the beast;" nevertheless she claims the high honour and distinction of being the kingdom of God. Her harlot brood all put forth the same claim, while each denies the claims of the others. Even Bowesism, the fag end of the apostasy, does the same. Having drunk copiously of the streams of the spiritual wine of Babylon, they all, like Israel of old, stagger to and fro like drunkards; in proof of this inebriation, we have only to read the speeches in General Assemblies, Presbyteries, Synods, &c. In the world of religion, there is nothing but continual warfare on nearly every question deliberated upon. And this is the kingdom as at present existing, which Mr. Bowes says was "set up in the first age, extending over believers, or the church, and which is hereafter to extend over this kingdom or nation, and over all nations in this world, and over all worlds." Such a condition of

things extending over all nations and worlds might please Mr. B., but it would be a sorry climax to the purposes of God. God hath far otherwise decreed. Mr. B.'s "kingdoms" are the kingdoms of Satan, which are doomed to destruction—the empire of that adversary which is to be broken to pieces, ground into dust, and carried away like the chaff of the summer threshing floor.

Mr. Bowes next proceeds to ask "Have we any promise that the hope of the kingdom, or the hope of Israel, saves?" The answer to this is, Paul was apprehended and imprisoned for preaching the hope of Israel—(Acts xxvi. 6, 7; xxviii. 20.) How did Paul do this? He preached the gospel or glad tidings of the kingdom, (Acts xxviii. 30-31); showing long after Mr. B.'s first age that God hath appointed a day in which He will judge—or rule—the world "by that man whom He hath ordained, and whereof He hath given assurance, by raising him from the dead."—(Acts xvii. 31). The gospel Paul preached is the same as that preached to Abraham, (Gal. iii. 8,) and 430 years afterwards to his descendants in the wilderness, (Heb. iv. 2,) where, on account of their unbelief they perished—an example to all who treat lightly the message which God has sent. Jesus preached the same message to his contemporaries, and all who received it, were, like Abraham before them, inspired with the hope of a polity—or kingdom—whose builder and maker is God. This message Jesus committed to his faithful followers, bidding them at last to go into all the world to preach it. He that believeth *it* (he said) and is baptized shall be saved, and he that believeth *it* not shall be condemned.—(Mark xvi. 16). Paul, as also the rest of the apostles, were true to their charge, and, therefore, preached the kingdom of God, or the glad tidings concerning it, (Acts viii. 12; xx. 25; xxviii. 30-31,) and those who heard and believed this, could have no other hope than the hope of the kingdom, and this is the hope of Israel now, and has ever been so, since the days of their father Abraham. It will be seen then, that the way in which Mr. B. has brought this matter forward, is mere vulgar banter, arising out of his ignorance of the subject. Instead of putting it in this form, he ought to have asked: Is the hope of Israel the hope of the gospel? In other words are the things which Israel hoped for, the things hoped for by believers of the gospel? We affirm they are the same. Mr. Bowes denies it, and, therefore, under no circumstances could he be bound with a

chain for the same reason that Paul was bound, because he does not preach the same things. Israel hoped when their Messiah came, he would abide for ever. (John xii. 34.) This is the hope of all believers of the gospel. The fact of Israel's rejection does not prove their hope vain or false. Their hope is based on a rock which cannot be moved; Moses, the Prophets, the Psalmist, Jesus, and his Apostles all taught the same thing. Israel stumbled at the fact that their Messiah was *first* to suffer humiliation and death: but this does not militate against their hope that he was to come and abide for ever. That same Jesus whom they crucified will return and do all that the prophets have foretold.—(Acts iii. 21.) When Jesus was in the hands of his enemies and crucified, his own disciples seemed to doubt his claims to the Messiahship. "We trusted" said they to Jesus, (after his resurrection: who held their eyes that they should not know him) "that it had been he who should have redeemed Israel"—(Luke xxiv. 13-26.) He charged them with folly and dulness of understanding, in not believing ALL that the prophets had spoken. "Ought not the Messiah to have suffered *these things*, and (afterwards) to enter into his glory?"—(Matt. xix. 27, 29; Luke xxii. 28, 30; xxiv. 26.) The suffering of these things was what they overlooked in the writings of the prophets, but the appearing in glory to redeem Israel, and abide for ever, was that part of the *all things* which they believed and hoped for. Mr. B.'s question is, however, best answered in this way. We have a *promise* that he who *believes and obeys the gospel shall be saved*. This gospel is the gospel which Jesus and his apostles preached, and not what Mr. B. or any one else may choose to imagine it. The best criterion of the correctness of our faith in the gospel, is our hope. Is it the hope of Israel, or some other? If our hope is not identical with the hope of Israel, it is manifest the gospel is not understood, and, therefore, cannot be believed. Any other hope, proves another gospel than that which Jesus and his brethren preached, and there is no promise of salvation predicated on the belief of perversions of the gospel. Let us understand the subject matter of the gospel; then, and only then, can we have the hope which is set before us in it. On referring to Matt. iv. 23; ix. 35; Luke iv. 18; viii. 1; it will be seen that Jesus preaches the glad tidings of the kingdom of God, and Matt. xxiv. 14; Mark xvi. 15,

16, proves that the same message was to be preached in all the world. See also Luke ix. 1, 2, 6, 11, 60, 62; x. 1. In these Scriptures we have what Jesus preached himself, and what he commanded his brethren to preach; and the evidence of their faithfulness in discharging the duty thus enjoined upon them, will be found in Acts viii. 12; xix. 8; xx. 25 and 26; xxviii. 30 and 31; Heb. ii. 5; 2 Pet. i. 11. One would think it almost impossible to overlook the fact, that in all this testimony the subject matter of the glad tidings is, **THE KINGDOM OF GOD**. We have before shown that it is not a kingdom in man's heart, nor a kingdom in the skies, nor a kingdom in possession of the wicked Scribes and Pharisees; but a kingdom hereafter to be established on the earth, under the better covenant over which Jesus and his associates are to reign. A kingdom under the whole heaven, to be given to the saints of the Most High God, who are to take the kingdom, and possess it for ever.—(Dan. vii. 22, 27.) This is what Mr. Bowes repudiates as "no gospel at all." Having established another for the true gospel, consistency demands such a course on his part, but his gainsaying amounts to nothing in the face of the evidence contained in the foregoing Scriptures; and it is sufficiently clear that what *he* proclaims as the gospel is utterly irreconcilable with them. Mr. Bowes preaches the blood of Christ as the gospel, while eighty-two of Christ's disciples knew nothing of the blood of Christ while they preached the gospel. After they had been engaged in the work for some time, Jesus told them what should happen to him, viz., "That he must go into Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Then Peter took him, and began to rebuke him, saying, "*Be it far from thee, Lord; this shall not be unto thee.*"—(Matt. xvi. 23.) So that Peter, "the prince of the apostles," was so ignorant of the blood of Christ, while preaching the gospel that he proposed to prevent the shedding of it. This is evidence strong enough to prove that Mr. B. is not in harmony with the apostolic message, and therefore he is preaching another gospel than that which they preached.

There is a particular phase of the blood of Christ insisted on in Mr. B.'s gospel, which, if possible, shows his antagonism more clearly. He affirms that the blood of Christ was shed in the room and stead of sinners; in other words, as a substitute for

sinners. This, indeed, is the focal idea in all he says on this subject, and there is really less in the *fact* of Christ's death, than in the *doctrine* he deduces from the fact. He has now the task before him to explain, how it was that the apostles before the crucifixion preached the gospel without either the fact or the doctrine, while he himself sees nothing else in it. According to his view of the gospel, it would be impossible to preach it before knowing that Christ was to die; yet, it is affirmed the apostles preached it, *not* knowing that he was to die. Therefore what they preached must of necessity differ from Mr. B.'s gospel. The doctrine of Christ's death is to be found in an opposite direction from that in which Mr. B. has sought for it. The shedding of Christ's blood was for the ratification of the covenants of promise which God made with Abraham and David, without which neither those patriarchs, nor any of their posterity, could have inherited anything contained in them. In Heb. ix. 17, we are told "a testament (or covenant) is of force after men are dead; otherwise, it is of no strength at all while the testator liveth." In this instance God is the testator, and to give strength or effect to the things in His testament, covenant or will, he must die, or provide a substitute. The latter alternative has been chosen, God having ordained it in the hands of a mediator. Instead, therefore, of Jesus dying as a substitute for sinners, he died as a substitute for God. Salvation is predicated on belief of the gospel of the kingdom of God, and the things which concern the Lord Jesus the Christ, who is the mediatorial testator of the covenants of promise made to the fathers Abraham, Isaac, Jacob and David. The glad-tidings of the kingdom of God embrace those covenants of promise, ignorance of which constitutes unbelief or misbelief, which alienates from the life of God, from the commonwealth of Israel, leaving men in the condition of being "Gentiles" in the flesh, having no (true) hope, and without God in the world."—(Eph. iv. 18; ii. 11, 12.) Faith in these promises alone will not justify, neither will faith alone in the death and resurrection of Jesus. The former is the attitude of an intelligent Jew, and the latter of a sectarian Gentile. The two together would place a man in the position of being "not far from the kingdom of God" in respect to his relationship to it by faith. Justifying faith must embrace the promises contained in the covenants, as well as the death and

resurrection of him whose blood purified those "heavenly things themselves." This then is the way of God to us, and cannot be altered. He that believeth the gospel of the kingdom of God and is baptized, and henceforth walketh worthy of his high calling, shall receive a justification to eternal life.

The hope of Israel being the hope of the gospel, it follows that it is necessary to salvation, unless it can be shown that the belief of the gospel is not necessary to that end. "If ye continue in the faith, grounded and settled, and be not moved away from *the hope of the gospel*, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister: ye shall be presented holy and unblamable, and unprovable in His (God's) sight."—(Col. i. 22, 23.)

The alteration suggested by Mr. Bowes of the text quoted under this head, is not necessary to sustain the truth that the hope of Israel is an element of the gospel of the kingdom of God, the belief of which is indispensable to our future well-being. It is enough for us that *this hope* is the hope set before us in the gospel, and therefore Mr. B.'s ratiocination does not concern us in the least. We will however briefly attend to those texts which he supposes to need alteration to support our views. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus the Christ cleanseth us from all sin." "In whom we have redemption through his blood, the forgiveness of sins." "Unto him that loved us, and washed us from our sins in his own blood." These are a few out of many texts to be found in the Scriptures of similar import, but in no case do they apply to such as are walking in darkness and therefore unwashed. The pronouns *we* and *us* in those texts are little words but of great importance, and on this account demand careful attention. Who are the **WE THAT WALK IN THE LIGHT**, and the **US WHO ARE WASHED FROM SIN**? *Those who have believed and obeyed the gospel preached by Jesus and the apostles.* None who are ignorant of the gospel of the kingdom of God are comprised in the *we* that walk in the light, nor can any who refuse obedience to the will of God be included in the *us* who are washed from sin. It is the belief of the purposes of God as revealed in the Scriptures which turns men from darkness to light, and from the power of Satan unto God. Where this

is accomplished by the indoctrination of the truth of the gospel, remission of sins is granted, and an inheritance among them who are sanctified, or set apart for that purpose. In the light of the testimony contained in these passages, how supremely ridiculous it is to hear (as I heard one of Mr. Bowes's disciples say a few nights ago in the street of our town) that they, the promiscuous crowd before him, were all redeemed, whether they would believe it or not. Believers of the gospel, and they only, are washed, purified or cleansed, sanctified, justified and redeemed. All else are unwashed, un sanctified and unredeemed, and it is a cruel deception to teach them anything to the contrary.

"We conclude (says Mr. B.) that those who are depending on the hope of Israel or the kingdom for pardon, sonship and salvation are deluded and deceived." He reasons from false premisses, and therefore his conclusion is of no importance. We affirm on the authority of divine testimony, that those who receive the message which God has sent, viz., the gospel of glad tidings of the kingdom, and the name of His Son, and henceforth walk worthy of it, need have no apprehension of exclusion from it. God hath promised all such an abundant entrance into it when the time for setting it up shall arrive. Pardon, sonship and salvation are predicated on the belief of this, and without it none are "made sons or adopted," whatever may be their fancies about Christ having died for them. The "awful result and terrible end," awaits the rejectors of the gospel, the subject-matter of which we have shown to be the kingdom of God. He who comprehends this, understands and believes not only the fact, but also the doctrinal import of Christ's death; and he who fails to comprehend it, comes short of a scriptural apprehension of either, and therefore, all his talk about "coming as lost sinners to Christ as the Redeemer, trusting in his grace, cross and resurrection for pardon, sonship and everlasting life," is a mere form of words, utterly powerless for the end proposed; and they who say such things are mere random talkers who "understand not what they say nor whereof they affirm." God testifies through Isaiah "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.—(Is. liii. 11). The prophet knew he was of this number, one of the many who should be justified, and therefore he could say, "He was wounded for *our* transgressions, he was bruised for *our* iniquities, the chas-



fisement of *our* peace was upon him," &c. The apostle knew he was another of this many; hence he could say, "Unto him that loved *us*. and washed *us* from *our* sins in his own blood," &c. This language we can understand and appreciate from the lips of a prophet or an apostle, because they knew they were of the class who were "called and chosen and faithful," (Rev. xvii. 14); but for a dark-minded, misbelieving, and therefore unwashed sinner of the Gentiles to steal their words, and apply them to himself, is what we can neither appreciate nor allow. To my mind, the clerical farce of proclaiming those words to a promiscuous assembly who are indulging in the lusts of the flesh, the lust of eyes and the pride of life every day, is so supremely absurd that I can only look upon one who could do it as either a knave or a fool. We cheerfully acquiesce in the Scripture truth that Jesus cleanseth his people from all their iniquities; but how? by teaching them to give them up, and when given up in obedience to his will, then may it be said with truthfulness that Jesus the Christ has taken them away. Thus it is that the Captain of Salvation leadeth his sons to glory; but in order to become sons, men must believe the gospel—not the clerical gospel, but the gospel of the kingdom of God, than which there is no other taught in the Scriptures. This it is which brings them among the *many* who are justified by knowledge, of whom were the apostles Paul and John, and also "the elect through sanctification of the spirit unto obedience," to whom the words quoted by Mr. B. were addressed.

But before I, or Mr. B., or any one else can be incorporated in the *many*, we must be elected and sanctified, or set apart by the spirit word believed and obeyed; then do we become those, for—or on behalf of whom—the just one suffered, died and rose again, and on whose account, he is now within the holy place to obtain for them eternal redemption.

The last four lines of Mr. B.'s first lecture neutralises the bulk of what he previously advanced, so that in a few moments, we have his lecture of an hour and a half destroyed. This is the suicidal termination of his bootless effort to overturn what he miscalls "Thomasism." "We cheerfully admit (says he) that the blessed hope of Christ's return and kingdom, has a purifying effect to those already children, but it alone holds out no hope to unbelievers." Let it be noticed in this acknowledgment of Mr. B.'s there are two things *hoped* for, viz., Christ's return and kingdom, while all along

he has laboured to prove that the kingdom was set up 1,800 years ago, and is still in existence. If the kingdom is already "set up and believers have it," why do they still "hope for it?" Such a hope is absurd. We cannot hope for a thing already in possession. In the nature of things, there is no need for it. Hope ceaseth when we gain possession. An apostle hath said "A hope that is seen is not hope; for what a man seeth or hath why doth he yet hope for it?" But if we hope for that we see not, then do we with patience wait for it.—(Rom. viii. 24) Such is the testimony of Paul, but Mr. B. affirms the contrary. He says believers, have it, and yet they hope for it. and that hope is a "blessed hope," which has "a purifying effect to those already children." Such is the confusion reigning in his mind, producing darkness of an Egyptian intensity, excluding every ray of Scripture light and Scripture hope furnished by the glad tidings of the kingdom of God.

Mr. Bowes says the blessed hope of Christ's return and kingdom "holds out no hope to unbelievers." Why, it is the very hope of believers, and what other hope is there for unbelievers than the one possessed by believers? Paul says of believers, that they are "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ"—(Titus ii. 13.) This hope Peter terms a lively hope, unto which God hath begotten us (all believers) by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled, and that fadeth not away—*reserved in heaven* for you, who are kept by the power of God, (the gospel: Rom. i. 16,) through faith unto salvation. "*ready to be revealed in the last time.*"—(1 Pet. i 3-5.) The blessed hope of Christ's coming and kingdom is at once the hope of the gospel and the hope of Israel, but it is short of Mr. B.'s standard of measurement, because "it holds out no hope to unbelievers." We have at last arrived at the climax of his orthodoxy. A hope to unbelievers! Any thing exclusive of this he rejects! This is the secret of his opposition to the gospel of the kingdom of God. In it there is no hope held out to unbelievers! The Scriptures reveal none. Mr. B.'s "gospel that saves" including "a hope to unbelievers" is a fiction, a proper supplement to the extraordinary proclamation of Mr. B.'s deluded disciple: "ye are all redeemed, although none of you will believe it." This is the stock-in-trade of the preachers of

Mr. B.'s type, the drugs by which unbelievers are tranquillised into good feeling—a feeling that they are forgiven. Translated into a kingdom set up in the first age, and ready at the hour of death for translation to another kingdom in the milky way. Such are the vagaries to which Mr. B. would have us turn from the verities of the Scriptures. "Alas, poor Yorick!" what delightful fiction!

We have followed our opponent through his first lecture, showing his theory to be the antipodes of Scripture. His second and third lectures are mere outgrowths of the same theory; we may therefore be

excused entering upon them. The topics which Mr. B. dilated upon are already sufficiently canvassed in your columns; indeed this is true also of the subject of the first lecture, and many of your readers may consider that I have given a wearisome prominence to arguments which have a thousand times before been refuted. I shall therefore take my leave of Mr. B. with my conviction greatly strengthened, that in no point will his theory bear a comparison with the Scriptures.

Wishaw.

R. HODGSON.

### THE BISHOP OF LINCOLN AND THE CHRISTADELPHIANS.

THIS is an unlikely and ominous conjunction—a phenomenon which has not before-time appeared in the sky. It is a novelty among the signs of the ecclesiastical zodiac. Its occurrence is significant of the times in which we live. Christadelphian operations have been important enough to arrest the attention of one of the "lords spiritual" of the British constitution, and to evoke his reprobation. The circumstance is interesting as the forerunner of the Christadelphian deluge which is about to break forth with the advent of Christ, and sweep away the whole race of rulers of the present darkness, and empty them, with all the paraphernalia of their greatness, into the abyss of perdition. Oh, then, for the brightness of his presence, who shall, throughout the world, be a hiding place from the storm, a covert from the tempest, springs of water in a dry place, and the shadow of a great rock in a weary land.

On Tuesday, September 21st, the Bishop of Lincoln presided at a Home Mission meeting at Old Basford, near Nottingham. In the course of his remarks, he said (according to the *Nottingham Journal* of the following day, from which we make the following quotation.) "There was a very great amount of unbelief existing in the world, and even infidelity had a sort of Home Mission Society, by which the members were propagating democracy and revolution. That very day, he had seen bills on the walls of Nottingham, calling upon the working men to attend a meeting, and bring their Bibles with them, in order to have it proved to them that there are no such things as heaven and hell. They had come to the time when they could see a cloud no bigger than a man's

hand—not merely in England but in all parts of Europe—which betokened they might expect to see a fulfilment of prophecy that iniquity would abound. Only let unbelief become prevalent; take away from men all personal responsibility; take away all Christian sanctity; let them commit base deeds with impunity, and all acts of desperation will follow, and they, in the end, probably commit suicide. They could not take up a newspaper without seeing accounts of self-destruction. Why did they so recklessly rush into the presence of their Maker? It was the result of attending such miserable lectures, which led them on to believe there was neither God, heaven, or hell, thus causing revolution and war. His lordship then proceeded to point out the great necessity for all Christian churches and creeds to put aside petty jealousies, suspicions, and bickerings, and unite as one man, forming a mighty phalanx to grapple with the gaunt foe—Infidelity. He showed that all this fighting, nibbling for creeds, and general divisions, only weakened Protestantism; and, if continued, would cause it to swoon into the Church of Rome. The rev. prelate next expressed a hope that all true Protestants would be wise in time, and, by perfect unity, stem the tide which was fast approaching."

On this, the Editor of the *Journal*, after complimenting the Bishop on the general tone of his speech, remarks:—

"But upon one point it seems to us that his Lordship must be mistaken. He appears to have said on Tuesday that "that very day he had seen on their walls an advertisement, calling on the working men of Nottingham to attend meetings, and bring their Bibles in their hands, in order that it might be proved to them from the Bible that there were no such things as heaven or hell. They had come to that terrible crisis."

This is surely a mistake. No advertisement answering to this description has come under our notice, though in the habit of paying pretty close attention to such matters. But even if any one did a thing so absurd as to issue such an advertisement, the effect could not be very serious. In free discussion, the truth will eventually have the best of it, and we would rather see the Bible read even in this way than not read at all. Doubt is to be regretted, and error to be lamented, but we would rather see honest doubt than the dishonest acquiescence which is the result of indifference."

These remarks of the Editor of the *Journal* seemed to have called forth a private letter from the Bishop; for on the following day (Sep. 24), the following editorial notice appeared:—

THE BISHOP OF LINCOLN AND MR. E. TURNER.—In a "Note on Demand" in yesterday's *Journal*, we took occasion to remark on the speech on Home Missions made at Basford, on Tuesday evening, by Dr. Wordsworth. While expressing warm approval of the general tone of his Lordship's remarks (which we reported at length in another column), we took exception to his statement that the walls of Nottingham were placarded by advertisements asking people to bring their Bibles that it might be shown to them that there was not a heaven and a hell. We also remarked that, even if the advertisement were as stated, the discussion, if it led to the reading of the Bible, would be preferable to entire indifference. His Lordship, while approving of the tone of the remarks in our leading article, states that he referred to an advertisement of lectures by Mr. E. Turner, Nottingham, which, he holds, justifies his description. Into this point we shall not enter, except so far as to state that the advertisement had not escaped our notice, and that, though we by no means approve of its statements, we hardly consider that they warrant so severe a description as is given in the forcible words of his Lordship.

This, again, stirred a Mr. "N. H. P." to put pen to paper. He writes to "confirm" the Bishop—a work of supererogation, surely, in all senses.

To the Editor of the *Nottingham Journal*. Sir,—The Bishop of Lincoln was not mistaken as to the singular advertisement he saw on the walls of Nottingham last week, vide No. 2 of your Notes on Demand yesterday. I saw it myself on the posting place on Hollow-stone. It was an announcement of certain lectures, essays, sermons, or discourses, I forget what it called them, by a Mr. Somebody, who represented or was the mouth-piece of that peculiar body of people calling themselves Christadelphians, who meet together in the large room in the People's Hall, in Beck-lane, whether for worship or for intellectual edification only, I don't know. I don't see

why the good Bishop should be horrified at the questions proposed to be considered. There are a many worse people than an honest doubter, and there are to my thinking worse subjects of discussion than the positive nature of heaven or hell.—There's no good done by veiling *truth*.—Yours truly, N. H. P.

Ratcliffe-on-Trent, Sept. 23rd.

[*Journal*, Sept. 25th.]

Finally brother Turner came upon the scene in the following letter to the Editor.

To the Editor of the *Nottingham Journal*. Sir,—In your paper of the 22nd inst. there is a rather sharp notice, by the Bishop of Lincoln, of placards bearing my name. Whether Dr. Wordsworth thought that by giving prominence to those placards he should further the "Home Missions at Basford" I cannot tell. At any rate his allusion to them shows that, in his estimation, they are not the representatives of a trifling matter. His Lordship, no doubt, from the terms he employed, regards them as setting forth most pernicious and anti-Christian dogmas. Taking your report of Dr. Wordsworth's speech as correct, there appears to be quite a spark of temper about it. His Lordship's indignation was probably stirred by the unmincing terms of the placards; and, considering that the lecturer was only a layman, and possibly one of those unruly and vain talkers whose mouths must be stopped, he deemed it necessary to lose no time in rebuking him with all authority—perhaps in a spirit of charity after all—that he might be sound in the Act of Parliament faith.

But, recollecting those "miserable lectures," which help to bring about the present widespread and increasing defection from spiritual things "as by law established," was not the Bishop fully justified in his severe and public chastisement? This must have been a special case, for Paul told Titus that a bishop should be "not soon angry." However, let this suffice as to the manner; what is more important still is the matter.

I should not like to think that Dr. Wordsworth is capable of deliberate misrepresentation. There must have been some optical blunder. But I am quite at a loss to know how the Bishop could find anything like the phrase "working men" on the bill. Is it possible that the heading "People's Hall" was taken for "working men," according to a certain kind of logic which leads men to the conclusion that it is working men who are the people, and that such only would resort there. But, even according to the Bishop's religion, this should make no difference, for they are all said to have immortal souls in their mortal bodies, and are surely of equal value. But as to the value, it cannot be reduced to figures. The prodigious salaries of all Britain's Bishops would not be equivalent to one such soul. What then must be the wealth of Nottingham, for it is said, in the

Bishop's speech, to contain 130,000 immortal souls?

According to the Bishop's ideas of his own Church, there is no lack of work to be done to bring it to a respectable status. Charity is said to begin at home. And if we consider the "home" in this case to be the English Church, there is ample room for that virtue not only to begin, but to go on. The Bishop deprecates the great want of "unity" among his own party. "They are very indifferent as to the amount of ignorance, misery, and destitution, which might be found at their own doors." "They could not fail to see the great Church destitution and spiritual starvation." And after this dreadful sketch of those within the pale of his Lordship's own community, comes a life-like description of the state of religious bodies in general. "His lordship," says your report, "then proceeded to point out the necessity for all Christian Churches and creeds to put aside all petty jealousies, suspicions, and bickerings, and unite as one man, forming a mighty phalanx to grapple with the great foe—Infidelity." Oh! what an account is this to give—and a true one, I believe, in every point—of Christian Churches! The reverend prelate's hope that all true Protestants "would be wise in time," is the point in this awful Jeremiad upon the Church of England and all other Christian Churches.

But notwithstanding this mighty seething mass of "jealousies, suspicions, and bickerings," his Lordship had just time on his hands to notice, and to talk about those "miserable lectures." But what does he say? "It was the result," says he "of attending such miserable lectures which led them on to believe there was neither a God, heaven or hell, thus causing revolution and war." If Dr. Wordsworth had the remotest knowledge of what is set forth in the "lectures" which he styles "miserable," he never dare assert that they lead to any such results. A firm belief in God and the Bible is always manifested; and an earnest desire to promote the daily study of that "Word" which Jehovah declares by David "He has magnified above all His name." How was it that the Bishop only spoke of the last lecture on the placard? Why did he not point out the second, which affirms that "eternal life is the gift of God?" Had his lordship done this, he would not then, surely, have asserted what he did, viz., that a disbelief in God, that revolution and war, resulted from attending such "miserable lectures." Neither do the placards affirm "that there are no such things as heaven and hell." The lecturer believes there are both; but not the heaven and hell the clergy preach. The bill states that the Bible is against eternal torments. The lecturer believes this to be true, and therefore speaks it boldly. Why should the learned Bishop be enraged at such things in a humble laic, when he must know very well that a

host of such men, lay and clerical, from Martin Luther to the present day, including most learned men of both classes, and arch-bishops, have held, and do hold, the same doctrines. Is Dr. Wordsworth prepared to say that such men are infidels, that they are the men whose example and teaching cause iniquity to abound, and are the instigators of revolution and war? If this could be affirmed then most of those frightful judgments which have shaken the kingdoms of the west since the "thorough godly Reformation," are to be placed to the account of that church of which his lordship happens to be so distinguished a member.

There is much more that might be said, but I do not desire to take undue advantage of the facility you so readily accord for the ventilation of important questions; but I trust you will, in common fairness, give this letter a place in your next impression.—I am, sir, yours obediently, EDWARD TURNEY.

Alexandra Park, 25th Sept. 1869.

Brother Turney makes the following comments on the incident, in a letter to the Editor of the *Christadelphian*, dated Sep. 26. "The '*Journal*' which I now send you will show that the sword of the Spirit has lighted upon a certain Agag, and must, if he will only offer resistance enough, hew him to pieces.

There is quite a sensation here. The Bishop, a many people see, has set his foot in it, to use a vulgar phrase. The Hall was crowded on Sunday night, and exemplary attention paid while the spirituals of wickedness in high places, and all their belongings were reduced to a laughing stock.

The *Journal* placards last week exhibited 'the Bishop of Lincoln and Mr. E. Turney;' to-day it is 'the Bishop of Lincoln and the Christadelphians.' Our time is come. The moles are an unassuming tribe, but they make sad work and are difficult to get rid of. They disturb the roots of things, and loosen the earth all round. Mining may go on for a long time, but the fortress falls at last. Nothing now appears to have stability in the ecclesiastical world. The foundations of centuries have given way. The cry is now to seek help from the laity. Hitherto they have had, say the editors, *no interest* in the church, and in the dying hour of the old and crime-stained institution, 'the people' are called to for assistance. This is an unmistakable sign of the dissolution of 'the House of the Wicked.' 'The right seed' is gaining in the contest, and will probably gain, until the head of the old Serpent is crushed.

We may thank God and take courage, that we have been permitted to live in such a grand crisis. We are climbing to victory as it were over the dead bodies of many generations, and the help we are now receiving from 'the earth' is remarkable."

## DR. THOMAS'S VISIT TO BRITAIN;

(Continued from page 310.)

FROM Devonport, the Dr. and his daughter proceeded direct to the metropolis. Dorchester was to have come next in the order of the programme, but circumstances made it expedient to omit the visit, at this time, in favour of a future occasion. In London, the Dr. stayed a month, and lectured in different parts of the City, with encouraging results. Sister Lasius trusted to brother Andrew, or someone else, writing an account, and brother Andrew trusted to sister Lasius. Between the two, we are nearly minus. Both, however, say a little; the Dr. also writes one sentence. Better than all, we have several newspaper reports of the lectures, so that, out of the whole, we hope to make a tolerably complete report. Sister Lasius says "Different localities in London were selected by the brethren for the setting forth of the truth, in order that as wide a circulation might be given to it as possible. Four lectures were delivered in Myddleton Hall, Islington; three in the Camden Lecture Hall, Camden Town; and four Sunday morning and evening lectures, in Crowndale Hall, where the brethren usually meet for worship. Audiences were generally good and interested, and seemed to have no difficulty in accepting sentiments derogatory to the clergy, and state religion.

Many publications were circulated after the lectures. A good deal of the good seed has thus been sown in London; but, of course, only in very limited circles, in comparison with the immense population of the mighty place. The area will, doubtless, gradually become more extensive, with the continuous operations of the little band of faithful believers, who have not only laid hold of the truth, but are exerting themselves in a most exemplary manner to diffuse it as widely as possible. There is comfort for all such. They who go forth, weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them. "They that sow in tears shall reap in joy."—(Psalm cxxvi.) "There is a time to sow and a time to reap." The sower does not look for the seed to sprout immediately, but he waits with patience for the influences of the sunshine and gentle shower, as well as the skilled labour of the husbandman, to develop the tender plant, and cause to spring forth "the root out of a dry ground." There is another comfort for all labourers in the truth. That

which is determined shall be accomplished; according to the words of the prophet Isaiah, "As the rain cometh down and watereth the earth, and maketh it bring forth and bud, to give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Brother Andrew writes thus: "During the past month, we have been favoured with the presence of Dr. Thomas, whose visit has been highly appreciated, especially by those who have already embraced the truth. He has given us eleven public lectures and four Sunday morning addresses. The audiences at the former, though not very large, have been quite as numerous as was expected, and they listened with great attention. The Dr.'s tour cannot but be very beneficial in strengthening the faith, and enlightening the understanding of the brethren of Christ, wherever he goes. At a meeting of the ecclesia, held October 16th, it was resolved "That the ecclesia, meeting in Crowndale Hall, London, cordially approves of the proposition that Dr. Thomas take up his abode permanently in this country."

The Dr.'s contribution is as follows: "The brethren here seem very well pleased at the results of our interview with the public. I do not think I shall ever undertake so long and continuous a tour again. As for the puny and contemptible demonstrations of the enemy in America, they are unworthy of notice. They cannot injure me in the estimation of the truth's real friends. Their calumnies pass by me as the idle wind which I regard not. No one faithful to the truth, in any age or generation, can hope to escape the malignity of like workers of iniquity. Our Lord himself was subjected to the contradiction of sinners of the same class, "who whet their tongues like a sword, and bend their bow to shoot their arrows, even bitter words, that they may shoot in secret at the upright. Suddenly do they shoot at him and fear not. They encourage themselves in an evil matter; they commune of laying snares privily. They search out iniquities; they accomplish a diligent search; both the inward thought and heart of every one of them is deep. But God shall shoot at them with an arrow; suddenly shall they be

wounded. So shall they make their own tongue to fall upon themselves."

The following sketches of some of the lectures appeared in the papers whose names are adhibited, on the dates mentioned. We have changed the headings under which the reports appeared for the sake of indicating the subjects.

#### THE BIBLE *versus* THE RELIGION OF THE CLERGY.

On Monday evening last, the first of a course of lectures, on the destiny of the human race, the second coming of Jesus Christ, and the future history of the earth, was delivered in Myddleton Hall, by Dr. John Thomas. The chair was taken by Mr. Thomas Boshier, of Holloway, who briefly introduced the lecturer.

Dr. Thomas took as the basis of his remarks Ephesians i., in the course of reading which, he remarked that Paul referred to those to whom he wrote as "saints," thus showing that, to constitute any one a saint, it was unnecessary to be canonised according to the custom of the Romish Church. Saints were those who were in Christ by belief and obedience of the truth. They were the adopted children of God, and hence brethren of Christ, which idea was embodied in the name "Christadelphian," which had been adopted by the body of believers of whom the lecturer was one. Saints according to the apostle, had had their sins forgiven, and had no need of priests to forgive their sins. Clergy and laity were distinctions not recognised by the apostles, and all the ordinances practised by the apostles could be performed by those whom St. Paul termed saints without having been specially ordained for the purpose. The "mystery of His will," referred to by St. Paul, was something which had been a secret, but which had been made known by God for man's information, in order that he might obtain eternal life, and, as that revelation was contained in the Bible, it was our duty to study it, and submit to its commands, whatever they might be. The Bible answered many questions which were frequently being put and endeavoured to be answered by scientific men, without recourse to the Bible, such, for instance, as those having reference to the origin of the human race, and its nature and destiny. The former had been discussed at the last meeting of the British Association—and even by an arch-deacon—without reference to the account of man's creation given by Moses. As to the destiny of the earth, the popular view was that it was to be burnt up by Christ at his second coming. This was contrary to both reason and Scripture, for men were very well satisfied with the earth, and only regretted that they did not possess life to enjoy it for ever. And, according to the popular theory, the devil had introduced all the evil into the

world, and had gained so complete an ascendancy that God could not rectify the evil, and had no alternative but to destroy the earth; whereas the Bible taught that God was the author of all evil, which was not, as frequently supposed, equivalent to sin, but was the punishment inflicted by the Deity on man on account of sin. Out of this evil God would eventually evoke good, the earth would be beautified and peopled, and be made the inheritance of the meek. St. Paul declared at Athens that God had appointed a day in which he would judge or rule the world in righteousness by Jesus Christ, who was waiting at God's right hand till the time should come—a time not far distant—when all things on earth would be gathered under Him as the one supreme ruler, who would overturn all existing governments, and, in place of the despotisms which had cursed the earth for ages past, establish a righteous government, which would last a thousand years.—*Islington Gazette, Sep. 17th.*

#### PIETY AND CHURCH STEEPLES NO SUBSTITUTE FOR THE GOSPEL.

On Sunday evening last, the first of a course of four lectures on "What is the Truth?" was delivered in Crowndale Hall, by Dr. John Thomas, author of "Elpis Israel," and "An Exposition of the Apocalypse." He commenced by reading the third chapter of Paul's first epistle to Timothy, after which he proceeded to show that "the house of God" was not a consecrated building of brick or stone, for all such buildings put together did not constitute "the pillar and ground of the truth;" neither was it any or all of the churches of "Christendom," or, as it ought to be called, Anti-Christendom. These various churches, instead of being pillars of the truth, were merely the rotten support of their own lifeless creeds. The "house of God" was a community of individuals built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, in which dwelt God's spirit as embodied in the truth. It was based upon that system of truth promulgated by the apostles and prophets. In order to obtain an answer to the question "What is Truth?" there was no need to study all the multifarious creeds of Christendom; to do this would occupy a lifetime. There was a shorter cut to the solution of the question, and that was to go to the scriptures, and study them with an independent mind. Theoretically, it was the principle of Protestantism to allow each individual to exercise his own independent judgment on Bible matters; but this principle was not carried out practically, for if anyone arrived at conclusions different from the dogmas of the denomination to which he belonged, he would be almost sure to be turned out. The religious teachers of the present day were in precisely the same position as were

the lawyers contemporary with Jesus, whom he accused of having taken away the key of knowledge, neither going into the kingdom themselves, nor allowing others to go in. God determined that He would restore this lost key, and for this purpose selected Peter to proclaim the truth to his fellow-countrymen. This he did on the day of Pentecost, when he addressed a number of "devout" Jews. This showed that their devoutness or piety would not save them. How then could the piety of Protestants be a guarantee of their salvation? These two classes of piety were not precisely parallel, for that of the Jews had relation to a divinely appointed system of religion which had only just been abolished; whereas that of modern days was related to a system which protested against error, without establishing the truth. If piety were any guarantee of salvation, the Mohammedans would stand a much better chance of being saved than Protestants, because they prayed seven times a day; so also with Roman Catholics, who were well known to be much more exemplary in their prayers and penances than were Protestants. Whatever was necessary to be done by devout Jews in Peter's time must be equally necessary for devout people now-a-days. In answer to the question, "What must we do?" Peter commanded them to repent and be baptised in the name of Jesus; at the same time promising them salvation. At that time there was only one baptism, but now there were no end of baptisms. All however were perfectly useless but that to which these devout Jews submitted. It was described as a "burial," or a "planting," thereby showing that the individuals baptised must be immersed or covered over with water. For this operation to be effectual they must previously have believed the gospel of the kingdom, which was the power of God unto salvation. It had relation to a kingdom which was not yet established, but which was to be set up when Christ appeared on the earth again. It was not God's purpose to convert all mankind by the preaching of the gospel, but merely to separate from the world in general, a community of people who would be put into office as kings when the time comes for establishing his kingdom. There were not many in the present age who accepted God's call to His kingdom and glory, and imitated the example of the devout Jews on the day of Pentecost. But this need not disconcert any reasonable person. The truth had always been held by the few, while its counterfeit had been in the hands of the many. Only eight were saved in the time of Noah, and on the day of Pentecost only one hundred and twenty could be assembled together, previous to Peter's speech, who had entered the narrow way leading to eternal life.

The lecturer occupied nearly two hours, and was listened to by an attentive and crowded audience.—*Camden Town Gazette, Sep. 18th.*

## THE EARTH NOT TO BE BURNED UP.

On Tuesday last, the third of the course of lectures on the destiny of the human race, and future history of the earth, was delivered in Myddleton Hall.

In his previous lecture Dr. Thomas said he had produced scriptural evidence that the earth was the future abode of the righteous, and was to exist for ever, and that, consequently, the theory that the earth is to be burned up, is a fallacy. Notwithstanding this, it had been objected that Peter, in the last chapter of his second Epistle, taught the burning up of the earth. If this were so, then he would contradict the writings of the Hebrew prophets. No interpretation of the Scriptures could be correct which made the Old and New Testaments contradict each other; and therefore, the popular interpretation of the above passage must be rejected. Peter commenced the chapter by stating that we should be "mindful of the words of the Prophets." It was because people did not attend to the prophets that they affirmed and believed such contradictory things in the present day. Peter then proceeded to refer to "the last days," a period which has since passed away. It was not the last days of the world's history, but the last days, or closing period, of the Mosaic times or ages. The same period was referred to by St. Paul, when he said that God had in "these last days" spoken by means of His Son Jesus. During the thirty years which succeeded the ascension of Jesus, the apostles were occupied in warning their fellow-countrymen of the approaching judgment to be poured out upon the Jewish nation for rejecting their Messiah. Jesus had predicted this judgment, and had spoken of it as the coming or presence of the Son of Man. Many who heard the apostles refused to attend to their warning, and others, who at first believed them, afterwards, in the course of time, expressed their doubts about their predictions being fulfilled, and openly asked where was the promise of this coming judgment? It was to this class of persons that Peter referred in the last two chapters of his second epistle. He said they were ignorant, forgetful of what happened at the flood—when the world that then was perished by water. He did not say that the earth perished, but the world, that was, the people living upon the earth. The Bible being an oriental book, must be interpreted in accordance with oriental forms of speech, which were much more figurative than the modern styles. Thus the prophet Isaiah, in the 13th chapter of his prophecy, predicted the overthrow of Babylon, which he figuratively described as the obliteration of the sun, moon, and stars, and the moving of the earth out of its place. This event had long passed away, and yet the heavens and the earth were the same now as they were before the destruction

of the Babylonian empire. In the Bible, sun was used as the symbol of political power, moon of ecclesiastical, stars of princes, &c., and the earth for the subjects or common people. Hence, each nation had its symbolic heavens and earth, not excepting the Jews. And it was to the Mosaic heavens and earth that Peter referred as about to pass away with a great noise. This took place at the destruction of Jerusalem, which, as everyone knew who had read Josephus, produced an immense amount of bloodshed. The "elements" he spoke of were not fire, air, earth, and water, but the "rudiments" of the Mosaic constitution of things, described by Paul as "beggarly elements" of the law. This term was based upon the figurative style of the prophets, who compared Israel to tin, lead, and brass, and predicted that they should be melted in a furnace. That furnace was kindled at the destruction of Jerusalem, and its effect was, not the burning up of the earth, but the complete overthrow of the Mosaic commonwealth.—*Islington Gazette, September 24th.*

#### "THE MYSTERY OF GODLINESS."

The second of a course of lectures by Dr. John Thomas, on "What is Truth?" was delivered in Crowndale Hall, last Sunday evening. Dr. Thomas commenced by reading the 17th chapter of John in connection with the two last verses of 1st Tim. chap. iii. On the previous Sunday evening he had called the attention of the audience to the apostolic meaning of the "house of God." He proposed on this occasion to consider the subject of "the mystery of Godliness." No subject, he said, was more important than a knowledge of God. Jesus had said that to know the only true God and Jesus Christ whom he had sent, was eternal life. This was equivalent to knowing the mystery of Godliness. It was true that it was impossible to know God by actual sight, for Paul and Moses had declared that no man could or had yet seen God. This was not contradicted by the statement that Moses and the seventy "saw God" on Mount Sinai at the giving of the law, for they only saw a manifestation of God, consisting of the Elohim or angels. Confirmation of this was to be found in the statement of Stephen that the law was given by a disposition of angels. Thus both the Old and New Testaments agreed; there could be no real contradiction in a revelation from the all-wise God. In considering the "mystery of Godliness" it was necessary first to establish the unity of God. Upon this there need be no doubt, for both Moses and Jesus had declared that "the Lord our God is one God." When Moses appeared at the bush, the Deity appeared unto him by a certain name, improperly given in the English version as "I am that I am," the correct version being "I will be who I will

be." This indicated that God would appear to the Jewish nation at some future time, as He thought fit. Accordingly He sent to them Jesus, who was a manifestation of God in flesh. And it was in consequence of their neglecting Jesus that they had been suffering punishment during the 1,800 years. They were previously punished for Idolatry, but not with such severity, for idolatry was not so great a sin as the rejection of Jesus. In putting Jesus to death they rejected the great and fearful name of God. Since the crucifixion Jesus had been made immortal, in consequence of his having fulfilled the will of God. It is promised that his disciples shall be made like him, but it will be on the same principle of obedience to God's will. This event will take place when Jesus appears upon the earth a second time—instead of being "God manifest in spirit." And when Christ's disciples are made like him, they will be a part of the same spirit manifestation. This multitudinous body will then be invested with ruling power over the Jews and Gentiles of the whole earth, and at the end of a thousand years there will be another, and last stage (so far as is revealed) in the development of "the mystery of Godliness." Another and a much larger company of human beings will then be transformed into spirit beings "equal to the angels," and be added to those immortalised at the beginning of the thousand years. The earth will then be peopled solely by an innumerable multitude of beings who, individually and collectively, will be embodiments of God's spirit. Then will be finished "the mystery of Godliness" as related to this earth.—*Camden & Kentish Towns Gazette, Sep. 25th.*

#### THE WORLD TO COME AND THE SIGNS OF THE TIMES.

On Thursday last, the fourth and concluding lecture of the Myddleton Hall course was delivered. Mr. Alexander Vernon presided.

Dr. Thomas said that in the previous lectures he had been considering the destiny of the earth, a subject which must be very interesting to those who dwell upon the earth. The last lecture had, he said, been devoted to illustrating the use of Scripture language of a figurative character, especially with reference to the terms "heavens and earth," and "world." He now went on to show that in the past there had been a number of different worlds or constitutions of society, civilized or ecclesiastical, or both combined, existing on the earth in different ages; and that there would also be other worlds in the future, styled "heavens and earth," to succeed the present state of things. The first "world," or constitution of affairs, in the history of the human race, was the antediluvian—that which existed before the flood. The second was the patriarchal—that



which existed from the time of Noah to the time of Jacob. The third was the Jewish—the civil and ecclesiastical dispensation founded through Moses. The fourth was the Gentile—that in existence from the time of Christ to the present time, and which would continue till the commencement of the fifth, or millennial, which would last a thousand years, when death would be abolished, and there would be no sorrow, pain, or sin. Three of these had been human heavens, two of which had passed away, as the one now existing was destined to do, and to be superseded by a divine constitution of things. The other three were divine heavens, i.e., originated by the Deity. One of these—the Jewish—had already existed. The other two—the millennial and the post-millennial—were yet to come. The earth was the place on which all these “worlds” existed, and might be compared to the stage of a theatre, which was stationary, though the actors and scenes upon it were shifting. Before the abolition of the Jewish economy, that event had been predicted by Isaiah (li. 6), Haggai (ii. 6, 7, 21, 22), and Paul (Hebrews xii. 26, 27), as a “shaking” of the “heavens and earth.” But the re-establishment of those heavens had also been predicted (Isaiah li. 16, and lxx. 17, 18.) When the time arrived for that, God would graft in Israel again, but no society for propagating the gospel among the Jews could do it. Isaiah predicted that at that time human life would be lengthened, for there would be “a child” a hundred years old. Before the flood men lived to a great age, but the length of life had gradually decreased to the present time. In the future, life would be again prolonged, though people would continue to die to the end of the thousand years. Before the fall there had been perfect peace between man and animals; afterwards the animals became savage, but in the future they would again be tame. Man did not begin as a savage, and gradually by his own capability, become civilised, as taught by philosophers; but he began as a civilised friend of God, and had afterwards become degraded. All the good elements in modern civilisation were referable to principles embodied in the divine constitution given to the Jews. God had not spoken all He had to say to mankind. By and bye He would again promulgate a divine constitution, and give to mankind ideas which they had never yet heard of. The effect of that new law would be, that righteousness would be extended and evil diminished. It was generally taught that, not until after death should we know what was promised for a future life, and that at present we must not inquire into the matter. God had, however, clearly revealed this for our information, and amongst other things he had revealed the mission Jesus Christ was to accomplish. When Christ comes there would be in existence certain scattered elements which, when

combined, would revolutionise the whole of Europe. The first would be Jesus Christ; second, the saints sleeping in the dust of the earth; third, his faithful disciples living at his appearing; fourth, God's nation, or peculiar people, the Jews; fifth, the Almighty power, i.e., the Spirit of God. Christ would organise these powers, and use them for the accomplishment of His mission. The spirit or power of God would then operate through a human agency, namely, the saints, who would be the leaders of the Jewish armies in the nations, preparatory to the establishment of Christ's kingdom. The wisdom of God was exhibited in the present scattered condition of the Jewish nation; for the Jews had a natural enmity to all Gentile affairs, although that hostile feeling was subdued at present. But when the time arrived it would break out, and thus the Jews would be willing instruments in the hands of God for the accomplishment of His purposes. The lecturer then proceeded to describe the signs given in the Scriptures, showing that these things would shortly come to pass. One sign was, that “knowledge shall run to and fro.” In relation to general knowledge, this was the most remarkable age in the history of the world. Not, however, with reference to knowledge of the true religion; for, as to that, it was predicted that, previous to the coming of Christ, “darkness shall cover the earth, and gross darkness the people;” and never, since the times of the apostles, had such ignorance of apostolic teaching prevailed. There were also “political” signs that the second advent of Christ was not far distant. The first was the pouring out of God's wrath on the river Euphrates, which signified the weakening of the Ottoman power, as the country under the dominion of the Turks was drained by the Euphrates. In the same way, the river Thames might be used to represent the English power. The pouring out of God's wrath on the Turkish empire had begun with the Greek revolution, when Greece was established as an independent kingdom, and it had been going on to the present time. The Turkish power was growing weaker and weaker, and was proverbially known as the “sick man.” It would have died long ago, but for a certain power whose interest it was to support it. The object in view in the weakening of this power was obvious. It was in order that, when Christ appeared in Palestine, there might be a way open into the heart of Europe through the territory of this weak power, thus enabling Christ, as the antitype of Cyrus, to overcome modern Babylon. Another sign was one given in the Apocalypse, viz., the issuing of the three frog-spirits from the mouths of the dragon, the beast, and the false prophet, which denoted the three powers whose seats were respectively at Constantinople, Vienna and Rome. The frog-spirits represented France,

the founder of that empire having chosen three frogs as a coat of arms or symbol. These frog-spirits had been operating through these three powers for twenty years past; for since 1848, there had scarcely been a single question agitating the nations in which the French power had not been concerned. At the present time, the Papacy was upheld by France; for, were it not for the presence of the French troops, it would not last twenty-four hours. We could thus see the development of certain things in the political world which were the very counterpart of what God had revealed to the apostle John should take place when Christ was about to be manifested in power and great glory. Dr. Thomas concluded by exhorting his hearers to search the Scriptures, to see whether the things, of which he had given an outline, were in harmony with God's word; if they were, let them be accepted, if not, let them be rejected.

The lecture was listened to with marked attention throughout, the remarks of the lecturer being frequently very warmly applauded.—*Islington Gazette, Sep. 28th.*

Further reports were published, which will appear next month.

After a stay of four weeks, which swiftly and pleasantly glided away, the Dr. and his daughter, on Thursday, October 7th, proceeded to Maldon (about forty miles to the east of London, in the county of Essex), where after a two hours' ride, they were warmly received and hospitably entertained by brother Handley and his family. Three lectures had been advertised to be delivered, not in the Public Hall, but in the chapel which (as formerly explained) is brother Handley's own property, built on his own premises. The reason of this was that the brethren feared to expose the Dr. to a possible repetition of the turbulence which disgraced a recent attempt to submit the truth to the

people of Maldon. The result was successful enough as regards peace, but the attendance was only moderate. The Dr. reports that "he was agreeably disappointed. Not only was he not stoned, but he was listened to with patience, and without any manifestation of turbulence whatever."

Sister Lasius, after referring to the circumstances connected with brother Handley's separation from the "Peculiar People,"\* which were explained on a former occasion, says "The number now meeting in the chapel is about fifteen, including seven of brother Handley's own household, all apparently animated with one spirit, and striving with one effort to hold forth the true doctrine of our Lord. At the first lecture, on Friday evening, but few attended; empty benches far outnumbered those that were occupied, and prospects of gaining an interested hearing from outsiders seemed very dim. The brethren and sisters were edified, and this seemed all that was likely to be accomplished, but on Sunday evening a growing interest was manifested: the audience increased to about fifty persons, who behaved in a quiet and orderly manner, and on Monday evening, a similar state of things prevailed. We have reason to believe several were aroused to enquiry. On the eve of our departure, a little circle of friends met for social converse at brother Handley's. After spending a pleasant evening, we bid them all farewell, and prepared to continue our journey."

\* "Peculiar enough," observes sister Lasius, "in outward demonstration and power of the flesh, superstitiously manifested, but not of that peculiar people referred to in the word of the prophet: 'The Lord hath chosen Jacob unto himself and Israel for his peculiar treasure.' Brother Handley and associates are now the true 'peculiar people;' for to be a part of Israel's commonwealth is to be the 'peculiar treasure' of Him who hath chosen Israel for Himself."

## THE PROPOSED REMOVAL OF DR. THOMAS TO BRITAIN.

ON this subject, we have received the following expressions of opinion. We give them in the order in which they have reached us:—

W. WILBY, Leicester.—"I rejoice to see the Dr. proposes taking up his abode with us—an excellent idea. Where is the Christadelphian who would utter a word against it? Nowhere to be found I should think, at least not on this side of the big pond!"

J. ROBERTSON, Turriff.—"If the Dr. remains on this side of the 'briny deep,' such an arrangement will meet our entire approval. His long experience and profound

knowledge of the oracles of the Deity, and his ability to communicate the same to others will make his labours a great service to the truth. We in the north wish to have the Dr. here."

E. TURNER, Nottingham.—"In the truth's interest, which rises far above every other, the best thing, in my opinion, the Dr. could do would be to come over and help us. Every Christadelphian worthy of the name will probably be of the same opinion. Geographically, our field is much smaller than the field on the other side of the sea; but that is not what we ought to look at. *Results* and

*prospects* are the things for us to consider; and having an eye to these, there seems nothing to be said in favour of the Dr.'s remaining for the rest of his precious lifetime in a land so barren and unfruitful, with a certain amount of qualification. But duly estimating the quality and quantity of work done there, the result reminds one of Noah and his generation. There was after all, however, no doubt the guiding and controlling hand of God in the past isolation of the Doctor. It seems to me at least, absolutely necessary that a man of his cast of mind should have been exiled, as it were, in order to give him full leisure for investigating the deep things of the Spirit really necessary for this generation of the servants of the Deity to be made familiar with. This work could not have been done as it has been done, in a semi-public state. But having been done—for which our thanks should, and I trust do, ascend in a large cloud like incense towards the mercy seat—a fresh door seems to be opened by the hand of God, and if that is so the Doctor above all other men should enter in. I think he feels something like this himself, and by well considered pressure, concentrated upon him through the *Christadelphian*, most probably he will decide to take that course."

J. J. ANDREW, London.—"The brethren and sisters here are delighted with the Doctor. It will be necessary to state in the *Christadelphian* that the Doctor's residence permanently in this country will involve no pecuniary outlay to the brethren beyond the expenses of lectures he may deliver for them. This is the first question asked by every one."

T. BOSHER, London.—"I have had the pleasure of being at all the Doctor's lectures in London, except the one last night; and I purpose going home from here (Lynn) tomorrow—nearly 100 miles, that I may hear him again. It is indeed a great privilege to hear him speak; and in reference to his future course, we are delighted with the hope of having him with us on this side of the Atlantic during the rest of his days. It really seems as if God were about to give him an instalment of his reward before the final reward comes, by letting him see the fruit of his long labours and sacrifice in the cause of truth, and that the land of his nativity is to yield the largest amount of fruit. It will no doubt be a severe trial and sacrifice for the brethren and sisters in America, that he should leave them and come to us, but as there seems to be a much more fruitful field in the old country, and our venerable brother can come over and help us, I hope the American ecclesiastical will rejoice in the success of the truth here, and be willing even to spare the Doctor, that we may have the valuable help and counsel he will be able to give us in this great work of gathering out a people for the name of the Lord from the

great city of London for the far greater city of the great King."

M. MCNELLIE, Port Hope, Ontario.—"I rejoice to see that in Britain the knowledge of the 'gospel of the kingdom and the name of Jesus the Anointed,' is bearing its legitimate fruit in stirring up the brethren to zeal and earnestness in behalf of their fellow-creatures; and that my native land (Scotland) too is having a share of the 'light hidden from the ages and generations.' Britain is the field for Dr. Thomas. If he can be sustained there, let him by all means remain. However much the brethren on this continent may desire the presence of the Doctor among them, I trust none are so selfish as to claim a monopoly of his labours in a field where so little can possibly be done. I have had eighteen years' experience in this Western world, and although my sphere of personal observation has been comparatively limited, yet I have seen enough to convince me that little can be done here on behalf of the truth, till God's terrible judgments sweep the land at the coming of the Great King. This continent presents one seething mass of selfishness, worldliness, and intense political and religious corruption and abomination. Such an expression may appear wonderfully extravagant to society at large—to the crowd of pious church-goers, so leavened with 'charity,' who are wending their way heavenward with the world on their backs, but to any one enlightened in the divine word, the thing is apparent; and none knows better the truth of this statement than our dear brother, the Doctor himself. His work is to all appearance done here. Let his valuable services be retained where there is a prospect of a harvest to be reaped, and where his heart may be gladdened by the success and appreciation of his labours, which may result in the *aiōnian* life of many. Let his declining years (if possible) be comforted and cheered by giving him an opportunity of yet aiding in extending God's truth in the earth. He has wrought long and hard in the Lord's vineyard, and with what success, all true believers know. His life and labours are one of the great 'signs of the times.' Let British believers have the privilege and honour of cherishing the man the most deeply versed in divine things since the very apostolic age."

R. C. BINGLEY, Chicago.—"I see that the Dr. will probably remain in England. I had misgivings that he might take up his abode there, and when I saw the question mooted, I seemed to feel depressed at the idea of leaving him, but then the truth must first be studied. The field here is barren—very barren. It seems as if his labours had accomplished but little. The American mind is just as you state. I feel satisfied that the Dr. will not study self in such a matter, so that should it be deemed wise for him to remain, he will, doubtless, do so."

CHICAGO ECCLESIA.—"In view of the

proposal on cover of September *Christadelphian*, looking towards the change of abode to England of our brother Thomas, we cannot withhold expressing our heart-felt regret at the prospect of his removal from our midst. At the same time, we greatly rejoice that so rich a field should appear to be opening up in these last days, wherein his great power in the truth may be exercised in the further developing of the people who shall become constitutents of that great and glorious name."

H. L. DRAKE, Guelph, C.W.—"As to the Dr.'s settling in England, not many of your readers in Canada will second that motion. We are selfish enough to desire that his services may be secured for us. Heretofore, his labours on *Eureka* have prevented his accepting invitations, although, in many instances, earnestly pressed. Now that you have him in England, we, of course, are minus, but, undoubtedly, if he does return to America, his talents will be called into requisition to the extent of his physical capabilities."

J. RHODES, Huddersfield.—"As to the Dr.'s residing in Great Britain, myself and the brethren here would be very glad if such an arrangement can be made. I have long thought it ought to be so."

SWANSEA.—The brethren here, by the hand of brother Bennett, signify unqualified approbation of the proposal. They feel greatly rejoiced at it, and consider every one truly enlightened in the truth, and appreciating it, will have the same feeling towards it, and be prepared to facilitate its accomplishment by every means in their power. They express in strong terms their sense of indebtedness to the Dr. for their enlightenment in the truth.

W. DEW, Innerleithen—"We cordially respond to the proposal for the Dr.'s retention in Britain for the service of the truth. He is pre-eminently fitted to set forth the truth, as it is in Jesus, and to do battle against the spiritual wickedness in high places, casting down high thoughts that exalt themselves against the knowledge of Christ."

D. CLEMENT, Mumbles—"We have heard

with pleasure of the probability of our dearly beloved brother, Dr. Thomas, taking up his residence in Great Britain. We are sure there will be but one opinion on this point on the part of all who love the truth in its simplicity and purity. The presence among us of the brother who by the untiring labours of a lifetime (spent in searching and studying the Scriptures) has excavated, the truth from the ecclesiastical rubbish, in which for centuries it has been buried, and unknown; and has presented it to us in its manifest, original purity as apostolically delivered, will be a source of comfort and joy to all who place their confidence in the truth. We take the present opportunity of expressing our deep-felt and genuine appreciation of his services, both in public lectures which he has delivered among us, and in his invaluable writings in explanation and defence of 'the truth.' We hail with pleasure the prospect of his removal to this country, and shall look forward with great delight to a renewal of his visit to the Mumbles. To our friends on the other side of the Atlantic we would say, 'Don't be selfish; you have had your turn, and now it appears ours is coming. The reasons given in the Sept. *Christadelphian* why the Doctor should remain in Britain, deserve both our and your consideration. The history of the truth for the last few years in both countries will shew for itself which country calls for the most attention from those who have the truth at heart.' We say then to the Doctor, 'Come and dwell among us, and may God bless you and give you health and strength, and prolong your valuable life, so that through your labours, many more may with us turn unto the Lord in the acknowledging of the gospel preached for salvation in the days of the apostles.'

A. L. SWEET, Quincey, Ill.—"You have the matter all your own way in reference to keeping brother Thomas in Britain. Your argument on the *Christadelphian* cover is good. Your country is riper than this; everything here is thin and growing thinner. We are generally poor—very poor. We love the Dr. as dearly as you, but are not so well able to show how much we love him."

## INTELLIGENCE.

BIRMINGHAM.—There have been five immersions during the month, viz., MARY ANN CALDECOTT (19), formerly Unitarian, first having her attention arrested by the discussion with Mr. Campbell; MR. W. CORBETT, of Stratford-on-Avon, a young man, a minister's son, and his wife, who have been brought to the truth through the instrumentality of bro. Habgood; ARTHUR BEAVAN, (29), glass cutter, of Birmingham, formerly

Church of England, and his wife MARY ELIZABETH, (25), also of the "church" formerly.

Another discussion is on the *tapis*, as will appear by the following announcement:—

### WHAT IS THE TRUTH?

(A Christian layman, grieved at the rapid progress of *Christadelphian* doctrine in Birmingham, and dissatisfied with the part

*performed by the Rev. J. Campbell of London, and R. C. Nightingale, in their recent discussions with R. Roberts, author of TWELVE LECTURES, &c.; has given deep attention to the subjects in dispute, and now thinks it his duty, in the interests of the common Christianity of his townsmen, to challenge Mr. Roberts to public controversy on the subjects of the soul and the devil. Mr. Roberts having consented, the result is the following arrangement.)*

#### A DISCUSSION

Will take place in the Temperance Hall, Temple Street, Birmingham, between Mr. R. Roberts and Mr. Thomas Knight, of Birmingham, on Monday, Tuesday and Wednesday, November 1, 2 and 3.

Subjects:—

Monday, November 1.—“Does the Bible teach the immortality of the soul?” Mr. Knight to affirm; Mr. Roberts to deny.

Tuesday, November 2—Ditto, ditto.

Wednesday, November 3.—“Is the devil of the Bible a personified principle or a supernatural evil being?” MR. ROBERTS, “a personified principle;” MR. KNIGHT, “a supernatural evil being.”

The Discussion to commence each evening at eight o'clock, and to close at ten. Each disputant to have one half-hour and two quarter-hour speeches per night. Admission, Gallery and Orchestra, 6d.; Floor, 3d. Proceeds after paying expenses, to go to the Queen's Hospital.

The annual meeting of the ecclesia was held on Monday, October 4th. After tea, the usual reports were read, showing the following results: Immersions during the year, 28: of these, five belonged to other places, making the nett addition to the ecclesia, 23. The number of the brethren and sisters on Sept. 29 was 132. Number of scholars on the books of the Sunday school, 91: average attendance 73: the number of visitors during the year was 43. The money contributed within the twelve months was as follows:— Ordinary morning collection at the table, £91 2s. 0½d.; towards the Doctor's visit, £12 8s. 11½d.; towards expenses of Sunday School, £6 12s. 2½d.; towards cleaning the hall, £12 7s. 5d.: total, £122 10s. 7½d. Current expenses have amounted to £93 19s. 4½d. Dr. Thomas's visit, £24 0s. 0d.; School, over £8; Cleaning hall £27 9s. 9d.; new plate (privately contributed) £5 10s.

A painful case of withdrawal has occurred during the month, viz., that of FRANCIS AUGUSTUS CHATWIN, a promising youth of 16 (of clerical family connection), who had made himself valuable in the Sunday School and Young Men's Class, and whose future was regarded with expectation. The painfulness of the case is aggravated by the cause of it. If he had gone back to

orthodox circles from a conviction that the Christadelphians were wrong, the admiration of his consistency would have mitigated the disappointment of losing him, but he has gone back without professing such a conviction. He is a prey to family pressure, clerical influence, and professional interest: the power of which on so young a man is not a surprise. “Learned” relations pressed him, and have muddled his mind; companions laughed at him, and have stung him; and professional prospects—he is following the law—frowned, and have frightened him. The combined effect has been to turn him upside down, and resolve him to risk all on a venture. He has gone without being able to say that he thinks the clergy right and Christadelphians wrong. He first alleged as a reason for resignation that he had found there were doctrines in the Bible that were rejected by the Christadelphians. Called upon in conversation to point them out, he cited the well-known “orthodox” passages in support of immortal-soulism and the Trinity. These were explained to his entire professed satisfaction, while testimonies were submitted to him on the other side which he could not explain in harmony with clerical doctrines. On this, he withdrew his resignation, and made a new start, promising that he would not come to an adverse conclusion without first giving the brethren an opportunity of removing difficulties. Five days after this, he again sent his resignation, insisting on its being received at once, and refusing to see anybody or to have any correspondence on the subject. Bent, then, upon protecting the truth, as a straying sheep could no longer be reclaimed, the Editor, by the exercise of some determination, obtained an interview. The foolish young man said he distrusted his own judgment in such matters, and that his not being able to answer the arguments for the truth, was no evidence that they were sound arguments, but a mere indication of his inexperience. He preferred relying on the experience of those who had studied such matters for a lifetime. The Editor here renewed a previous proposal to which brother Chatwin had assented, viz., to converse with any or all of his clerical relations in his presence, or with any person he might select as, presumably, capable of defending clerical orthodoxy. To this, he now gave a prompt refusal, adding that none of them would consent to meet the Editor. The Editor in vain pointed to the absurdity of being guided by them under such circumstances, and finally obtained his signature to a paper worded as follows, being compiled from brother Chatwin's letters and statements: “In leaving the Christadelphians, I, Francis Augustus Chatwin, hereby acknowledge that I do not do so because of any conviction on my part that they are wrong. I am not prepared to allege that they teach error; still

less am I able to prove it. I leave simply and purely because my nearest relations advise me to do so, and because I think it strange that God should have kept millions of honest people in the dark. If the Christadelphians are right, I cannot help it. If they are, I hope Christ will have mercy upon me. I refuse to have any conversation with any of them on the subject, and I decline any further correspondence.—F. AUGUSTUS CHATWIN."

During the month, the ecclesia have seen it their duty, by unanimous vote, to withdraw from WILLIAM FIELD, *quasi* attorney, Church Street, Birmingham, as a brother walking in disobedience.

BISHOP'S CASTLE.—Brother Richards and brother Owen, separately, report a continuance of the agitation consequent on the latter's renunciation of Methodism and obedience to the truth. Brother Richards says the talk has spread far and wide, and all sorts of things are said. "I come in for a share of it," he says, "as the man who has been 'the ruin of poor Owen.' Where I am not known, it is 'some fellow from Birmingham that has done it all.' In a chapel in Montgomery, the preacher, with great earnestness, and trouble of mind, mentioned the preaching of G. Owen among the poor miners, and boasted that he (Owen) dare not come to Montgomery, where people read their Bibles. I wrote him a note (enclosing a *Revealed Mystery* and a tract, and signing myself "A Christadelphian,") and asking him to invite brother Owen to discuss the matter in the chapel, and see whether he would come or not.—Brother Owen preaches every Sunday morning out of doors, and holds a Bible and conversational meeting in the afternoon. Some half-dozen men, he says, are much interested. Two of them have resigned their membership with the Primitives. In future, brother Owen is going to preach in a room; I am sorry it is too far for me to accompany him. It is nine miles from here, and six he has to walk himself." Brother Owen has had an open-air discussion with one of his old fellow-preachers.

COOKLEY (near Kidderminster).—Brother Hipwell, of Birmingham, reports a visit to this place in the service of Christ. The visit was brought about by a friend of the truth in Bewdley, writing the Editor to send someone able to assist in the enlightenment of certain earnest professors of religion, who were looking into the doctrines taught by the Christadelphians. The visit took place on Sunday, September 12th. "Wind and weather" were inauspicious, but the servant of Christ is not deterred by these. Brother Hipwell was met at Kidderminster station by the friend referred to, with a conveyance provided by those desiring the visit. He rode four miles in the rain. "My mind," says brother Hipwell, "was too much

engrossed with the task before me to notice much the passing scenery. The horse, obeying the will of the owner, stopped in due time, and we alighted and were conducted into the habitation of Mr. Nicholls, where I soon enjoyed the consolations of a fierce fire, in the way of drying my clothes and warming myself, coupled with which came a hearty breakfast. Mr. Nicholls is a man of stoutish build, about 45 or 50 years of age; his wife and children, like himself, are the picture of health. I judge them to be of a very intellectual stamp. They are remarkable in their manner of living, being vegetarians and total abstainers. From what I learned, they are considered peculiar by the worshippers of the place. This I am not surprised at, as Mr. Nicholls holds and advocates the doctrine that every human being from Adam will be saved, for proof of which he quotes 1 Tim. ii. 4: 'Who (God) will have all men to be saved, and to come to a knowledge of the truth.'

The sons of Deity can pity the poor people holding this damnable heresy; and, while pitying them are prompted to assist them in extricating themselves from the binding and blinding power of orthodoxy, that they may become clothed in a right mind by the truth. Then will they be able to understand (2 Thess. ii. 11, 12; 1 Thess. i. 7, 11) that *all* will be damned who believe not the truth, and that *all* who *obey* not the gospel shall be punished with everlasting destruction from the presence of the Lord and the glory of His power. It was not until after dinner that my work for Christ commenced, and, when it did begin, it continued hard and earnest until half-past seven. The company consisted of about fifteen adults, chiefly males, all of whom are considered Biblical scholars. I cried aloud and spared them not. In plain English, I denounced their darling doctrine as cancerous and damnable. Oh, what a fight I had with them on the Apocalypse. I had eaten *Eureka*, thank God; they had partaken of the writings of Baxter, Brown, and that fry: hence the victory was on the side of truth. They mistake symbols, and make them literal; hence their confusion and incongruities. I laboured hard to dissipate from their minds the idea that the literal heaven and earth would pass away. After this 'the devil and Satan' came on the scene. They hold him as tightly as he holds them, although they profess to hate his society. I think, however, an entrance was made into their understandings, on the subject. The next subject was the pre-existence of Jesus. An hour or more was expended in the consideration of this important matter. The word of truth is so powerful on this subject, that their Jesus soon had to make room for the Jesus of the Scriptures. They were dumfounded while listening to Scripture explaining

Scripture, and confessed that he, the personal Jesus, could not have pre-existed, however-somuch some passages appear to countenance the idea. The time then came for my departure. The company regretted the parting, and pressed me very much to fix a day for another visit, which I did not do, but promised I would come again, and write a few days before. At this they were very glad, and thanked me immoderately for what they called my kindness. I arrived home at a quarter to eleven o'clock, wearied out. The results we must wait for, remembering that God giveth the increase."

Brother Hipwell reports a second visit, resulting in a determination on the part of several of the Cookley friends to look further into the matter.

CUMNOCK (Scotland).—Brother Haining, writing September 14th, forwards a cutting from the *Ardrossan and Saltcoats Herald*, which reads as follows:—"LECTURES.—On the evenings of Wednesday, Thursday, and Friday week, Mr. Wm. Ellis, hailing from Leith, gave three lectures in the large hall of the Black Bull Inn. The first lecture was on 'The second coming of Christ;' the second on 'The setting up of Christ's kingdom on the earth,' and the third on 'The immortality of the Soul,' etc. The attendance each evening was about equal to what could have been expected here, where new renderings of Scripture meet with anything but a hearty recognition. The various sects hold very tenaciously to, and are extremely conservative of their tenets, and the reception of new truths, supposing them to be such, is rare amongst us. The great majority are quite content to be led and influenced by those they are accustomed to follow in such matters, and, when any new doctrines are enunciated, the question not unfrequently occurs, 'Does Mr. So-and-So believe in them?' If not, there is an end to the matter, and numbers go on contentedly in their own path, without at all attempting to discover how much of the truth is in them, and how what is good in them might be rendered beneficial to the well-being and happiness of our species. The lectures on this occasion, were simple expositions of Scripture, set forth in plain language, so that all might understand. There was no attempt or straining after effect by peculiar phraseology and oratorical flights, which too often bewilder, and dazzle to blind, and though the doctrines inculcated were new to some, and orthodox to others, the lectures were listened to with respect and attention."

DALBEATTIE (Scotland).—Sister Stevenson writing October 5, says that the truth is making inroad among a few of the honest-hearted in that locality, and that on the occasion of an expected visit from brother and sister Tait, of Edinburgh, it was anticipated several would give the first evidence of the truth's reception into the heart in being

buried with Christ in baptism. Others are enquiring. We hope to furnish particulars next month.

FAZELEY.—Sister Wood perseveres in her endeavours to unveil the light to her neighbours. Foiled in her attempt to bring out the "Rev." Mr. Carnes in discussion, and denied the use of the Town Hall for a lecture, she obtained the use of a large room behind a public-house, and issued placards, announcing a lecture by the Editor, which was delivered on Wednesday, October 20th. Mr. Carnes warned the people on the previous Sunday not to come, but there was a crowded house. Brother Boshier, of London, happening to be in Birmingham, accompanied the Editor and occupied the chair. Sister Fraser, of Lichfield was also present; and sister Roberts. There was marked attention, but at the close, there was the uproarious ebullition which is becoming almost as much the characteristic attendant upon Christadelphian operations in the nineteenth century, as in the first. There were, however, no stones or broken bones. The pot simply boiled over with the usual accompaniment of odiferous steam. This is not surprising when the blowing of the bellows is taken into account. The end was gained in showing sister Wood's neighbours that the new faith for which she has exchanged the cherished orthodoxy of her former days, in the interests of which she took a prominent part among them in superintending the Independent chapel of the village, procuring ministerial supplies for the pulpit, lodging the preachers, &c.; is no Mormonite, or new prophet, or infidel affair, as had been reported, but the simple result of understanding and believing the book which they all profess to accept as the word of God. In being shown this, sister Wood was relieved from stigma, and they themselves offered an entrance into God's way of life. With the blessing of the Author of truth, results will doubtless show themselves in due time.

LEICESTER.—The good work progresses here in no uncertain manner. During the month, there have been three immersions. The obedient believers are ELIJAH WAITE, (28). JOSEPH YARDLEY (38), and his wife, REBECCA YARDLEY (39). All of these, says brother F. W. Wilby, for years attended the church "as by law established" until they heard the Doctor's lectures in Leicester. Since that time, they have regularly attended the Christadelphian synagogue, Halford-st., where, from time to time, they have heard wondrous things out of "the law and the testimony" such as they never heard before or dreamt of. There are a few others, brother Wilby says, who he has reason to believe have got the truth, but the truth has not got them. It is in the brain but has not got down so far as the heart. He argues this from the passiveness exhibited. He observes that when the two-edged sword of the truth has really made a cut, it makes the victim hasten

to the healing waters of baptism, lest the wound prove fatal. He however lives in a cheerful hope of the persons in question. He takes courage from the retrospect. Ten months ago, the truth had not been heard of in Leicester so far as proclamation is concerned; now it has twelve living witnesses, and a house full of eager listeners every Sunday night. On Sunday, October 17th, the place was crowded, and many had to go away without being able to obtain admission. The occasion was a lecture by brother E. Turney, of Nottingham, on the teaching of the Bible on the subject of hell and the devil. These successes, however, have not been achieved without much hard work and self-denying expenditure on the part of the few brethren constituting the Leicester ecclesia. "There is no royal road," &c.

LONDON.—Brother J. J. Andrew writes to say how gratified and benefited the brethren have been by the Doctor's visit. Turning the interest awakened by his lectures to as good an account as possible they have, during the month delivered a series of week evening addresses in the Temperance Hall, Windsor Street, Essex Road, Islington. Dates, speakers and subjects were as follow:—

*Wednesday, Sept. 29.*—(Dr. Hayes.)—The Kingdom of God as it existed in the days of Solomon and as it is hereafter to exist under Jehovah's anointed King.

*Friday, Oct. 8.*—(Bro. J. J. Andrew.)—The second appearing of Jesus Christ—the only hope of every true believer.

*Monday, Oct. 11.*—(Bro. C. J. Watts.)—Immortality not a present possession, but a reward to be bestowed upon the righteous in the kingdom of God.

*Monday, Oct. 18.*—(Dr. Hayes.)—The preaching of the Lord Jesus and his apostles in the first century, and the preaching of the "Ministers of the Gospel" in the nineteenth century compared and contrasted.

*Monday, Oct. 25.*—(Bro. J. J. Andrew.)—The unpreached gospel, or the promises made to Abraham, Isaac, and Jacob, to be fulfilled in the restoration of the kingdom again to Israel.

*Monday, Nov. 1.*—(Bro. C. J. Watts.)—Resurrection—a necessary preliminary to entrance upon a future life.

The subjects at the ordinary Sunday evening meetings in Crowndale Hall were as follow:—

*October 10th.*—(Bro. J. J. Andrew.)—The great salvation; or the gospel of Jesus contrasted with the gospel of Protestantism.

*October 17th.*—(Bro. J. J. Andrew.)—Stephen's dying prayer; or the first Christian Martyr's confession of faith opposed to the belief of martyrs to Roman Catholicism and Protestantism.

*October 24th.*—(Dr. Hayes.)—The baptism taught by Jesus and his inspired apostles in the New Testament, contrasted with the

sprinkling of infants as practised by the clergy of the apostasy.

*October 31st.*—(D. Hayes.)—The same subject continued.

MALDON.—Brother Handley writes to say how greatly delighted and instructed the brethren and sisters have been by the Dr.'s lectures, and how much they regretted that his stay was not fourteen instead of seven days. The attendance of the public was, on the whole, satisfactory, though Satan's ministers did their best to keep the people away. A painted board has been suspended outside, worded as follows:—"The CHRISTADELPHIANS meet here every Sunday evening, at half-past six o'clock, for the proclamation of the truth as revealed by God through Moses and the prophets, Jesus and the apostles, in opposition to the traditions and doctrines of Christendom."

MUMBLES.—The particulars of the immersions referred to last month (which arrived too late for insertion) are as follow:—The names of the persons are MR. SAMUEL COOK and his wife DOROTHY COOK; MARGARET MORGANS, RICHARD HARRIS, SEBASTIAN BRAGG and MRS. TREGASKIS. A missing letter contained further particulars. It also set forth the intelligence that brother W. Clement sent a challenge to Mr. Warner to publicly discuss the matters called in question by him in his circular to the villagers. Mr. Warner declined the discussion on the ground that "the public are no judges and have no authority to exercise their judgment in reference to the question as to whether it is 'Christadelphianism' or the current 'popular religious teaching' that is 'the lie and of the devil.'" Upon this, the brethren issued a placard, in which Mr. Warner's refusal, or at least his reason for it, was justly described as "Protestant Popery;" and announcing a series of meetings in the Christadelphian Synagogue, at which brother W. Clement should review, 1st, (Sept. 7) "Mr. Warner's reasons for declining discussion;" 2nd, (Sept. 8.) Mr. Warner's circular containing misrepresentations of the faith of Christadelphians; and 3rd, (Sept. 9) the anonymous tract on eternal torments sent round by Mr. Warner along with his circular. Brother D. Clement writes that the meetings went off satisfactorily, particularly the last two. One of the pretended successors of the apostles attended the last meeting, but giving way to his feelings, walked out in the middle of the discourse, on the lecturer observing that the clergy would be deprived of their most potent weapon, if the people could be got to see the mythical character of the clerical devil and his sulphurous abode. "Things Christadelphian," says brother D. Clement, "have a promising appearance at Mumbles, and I hope shortly to announce more immersions."

NOTTINGHAM.—Brother Phelps reports the removal of brother Isaac Turney to Grantham. The event, he says, causes the loss of "a



very useful member" to the Nottingham ecclesia, but as it bestows the lost advantage on Grantham, the brethren are reconciled.

SWANSEA.—The correspondence that appeared in the *Cambrian* (referred to last month) is in type, and was intended for insertion this month, but we are obliged to keep it over till next month.

A CHRISTADELPHIAN TOUR IN SCOTLAND.

—Brother Ellis reports a tour made by himself during the school vacation. He says: "The first place visited was Dunkeld. The few brethren and sisters there, numerically, hold their own, but owing to none of them feeling able to make any public aggressive effort, none is made. The only public hall in the place was occupied the first two Sundays I was there. On that account I had only one public lecture. The result, however, was satisfactory, as it called forth some enquiry for something to read on the subject. I have no doubt of several there being of good and honest hearts, and likely to embrace the truth were its claims brought before them. But as the dead cannot raise the dead, it is folly ever to expect them to be interested in the great salvation, unless an effort be made to interest them. From Dunkeld, I went to Wishaw, where the brethren are ever alive, and on the look out for opportunity of setting forth the truth for the emancipation of those bewitched and enslaved by the traditions of the apostacy, I spoke three times to small audiences, with what result I cannot say, as, for the most part, even well-disposed people will scarcely allow that reason has anything to do with revelation; and no wonder, when the crude absurdities which have been assented to for ages are taken into account. At Beith, I found brother Gillies very busy torturing the modern Pharisees with very pertinent advertisements, which he gets inserted in a local newspaper. In this quiet way, he is diligently scattering the good seed, in the hope that some may alight on good soil, and bring forth fruit unto life. From Beith, I went to Glasgow, where the brethren, you are aware, are, unhappily, not working together as they might be. The matters which have made them so situated could easily be arranged, if a mutual desire existed to that end; but such seems never to have been the case from the first, and does not yet appear. I hope, however, that the brethren there who manifest zeal for the truth will still make another and another effort, until they succeed, and have free course in their own united action, for the enlightenment of those who are in outer darkness. I occupied one afternoon, and spoke to a comparatively small audience of the public. On Monday night, I returned to Beith, and on Tuesday, accompanied by brother Gillies, went to Galston, where we spent a very agreeable day with brother Dr. Ramsay. There is the prospect of one or two more

joining with the two brethren there in their testimony against the surrounding delusions. In the evening the Doctor drove us to Kilmarnock, whence brother Gillies and I took the train to Cumnock, where two brethren and three sisters constitute the temple of witness. We had not long arrived when brother Haining expressed a desire that an effort be made to enlighten some of the inhabitants there, for whom no public effort had been made during the last seven years. Brother Gillies required to return home, and as I had no particular engagement, I readily agreed to spend all my spare time with them. Brother Haining and I speedily set about getting a hall and a few bills printed and set in circulation, as the first lecture was to be given on that (Wednesday) evening. The audience numbered about forty, almost all males. At the close, I announced my willingness to answer any question if in any point I had not made my meaning sufficiently clear. One gentleman only took advantage of this freedom, not to ask a question, but to ask for an epitome of my lecture, as he was sure that he would soon refute the whole, even though their heads were as thick as a Dumfries clock. This he said I suppose with the view of raising the mirth of the audience. If so, it signally failed, for they soon expressed disapproval of his conduct. I pointed out to him that he had asked no question, and that if it was discussion he wanted, I was perfectly willing at a suitable time, but not now that the hour was late. To this, he replied that his temper was so roused by the character and amount of error he had heard that he could not trust himself to discuss. The second evening, there were upwards of 100 present, and my friend of the previous evening sat before me and took notes during the lecture. At the close, I handed him a copy of the *Revealed Mystery*, but neither on this nor the following evening had he any remark to make. As the audience was so good the second night we were induced to try a third, but as there were no bills, the attendance was not so large, but most patient and attentive. The brethren themselves were much cheered, as they are not favoured with many visitors. And you may gather an outsider's opinion from the following which appeared in the *Ardrrossan and Saltcoats Herald*, of 11th September.

[See "CUMNOCK."]

Saturday morning I left Cumnock for home, and while in the train, was a little amused to hear two gentlemen behind me discussing the merits and demerits of Christadelphianism. The one was able to give a tolerably rational account of us, while the other derisively set us on one side as persons who believed that a man's soul was no better than a cat's. What conclusion they arrived at, I did not hear from the noise of the train. But this and other incidents which I observed during my movements, induces me to conclude that every day the truth is gaining ground and

striking deeper into that already gained.

#### CANADA.

TORONTO.—Brother Coombe, writing October 7th, says "We had an addition of two to our number last Sunday—a Mr. GRADY and his wife, formerly Congregationalists, both intelligent. A few weeks before, I baptized a Mrs. McMANUS, the wife of Dr. McManus, of Creemore, C.W., also intelligent in the Scriptures."

#### CHINA.

HONG KONG.—Brother Hart is alone. He mourns the loss of brother Lilley, who has preliminarily undergone the second death, in departing from the faith. Colenso's speculations have furnished the fatal dart. The "simple" are in danger from such writings. Those who understand the matter—who, having their senses exercised by reason of use, are able to discern good and evil (Heb. v. 14,)—are able to detect the logical flaws which are hid in the flowers of polished writing, and rendered invisible to those who look on the surface. The latter class are led captive to their destruction. Their only safety lies in shutting their ears to the counsels of the ungodly. Even a wise man has more important work than to read all that ingenious men may write against the Bible. If a man is to wade through all error before he decides for the truth, he will never live long enough to come to a decision. The wise plan is to act on positive evidence, and leave negations to take care of themselves. The "Noes" will take their right place by and bye when you have settled the "Yesses." There is positive evidence that Christ rose; there is positive evidence that God spoke to Israel. The state of the Jews and the world contains evidence of both. The literature of mankind contains evidence. There are admitted facts which can only be accounted for on the principle that God is at the bottom of Jewish history. Let a man look these in the face. Why should it disconcert him that difficulties and plausible arguments can be produced on the other side? There is no proposition that cannot be controverted. There is never a case in a court but what can be presented in two lights to a jury. There is no question but has two sides to it so far as argument is concerned, but is there therefore no true side to a question?—no right

version of a case? On the contrary, the very existence of controversy shows there is the right thing somewhere, for this is the cause of the battle. But the right is obscured to shallow minds by objections and difficulties. Looking only at these, and without power to grasp the positive evidences in the case, they are overwhelmed and destroyed. This has been the case with brother Hart's companion. He is to be pitied. Let his case give point to the exhortation of Solomon: "Cease my son to hear the instruction which causeth to err from the words of knowledge."—(Pro. xix. 27.)

#### NEW ZEALAND.

ABBOTSFORD, (Green Island, Otago).—Brother J. Brown, writes July 5, to order 40s. worth of *Twelve Lectures*, and says: "I am very happy to tell you that my brother James has become obedient to the one faith. He came all the way from Napier, Hawk's Bay, to put on the name of the Lord. We are now four brothers in the flesh in the one faith. Brother Holmes has been down at Invercargill lecturing. He has caused great excitement at that place. Seven have become obedient. We are greatly rejoiced at the spreading of the truth in this dry and thirsty land. May all who believe be built up in their most holy faith, and may we all be found together at the appearing of our Lord and Master with our loins girt and our lamps brightly burning; and receive the joyful salutation 'Well done good and faithful servants; enter ye into the joy of your Lord.'"

INVERCARGILL, Southland.—William G. Mackay, of Tay-st., Invercargill, writes on the 4th of July, to announce his own immersion, and that of six others, in the same place—the event alluded to in the last paragraph. He says "About three years ago, I commenced searching for the truth. I purchased a number of works, written by divines, viz., Dr. Cumming, Dr. Guthrie, Spurgeon, and Campbell (of America); but I could not find the said 'divines' to agree among themselves. Mr. Campbell's work on baptism made most impression on my mind, and I was just on the eve of applying to the Campbellites for immersion, and union with their body, when being one day in a stationer's shop, purchasing one of Spurgeon's sermon books, the gentleman who was attending to me, remarked 'Mr. Mackay, you are purchasing a number of religious books: you must be in quest of something?' I said 'Yes; I am in search of the truth; but all the religious books I have purchased of you, instead of making me wiser, rather confuse me, for I do not find the 'divine authors' to

agree. 'Well,' he said, 'there are two small books here, which a gentleman left me some time ago, to read; but I have had no time. Perhaps you will read them' (handing them to me)—I said, 'yes,' and looked at them. The one was *How to Search the Scriptures*, the other *What is the Truth, &c.* by Dr. Thomas. I came home, put them by with other books, and thought no more about them for some time. Looking for some other book, I came across them again, took up one, read a little of it, and put it back again, with the intention of reading them when I had more leisure. Shortly afterwards, I was among the books again: the same books. *What is Truth* turned up. Well I said 'If I dont read you, it is time I was sending you home.' I just happened to open it where it is said the kingdom of God is not yet in existence, but is to be established on the earth at a future period; the Gospel of the kingdom is only preached now.' What! I said to myself, the Gospel then cannot be the kingdom, and the kingdom cannot be the Gospel. The truth flashed through my mental faculties in a moment; I read the two books carefully, and compared them with the Scriptures, and by the grace of God, my understanding was soon opened up to understand the Scriptures, even 'the truth as it is in Jesus.' At that time I did not know that there were any brethren in New Zealand. I went to the various stationers, in search of the *Twelve Lectures*, having seen them advertised in *What is Truth?* but could not get it. One stationer promised to send for it. Meanwhile, a lady friend of ours was visiting; and after conversing with her upon the mistake we were making about this dispensation—that the kingdom of Christ was not set up yet,—she said that Mr. Daniels of Riverton gave her a book treating on the subject; and being anxious to see the book, I proposed going home with her for that purpose; and to my joy and great surprise, what did this book turn out to be, but the *Twelve Lectures* by yourself. She kindly gave it to me to read. I at once wrote to Mr. Daniels for information; he kindly came to see me, and referred me to brother Murray, Hartington, Dunedin, and gave me *Elpis Israel* to read. I at once wrote to brother Murray to send me books, which he did. He sent me *Elpis Israel*, and a number more. I am now reading the third vol. of *Eureka* by the same 'Old Veteran,' who has borne the heat and the burden of the day in the vineyard, in the cause of his Lord and Master. Let him be assured that his labour is not in vain in the Lord. He has fought the good fight—fought it out; and by the grace of God, will fight it out to the end. I and six others were immersed into the one faith, by brother W. W. Holmes, from Dunedin, this last month (June). As he will send you a full report of his journey and labours here, I need say no more. The *Twelve Lectures* are

proving the instrumental means in God's hand, to cause people to take up their Bibles in right earnest, to search the truth for themselves."

[We have from brother W. W. Holmes a long and interesting account of operations connected with the truth in various parts of New Zealand, of which something will appear next month.—ED.]

#### UNITED STATES.

MIDWAY, Washington Co., Pa.—Brother McFarlane, from Wishaw, Scotland, has obtained employment here. He is remote from brethren, the nearest known Christadelphian being J. S. Leonard, Gerard, Erie Co. Philadelphia, where there is a considerable ecclesia is at the other end of the State.

MOUNDVILLE, (Vernon Co. Mo.)—Brother Wm. S. Speer, writes July 31, as follows:—"At the request of Dr. Reeves of Ohio, I send you a line having some good news to report. Since my immersion by him in July of last year, I have "taken out for the name" (it was the Lord's work, not mine) MRS. M. E. DELOZIAR, ALEXANDER C. SPEER, MRS. H. E. POLLARD and MRS. MAGGIE CHURCH, Stockton, Mo.; PETER BROWN and LEWIS HOWE, Moundville, Mo.; and NANCY RUSSELL, JOHN L. WALLACE and N. A. H. MURPHY, Ozark, Mo. These I have reason to hope will be brilliant in the breast-plate of the MAN who shall succeed Levi in wearing the Urim and Thummim of Israel. I have 'forbid the water' to several until their minds should be thoroughly purged of the 'strong delusions' and 'lies' now current under the guise of 'Christian doctrines,' and until they should understand the way of the Lord accurately. And this policy I shall pursue to the end, let others do as they may. For without the full assurance of having the one faith, who can have the full assurance of the one baptism? We are not proselyting for the sake of fellowship with numbers, but making kings for God's Hebrew kingdom, and qualifying men to be heirs of the land of eternal inheritance. I pray for the blessing of the Deity upon those who have aided my escape from the marvellous darkness of Campbellism into the glorious hope of Israel. What rapture I felt as the truth gradually unveiled itself to my astonished eyes. What beauty and grandeur! What sadness the discovery brought that every one of my old brethren were living without baptism, 'without God,' 'without Christ,' 'in the world,' and in their sins, being 'aliens from the commonwealth of Israel, and strangers to the covenant of promise,' 'having no (scriptural) hope,' but blindly singing their 'title clear to a Pentecost kingdom and mansions in the skies!' But why weep for them? They do but mock and despise and stop their ears and plentifully pour out 'slander that outvenoms

all the worms of Nile.' The Deity may yet call a few more from their ranks. Of all parties they have the best stand point from which to learn the truth if they could but come to suspect there is something yet in the Bible worth knowing, which Alexander Campbell saw not. But enough."

PHILADELPHIA, Pa.,—We have a communication from this place, signed "Christadelphians of Philadelphia," which, we presume, though unauthenticated by individual signature, is a genuine document. It incidentally contains the address "William Campbell, 130, Slate-street West, Philadelphia. Its object is to "inform Christadelphians throughout the world of the history of the ecclesia of Philadelphia, and of our present location; in order, that any passing through or sojourning for a time in our city, may have the opportunity of uniting with us in celebrating God's love, and the love of His only begotten Son, in the unspeakable gift of Him for our redemption. The formation of the body originated in the removal from another city of one individual, in the spring of the year 1859; since which time, about fifty persons have been added, two of them on the 5th of the present month, by immersion. Of the whole number, two have fallen asleep, and some have been scattered abroad for various reasons, leaving our present number about thirty, who are standing fast in the one faith and hope of the gospel, waiting patiently for the manifestation to them of their elder brother, and to the world of the multitudinous Son of Man, of whom they are constituent parts. And we rejoice in being able to say that we have a well-grounded expectation of several more additions within a short time. Our present place of meeting is located at the north-east corner of Thirty-seventh and Market streets West, Philadelphia, in the 'Temperance Hall,' where we cordially invite all, sound in the truth as it is in Jesus, to celebrate with us on the first day of the week, at half-past ten a.m., the death of our Lord Jesus Christ, in commemoration thereof, until his coming again; not in sin's flesh, but in the antitypical habiliments of glory and for beauty, even the glorious robes of incorruptibility." P.S.—All the Passenger Railway Horse Cars running north and south in the city connect with the West Philadelphia cars, which pass 'Temperance Hall.'

QUINCEY, (Ill.)—Brother A. L. Sweet, writes October 4th.—"MR. and MRS. JOHN WHITE were immersed into the one name on Monday, Sept. 6. MISS REBECCA ALKISE (one of your subscribers) whose acquaintance I made two and a half years ago, came here from Barry, Pike County, Ill., 30 miles south of this, and was immersed on Thursday, Sept. 30th, before sunrise. Hers is an interesting case. It made us feel glad. Mrs.

White (before mentioned) was member of a Baptist church in Paisley, Scotland, and heard Dr. Thomas on his first trip to your country.—[20 years ago.—Ed.] She remembers he had much to say about a kingdom in the Holy Land, with Jerusalem for its capital. She also remembers the church was divided, but took no active part herself, one way or other. There was, probably, an impression made upon the fleshy tablet of her heart, which has remained latent until now. In Barry, where Miss Alkise resides, an interest is awakened on the side of truth that will come to something if the preachers are kept out of 'the field.' What I mean by 'preacher,' is what you call 'Spermologists.' We are five in number here with the Baptist preacher of their largest synagogue on the side of the truth, and preaching it with all his might."

SPRINGFIELD, (Ohio).—Brother W. H. Reeves writes about the 7th of August, as follows:—"The Antipas sojourning, waiting, and working out their salvation here, number 27. The attendance at the assembly and submission to the discipline of the 'apostles teaching' (Acts ii. 42; xx. 7) have been all that could be desired and expected from understanding clearly 'the law of the Spirit:' obedience to which is ever to be found in those called to the kingdom of Israel. Brother David Shank and wife, originally from Scotland, and then of New York a time, where they profited by the teaching of that incomparable expounder of the word of God, our beloved brother Thomas, have been for a few years past isolated from those of our precious faith until this year. They moved here that they might have the advantages of an ecclesia, and the more perfectly fit themselves for the coming kingdom of Israel. Since coming here, their daughter JENNIE aged 19, having grown up under their instruction of the gospel, with a noble self-sacrifice of the vain things of this present evil world, for the things of the kingdom and name instead, was immersed and together with them, is seeking for the glory to be revealed. At the same time, HOMER COOK, book-keeper, and Miss ELIZABETH FISH, of the city of Dayton, were immersed into the saving name. These have since been united in marriage, and in connection with three others recently immersed, constitute an ecclesia of five in that city. There was a sixth, but she loved this present world and fell back to its beggarly fellowship (2 Tim. iii. 6, 7.) Since the foregoing cases of obedience, Mr. WOODBURY, aged 40, formerly Baptist, after years of hard struggling with his Baptist traditions, came out and passed a good examination and was immersed."

## CHRISTADELPHIAN ADVERTISEMENTS AT WHITBY.

## "QUITE A STUDY."

THE following series of advertisements have appeared from time to time in the Whitby papers, in announcement of lectures by brother Shuttleworth. The first appeared in our Aug. number. There are others for which we have no present space. They are quite astudy: *Immortality of the soul the foundation fable of all Christendom.*

Course of Lectures at the Christadelphians' Meeting Place, Flowergate. Lecture 2.—Sunday next, 6-30 p.m., "Human Nature."

## SYLLABUS.

That the soul is not an immortal ghost, but a mortal body. That the spirit is not a deathless entity, but the breath of life. That the body is not the medium, but the man.

*The stronghold of the Clergy is the ignorance of the people.*

Christadelphians' Meeting Place, Flowergate. Sunday next, 6-30. Lecture 3.—"Life and heaven."

## SYLLABUS.

That eternal life is not the natural property of man, but the gracious gift of God. That eternal life is not the happiness of heaven, but the animation of incorruptibility. That the heaven of Bible hope is not astronomical, but political. That the heaven offered to the saints is not any heaven now in existence, but a new heaven yet to be created.

*"The leaders of the people cause them to err, and they who are led of them are destroyed."*

Lecture 4.—"Death and Hell." Sunday next, 6-30 p.m., at the Christadelphians' Meeting Place, Flowergate.

## SYLLABUS.

That death is not the separation of soul and body, but the extinction of life. That death is not the entrance into life, but the exit out of it. That death is not a blessing, but a curse. That death is not the gate of heaven, but the door into hell. That hell (*hadēs*) is not a world of spirits, but a receptacle of dead bodies. That hell (*Gehenna*) is not a subterranean world of fire, but the geographical locality of past and future punishment.

No Collections and no Bazaars.

*"Let God be true, but every man a liar."*—Paul.

Sunday Evening Lectures at the Christadelphians' Meeting Place, Flowergate. Sunday next, 6-30, "the Atonement."

## SYLLABUS.

That man and not God is the proper subject of reconciliation. That Christ was not

man's substitute, but God's substitute. That he object of Christ's death was not to appease the wrath of God, but to express the love of God. The reader is kindly invited to the unprejudiced study of the invaluable system of divine truth outlined in the propositions and Bible proofs of this course of Lectures. If he conclude to do so, the benefit will be all his own; if he unhappily refuse, no one will be injured but himself.

*"He shall dash the nations in pieces as a potter's vessel."*

"The Messiah."—Lecture 6. Christadelphians' Meeting Place, Flowergate, Sunday Evening next, 6-30.

## SYLLABUS.

That Messiah is not the present spiritual King of his church, but the future political king of the Jews. That Messiah's kingdom is not a pious feeling in the heart, but (when established) a body politic in the Holy Land. That the kingdoms to be gained by Messiah are not "beyond the skies," but "under the whole heaven." That believers are not the present subjects of Messiah's kingdom, but its future immortal rulers. That the second coming of Messiah is not to remove his people from the earth, but to establish them on it in power and great glory. That Messiah is not only the "Prince of Peace," but a Man of War. That the apostolic Gospel was not the fact of Messiah's death only, but the faith of his yet future kingdom. That Christendom, so called, is not the kingdom of Messiah, but the devil's travesty of his royal rights.

*"Darkness covers the earth, and gross darkness the people."*

"Future Rewards and Punishments." Lecture 7.—Sunday next, 6-30 p.m., at the Christadelphians' Meeting Place, Flowergate.

## SYLLABUS:

That the punishment of sin is not unending torture, but death. That the time of reward is not at death, but at the resurrection. That the locality of rewards and punishments is not in the sky, or under the earth, but on the earth. That believers are not rewarded by piecemeal or instalment, but all at once, and altogether. That the righteous only, and not the wicked, will be able to dwell with everlasting burnings. That the nature of believers' reward, is not harp-playing where there is neither time nor space, but nation-ruling for 1,000 years. That people are not rewarded first and judged afterwards, but *vice versa*.

No Collections and no Annual Bazaars.

# THE CHRISTADELPHIAN ;

*For Five Years Published as*

## The Ambassador of the Coming Age.

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*He (Jesus) that sanctifieth, and they who are sanctified, are all of one (Father) ; for which cause he is not ashamed to call them BRETHREN.*"—(Heb. ii. 11.)

*"For the earnest expectation of the creature waiteth for the manifestation of THE SONS OF GOD."*—(Rom. viii. 19.)

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### A LECTURE,

DELIVERED BY Dr. THOMAS IN THE PEOPLE'S HALL, NOTTINGHAM,

*And Reported from memory by BROTHER E. TURNEY.*

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CONTINUED FROM PAGE 325.

LET US now look at Moses in Egypt. You all know very well that Moses was brought up from infancy in Egypt, that he was adopted by Pharaoh's daughter, and carefully educated as became the son of a princess. And it is said that he was a very learned man ; that is, "learned in all the wisdom of the Egyptians." But that is no better than the wisdom of men in general, and of clergymen in particular, all of which the apostle declares "is foolishness with God." Now we saw the other night that Herodotus who is called the father of historians, says, that the Egyptians were the first of the nations who held the doctrine of the immortality of the soul, that is to say, they were the inventors of it. And from the extracts which we read, you saw how this doctrine came into general circulation. Now it is testified of Moses, that he rejected with contempt all the wisdom of the Egyptians, that he despised it and separated himself from it and those who taught it, and cast in his lot with the slaves of his king, Pharaoh. Now I remind you of the admission of the great clerical lights, viz., that Moses does not teach the immortality of the soul, which admission is perfectly true. And I would ask does it not strike you as being a most extraordinary thing, a very serious omission in fact on the part of Moses, not to have said one word about it in all his five books? Can you suppose that if it were a true doctrine and of vital importance, that Moses, the divinely instructed and

appointed teacher of Israel would not have even alluded to it once in the superintendence of that people for more than forty years? To say that it was so well understood that there was no need to mention it, is no satisfactory answer to these enquiries, and not only so, but it is contrary to all precedent, for we find the prophets continually reminding their people of what they well knew, and the apostle said to his brethren that he did not tell them certain things because they did not know them, but because they did know them; so that if we admit for the sake of argument that Israel did know the doctrine of immortality of the soul, that amounts to just the opposite of what the clergy make of it: instead of being a reason for silence, it is the very reason for refreshing their memories concerning it.

Before leaving the Egyptians, I would observe that their doctrine of the immortality of the soul seems far more rational than that of the moderns. They, the ancients, believed in what is styled metempsychosis, or transmigration of souls. They believed that after 3000 years from the departure of the soul at death out of the body, it would return to the body again. Hence, the embalming of bodies, which was that they might be ready for the fugitive soul at the end of the transmigration period. During all this long period of 3000 years, the soul, they believed, was residing in different sorts of animals, as lions, tigers, elephants, and so forth, and that after going the whole round perhaps of the animal kingdom, it would come back again and take up its final abode in the body. However strange and irrational as this seems, I contend that it is far more rational than the doctrine taught by the clergy of this enlightened nineteenth century! The Egyptians saw the need of having somewhere to send souls at their flight from bodies, they had sense enough to know that *something* must be *somewhere*. But the moderns have soared far above any such vulgar wants; they treat both time and place with contempt, and in preaching about souls, immortal souls, in these days, they tell their bewitched disciples that as the pulse ceases to beat, the never-dying soul "wings its way to realms of bliss, beyond the bounds of time and space, the saints' secure abode." Now look at this seriously, for it is said seriously by the self-styled successors of the apostles. Here are millions of never-dying souls, realms of bliss, constituting a secure abode; and the whole we are gravely informed, is not to be found anywhere within the bounds of space. No, that is the solemn assurance of divines of nearly all shades and degrees, that heaven has no existence in all the universe of God, for it is "*beyond the bounds of space.*" If it were the avowed intention of the clergy to mock and befool their communities, could they do it more effectually than in employing such language as this, which they do all more or less, both in preaching, in song, and in prayer. But returning to Moses, it is not to be supposed that because he denied the immortality of soul, that he said nothing about immortality. Moses clearly taught immortality by implication, and that that immortality was to be obtained by a resurrection from the dead, as in the case of Abraham, Isaac, and Jacob just spoken of. It is now time to consider the parable of Dives and Lazarus.

But I would remark that there will not be time to go fully into the subject, for it is a large subject; nevertheless, we hope to be able to present it to your understanding to a sufficient length to enable you to see the meaning of it, and to see that it contains no shadow of proof that there is an immortal soul in any human carcass.

Dives is the Latin word for a rich man, and, therefore, the parable is sometimes styled the parable of Dives and Lazarus. But some object to the designation of this account as a parable. Now, I have nothing to do with that. If it be objected that this is not a parable, the objector has to meet that testimony found in Mark iv. 34, which says that "without a parable spake he not unto them." In view of this statement, and of the fact that there is no testimony to shew that it is a history or narration of things actually accomplished, I am decided that it is intended to be understood as a parable. A parable, then, is a figurative representation of circumstances upon a large scale. The things in the parable are the miniature of the actual events. The less represents the greater. One individual signifies a class of agents: hence, you perceive that Dives represents one class and Lazarus another class. The parable shews us a change in the fortunes of these two classes of agents. It was evidently intended to teach that a time would arrive when the rich-man class would be last, and the Lazarus class first "The first shall be last, and the last first." The name Lazarus, and the condition of Dives, discovers to us that the parable related to the Jew. It in fact signified what should one day happen to the rich-man class of agents in Israel, and to the Lazarus class of the same people. Contemporary with Jesus, the rich and corrupt Scribes and Pharisees ruled the affairs of the nation, while the poor, as Jesus and his disciples, were despised. Figuratively speaking, they were but so many Lazaruses, covered with wounds, and despised by the rich and powerful in the state. This, mark! was in their lifetime, as Abraham is made to say, "Son, remember, that thou in thy lifetime received thy good things, and, likewise, Lazarus, evil things; but *now* he is comforted and thou art tormented." You see, two points of time are indicated here; first the "*lifetime*," and, secondly, the "*now*." There can be no dispute as to when the lifetime obtained; for the circumstances figured in the parable existed in Jesus' days, and for a long time afterwards. But what is to be said of the "*now*?" To what period of time does that point us? To this, I would reply that we must be guided by the state of things said to be current in that time. First, I would observe that parables were employed by Jesus in speaking concerning the kingdom of God. It would be, therefore, a violation of all propriety in the premisses to put upon this, or any other parable, a meaning in contradiction to the plain statements so abundant in the Old and New Testaments concerning that kingdom. In other words, whatever is the teaching concerning the kingdom, without a figure or a parable, that contained in the figure or parable must necessarily harmonize therewith.

Now, as Jesus stood before the Sanhedrim, on a charge of high



treason against the Roman government, he spoke to the high priest as follows: "I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Now, when this transpires, what do you suppose will be the fate of those rich men? Why then it will come upon them according to the parable: they will receive "evil things." They had their good things in their lifetime, and Lazarus and his friends the evil things; but all this will be changed "now." This rich-man party died and was buried in the kingdom, so also was the Lazarus party. When these rise from the dead, they will be in the kingdom again, face to face, awaiting the turn of fortune, or rather the fulfilment of the decree in the parable. There will also be many who have not died in the territory of the kingdom, and it said of these that "they shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Now, what of the others: the rich man class? they shall be "*cast out*." They could not be cast out, if they were not in the kingdom. You could not be cast out of this room if you were not first in it. I'm sure you can understand this well enough. Well, now mark the time when this is enacted. It is when the Son of Man shall come and raise Abraham, Isaac, and Jacob from their graves, at which time the other class will be raised likewise. The recompense of both classes must be at the resurrection, for it is then that every man is to be rewarded according to his works. Then there is another thing to notice in this parable, and that is, that the rich man and Lazarus are in a bodily state, not in a disembodied state, or without bodies. Lazarus has a "finger," and the rich man a "tongue," burning with inflammation. The rich man begs Abraham to send Lazarus, that he may dip the tip of his finger in water, and cool his tongue. Such language as this could not be applied to the bodiless. But there is not time now to say all that might be said; I trust, however, that sufficient has been said to convince you that the parable contains no proof of the immortality of the soul.

The last verse of the 25th chapter of Matthew is supposed to convey the idea of eternal torment. In the English version it reads, "These shall go *away into* everlasting punishment: but the righteous into life eternal." But the true reading is there shall go away into the *κολαδης* of the *αωω*-into the cuttings off of the *aion* or age. Observe that they go *away into*; where do they go away from? Obviously from where Jesus is when they are gathered together to him for judgment. Being rejected as unworthy to co-operate with him in subjugating the world and in ruling it for a thousand years, they are *cast out*, or caused to *go away into* the cutting off of the age. They are driven out of the kingdom into the country of the fourth-beast dominion, where they will gnaw their tongues for pain, and be consumed by the wrath of God burning like fire, until they become extinct in the second death.

In the twentieth chapter of the Apocalypse, we read of the second death. This is the reading of the sixth verse, "Blessed and holy is he that hath part in the first resurrection—or the resurrection of the first-

fruits—on such the second death has no power.” What is to become of these upon whom “the second death has no power?” The same verse gives us the following answer. “*They shall be priests of God and of Christ, and shall reign with him a thousand years.*” The question which this declaration suggests is this, “Where are the priests going to reign? in heaven? Certainly not, if we take the Scriptures as authority. But if we were to ask a clergyman where they will reign, he would answer promptly “Beyond the bounds of time and space.” Now let us take the testimony of these priests themselves. It is given in the fifth chapter of the Apocalypse, where they are spoken of as having been assembled together before the Lamb. They are represented as exulting in song at the reign upon which they are about to enter. The ninth verse begins; “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign” in heaven beyond the bounds of space? No, no, it does not happen to read thus. But if the doctrines of the modern Egyptians were true, that is how it should read. But mark how opposite it reads.—“We shall reign ON THE EARTH.” Now you know where Jesus Christ is to reign and where his brethren are to reign, for they reign *with* him. And by the other passage, you are informed as to the duration of their joint reign. In a word Christ and the Saints are to reign on this earth where they have lived, and have been persecuted, and have died—on this earth for a thousand years. Well, but how are they to get possession of it? you know they have not got it now. Most of them are in their graves, and Jesus Christ is far away at the right hand of the Father in heaven. You know also who has got it, that it is in the hands of such persons as Queen Victoria, Louis Napoleon, the Emperor of Russia, and so forth. What then is to be done to transfer this great world from its present masters to the hands of a new set? There is only one answer that can be given to that question—these powers must be bound. If the Emperor of the French desired to annex the United Kingdom of Great Britain and Ireland to his dominions, what would he have to do? He would have first to bind the British power. This is very easy to be understood: and why can you not understand testimony equally plain and simple when found in the Scriptures? Oh, but that is very different! That’s in the Bible! And whatever is in the Bible is believed to be pretty nearly incomprehensible. This is the way mankind treat the Bible which reveals, for their guidance, what God intends to accomplish for their benefit. Now the first verse of the twentieth chapter already before your notice, tells us that John saw “an angel come down from heaven, having the key of the abyss, or bottomless pit,” as it reads in the common version, “and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is, or surnamed, the Devil and Satan, and *bound him a thousand years.*” You will observe that this dragon or power is bound for the same period as that for which Christ and the saints are said to reign, viz., for a thousand years. This

binding and this reigning are concurrent; they are also conterminous. Until the powers of this world have been bound, the saints cannot take possession of it, and they are certain to have it, for Paul told the saints at Corinth that the world was theirs, which we will look at by-and-by. Christ, therefore, must first descend, and bind those powers represented by the dragon, the devil and Satan. The dragon is the symbol of the Roman power, just as the Lion is of the British, and the Eagle of the French, and so forth. The seat of the dragon power used to be in Rome. It is now in Constantinople, and will remain there until the coming in of Christ as a thief upon the world. When Christ as the Angel of the Apocalypse, descends from the right hand of the Father, he will find a strong power enthroned in Constantinople, of which however, he will not be afraid, for all power has been given into his hand. As a question of power, therefore, there will be no difficulty whatever in the case. This dragon is mentioned in the 12th of the Apocalypse, and is there styled a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. Futhermore, we are told that this great red dragon constituted a wonder in heaven, and that there was war in heaven between a Commander called Michael and his angels, and the dragon and his angels. Now we may be sure that the popular heaven is not intended to be understood in this writing. A great red dragon having seven heads and ten horns, and seven crowns upon his heads, and the Commander Michael and his angels, and the angels of the dragon would require a good deal of *space*, and especially as they were engaged in war. They would require space to manœuvre, to march, and so on. It is perfectly obvious, therefore, that this conflict was not in the popular heaven, for there is no space there, it being beyond the bounds of space. To attach clerical meanings to Apocalyptic terms, you see, would amount to reducing the whole book to an absurdity; nay, it would reduce it to nothing, for where no space is there must be nothing. The dragon was the symbol of Pagan Roman power, and the war was in the Roman heaven—the political heaven. I have not time now to say all that might be said profitably upon this matter; but may just remark that this war between the dragon and Michael was a war between Licinius the Pagan emperor of the East, and Constantine the Christian emperor of the West. A singular Christian he was too, for history tells us that he put off his baptism till within almost a few hours of his death, in order to do as he pleased till the last, and then wipe out all his sins. The result of the war was the dethronement of the dragon, or the Pagan power, so that no place was found for it any more in the heaven. Constantine was no doubt a typical Michael in his wars against and overthrow of the Pagan power—typical of the true Michael who, in the resurrection period spoken of by Daniel in his 12th chapter, will stand up for the deliverance of his people, and the dethronement of all human authority, and who will bind the dragon or sin-power for a thousand years. This, however, will not be accomplished without bloodshed. Can any reasonable man suppose that in the event of a new power setting itself up in this world, and demanding the

unqualified submission of all the rest, that it would be effected without a struggle. Such a supposition would be absurd and contrary to all the world's experience. When Jesus Christ and his brethren—Michael and his angels—come to insist upon the allegiance of all kings and emperors and their subjects, what sort of a disposition do you think will be manifested towards the new comers? Will all the world rush to receive them with open arms? Oh, no. Hear what God says will be on that grand occasion. "These shall make war with the Lamb." The kings of the earth have hitherto made war with one another; they have been divided against themselves. But we learn from the Apocalypse, that when the Lamb of God comes from the right hand of his Father to take unto himself his great power and to reign over Israel and the nations, there will be a grand alliance on the part of the kings of the earth and their armies; for it is written in Revelations xix. 19, that "the beasts, and the kings of the earth, and their armies gathered together to make war against him, Christ, and against his army, the Lamb. Whatever the powers of earth have disagreed upon before, they will now "have *one mind*" (17, 13), and that mind will be developed in tremendous hostility to the new power. But the same prophecy informs us of the result of the conflict. It will not be doubtful for a moment. The Lamb shall overcome them, and they shall be slain by the sword that proceedeth out of his mouth, and the fowls of the air shall be filled with their flesh. This is how Jesus and his brethren will get possession of the kingdoms of this world—by war. "The saints of the most high shall take the kingdom under the whole heaven." They shall take it from the present rulers, for David says "They shall bind the kings with chains, and the nobles with fetters of iron; they shall execute upon them the judgment written; *this honour have all his saints.*"—(Psalm cxlix.) Now we can see what Paul meant by telling the Corinthians that all things were theirs—theirs by the promise of the Gospel—not actually theirs at that time. "Let no man glory in man: for all things are yours; whether Paul or Apollos, or Cephas, or *the world*, or life, or death, or things present, or things to come; *all* are yours; and ye are Christ's; and Christ is God's."—(i. 3, 21-23.) Paul told them the world was theirs. There can be no misunderstanding this. We all know what the world is, and it is a pretty large place. The world contains many railways, mines, ships, and so forth, and all of it is promised to the saints, and will most assuredly be given to those of them who are found worthy. "To him that overcometh, I will give power over *the nations*, and he shall rule them with an iron sceptre."—(Rev ii. 26, 27.)

"The spirits of just men made perfect." These as well as "the spirits in prison," mentioned by Peter, have been put forward in proof of the soul's separate existence. As to "the spirits of just men," the phrase used by Paul in the 12th of Hebrews and 23rd verse, I beg to point out that it stands in a certain relation to other things, to all of which says the apostle they—the Hebrews—had come. This is what Paul says: "But ye *are* come;"—he does not say, ye *shall* come, but ye *are* come. Come to what? Come unto Mount Zion, and unto the city of

the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling." To all these things, says Paul, *ye are come*. Now we ask, how had they come to Mount Zion, and to God, and to Jesus Christ? They had come by *faith*. If to these they had come by faith, then it is plain that by faith they had come to the spirits of just men made perfect. While they were ignorant of Paul's gospel, they had not attained to this state, but after that gospel had taken possession of their minds, and they had obeyed it, then in a certain sense they had been made perfect; for Paul speaks thus to the Corinthians: "Howbeit, we speak wisdom among them that are *perfect*." And in this manner, viz., by the faith of the gospel of the kingdom, they had come to the spirit of just men made perfect. The theory of the separate existence of the soul finds no countenance in this language of Paul. I think it is not necessary for me to say any more upon that passage. In conclusion then let us see what Peter says about the spirits in prison. These are supposed to be the departed spirits of dead men in hades. Let us read the passage, "For Christ also hath men suffered for sins; the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the spirit, by which spirit also he went and preached unto the spirits in prison, which sometimes *were disobedient*, when once the long suffering of God *waited in the days of Noah*." The long suffering of God waited 120 years, and during that period, Noah who was a prophet, and therefore spake by the spirit of Christ (for Peter says the spirit of Christ was in the prophets), preached to his obedient contemporaries who were swept away by the flood. They were the disobedient spirits preached unto by the Christ-spirit in Noah. They were not in prison when Noah was preaching righteousness unto them; but in Peter's day, they had long been in prison, and hence he speaks of them as spirits in prison.

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**SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,  
BIRMINGHAM, No. 15.**

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*From Shorthand Notes by brother J. BUTLER, (revised.)*

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1 Tim. i. We are happy, brethren and sisters, in being included, though at a late period of the world's history, in the operations of the man who wrote the letter in which this chapter appears. Those operations are the only permanently important operations in progress among men. Paul describes himself as "an apostle of Jesus Christ by the commandment of God and the Lord Jesus Christ." We know that his work as an apostle was to go to the Gentiles, and open their blind

eyes, that they might have inheritance among them who are sanctified through the faith that is in Christ; and we know that the work had no limitation as to locality, for he was to go everywhere preaching the word; and no limitation as to time, for he was busy a whole forty years; he preached at the beginning of the forty years and at the end of them; and if forty years made no difference as to the efficacy of his apostleship, eighteen hundred years make no difference; for Christ has not withdrawn the message communicated through him to the Gentiles. Therefore, although we have not heard Paul, we have the happiness of knowing that we are as really in the meshes of the gospel net that he threw into the sea, as if we had been actually enclosed by the fisherman's hand. This is a very consoling fact. Nevertheless, there are qualifications in the consolation; for Paul says that his teaching, while to some a savour of life unto life, was unto others, a savour of death unto death; and, therefore, if we are more privileged than our Gentile neighbours who remain in darkness, we, at the same time, are under a responsibility they know nothing of. A man that has no understanding is like the beasts that perish; going to the generation of his fathers, he shall never see the light. "The man that wanders out of the way of understanding shall remain in the congregation of the dead."—(Prov. xxi. 16.) But that is not our position, even if we fail to lay hold of the high calling to which we have been called. It is not our alternative to remain amongst the beasts that perish, and pass away without resurrection. The very contrary is the case. There remaineth a fearful looking-for of judgment and fiery indignation for those who are disobedient, who, exalted to the privileged relation of adopted children, walk unworthily of that position. Therefore, while there is comfort in the fact that we are included in the pale of apostolic operations, there is an aspect of the case that is pregnant with warning. Our way is hedged. While there is glory on one hand, inspiring unspeakable hope and joy, there is, on the other, much that is calculated to make us sober, and to induce us to take the matter seriously, and give diligent heed lest we fail of this grace of God, and come short of the great salvation which is in Jesus Christ. Our duty is—our most earnest business ought to be—to find out what is this calling to which we are called, and what is the position we occupy in relation to it; so that it may be to us a savour of life unto life, instead of proving an aggravation of our naturally outcast condition. Well, Paul, in a few words in the first chapter that has been read, defines the nature and object and essence of the commandment which was entrusted to him by the Lord; and it will enlighten and strengthen us a little, to realise what he says. He says in the fifth verse, "Now the end of the commandment is charity, out of a pure heart and a good conscience and faith unfeigned." To guide us in the comprehension of his meaning, he refers to circumstances that elicited this expression from him. He in a word lets us see exactly what he is driving at. "From which some having swerved, have turned aside unto vain jangling." The "some" referred to here, we shall find were professedly brethren.

They were not such as had turned away from the truth. They were not those who took the position of blasphemers. "They desired to be teachers of the Law;" therefore, they were religious people, people who handled divine things, but who "understood neither what they said nor whereof they affirmed." This was a class that once were in the right faith, because he says they had "turned aside." An important matter to consider, is the nature of their turning away, and the nature of the things from which they did turn away. He says they turned aside to "vain jangling." They did not become blasphemers, or immoral persons, or unbelievers; but, leaving their "first-love," they became crotchety; they began to agitate and argue unskillfully, about things that were purely subordinate and collateral. They desired to be teachers of the law. Well, the law is a thing that requires to be unfolded in teaching. We see this in the epistle of Paul to the Hebrews, where he says that it—the law—was a "shadow of good things to come." *Prima facie*, therefore, it is a good thing, to "teach the law." Here, then, were men desiring to do an ostensibly good thing. They desired to teach the law, under the plea, no doubt, of edifying and building-up their brethren. But Paul says they turned aside unto vain jangling; they turned from "the end of the commandment"—the very object, and aim, and spirit of the gospel—to what Paul elsewhere characterises as a strife about words, to no profit, but to the subversion of their hearers. In opposition to this, he exhorts Timothy to continue in sound doctrine, and to speak the things that are true of Jesus Christ; in doing which, he says, "Thou shalt both save thyself and them that hear thee." Here, then, is an important lesson: that men need to be taken up with the milk of the word, the primitive truth, the substantial faith in the simplicity that is in Christ. The truth concerning Christ is simple and perfectly glorious. He is offered unto men for justification unto eternal life, on condition of faith in the good that God has testified of him—that he was the son of God, brought into the world to take away sin, God laying upon him the iniquities of us all; that he was raised from the dead, and having immortality conferred upon him, has become the High Priest of his own house, to make intercession for their sins, according to the will of God; that in course of time he will return again, to set his own house in order, to sit in the high places of the earth, and to give his people honour, glory, and immortality in the kingdom which he will establish. These are the simple, easily-comprehended, and delightful tidings, good news, or gospel, concerning Christ preached for the salvation of the Gentiles. Any system of teaching that runs away from the real thing, or that has a tendency to distract attention from or lessen the importance of "first principles," is but vain jangling, and which brings no nourishment, or cheer, or good, but blights the spiritual man. Milk, not vinegar; beef, not pickles, is the demand of a healthy appetite. Vain jangling is like whiskey toddy; exhilarating to those who have no better way of spending their time, but destructive to the constitution. We have seen illustrations of vain jangling in our own time—men taken up with

crotchets which they have magnified into importance; starting discussions which have no practical bearing whatever, and upon which even no certain judgment can be arrived at. Such a policy is ruinous in relation to the truth. The atmosphere created by vain jangling is highly unfavourable to spiritual health. The atmosphere, and those who create it, ought carefully to be avoided. There is only one sensible and healthy course. Considering the important business that we are engaged in—the business of being saved—considering the difficult object we are striving to accomplish—the difficulty of laying aside every weight, and the sin that doth most easily beset us, and running with patience the race that is set before us—the difficulty of purifying ourselves from all filthiness of the flesh and spirit, and conforming to the will of the Father in all things—I say, considering the importance and the difficulty of the great task that all have in hand, who have named the name of Christ, how exceedingly unwise and dangerous are these vain janglings in which people exercise themselves about things which they cannot understand, and which even understood, have little to do with the purpose we have in hand.

Next, we have to consider the thing from which these vain janglers turned aside; and here we shall get a glimpse of the thing which we are to hold on to with all our might. "The end of the commandment—the object of the whole matter—is charity out of a pure heart and a good conscience, and faith unfeigned; not charity out of a good conscience and of faith unfeigned, but a good conscience and faith. Unfeigned charity, out of a pure heart, is one thing; a good conscience is another; and the third, faith unfeigned. These are three things, each definite enough in nature, recognisable in manifestation, scarce in attainment, yet essential to make a believer accepted. Let us look at them, and realise what they are. Charity we must all know and possess. All other acquisitions are useless without it. This is Paul's statement about it: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing; though I have all faith, so that I could remove mountains, and have not charity, I am nothing." How important must a moral attainment be of which Paul could say this; and, not to leave us in the dark, he defines what it is; or rather, he illustrates the manner of its

manifestation, and that is going a long way in telling what it is. "Charity suffereth long and is kind, charity seeketh not her own, is not easily provoked, thinketh not evil, is not puffed up, rejoiceth not in iniquity [or the things pertaining to it] but rejoiceth in the truth." Now, these are all qualities easy to be understood. Doesn't anyone know what it is to suffer long? not to be easily provoked? not to jump to hot conclusions? not to be rash? not to behave in an unseemly manner? Yes; everybody understands these beautiful traits of character with the others mentioned. Observe, the lesson, then, that unless we exhibit these fruits of the spirit, our belief will go for nothing. Besides believing the gospel and understanding mysteries, then, let us see to it that we are long-suffering in our relations to men. Let us never resent injuries, nor return evil for evil; be not overcome of evil. Be kind; charity is kind. If we are not kind, we have no part nor lot in this matter; a selfish individual will not enter into the kingdom of God. We must look not every man on his own things, but also on the things of other. Consider others; serve others. Be like Christ, of whom it is testified that he came not to be ministered unto, but to minister. Kindness consists in doing things that are for the well-being, convenience, and comfort of others; and it is part of the duty of those who are Christ's, to distinguish themselves in this way. If, having a knowledge of the things concerning the kingdom of God and the name of Christ, we are still outside these acts of kindness, our knowledge is but an inert principle, which will not save us. Faith without works is dead. The kingdom of God will be the administration of the law of kindness; the things concerning the name of Jesus Christ are but the doctrinal development of divine kindness. The truth is, therefore, a system of kindness; and what has that person to do with it who is not himself kind? We are not to judge. But every man who has not the spirit of Christ, is none of his. Therefore a true Christadelphian—a true brother of Christ, is not one who merely holds the truth theoretically—who takes hold of Christadelphianism in opposition to other religions; but is a man of benevolence begotten of the truth—a man who does good to others; a man who serves not himself, but is in this a true follower of Christ, who served not himself. Christ came to lay down his life for many; and he tells us that a disciple is not above



his master; that we must be content to be in the same condition with him; that if needs be, we must lay down our lives for Christ's sake; and if our lives are to be at his command, certainly our time and our purse and our strength are not exempt. Christ demands unreserved fidelity. He is exacting: he will not accept partial discipleship. "If any man come after me, and hate not father and mother, and husband and wife, and houses and land, he cannot be my disciple." Hard words, perhaps, and distasteful to half-hearted believers, but true; and to those who have given themselves to the Lord with full purpose of heart—glorious. It has before now happened that disciples have said "This is a hard saying: who can hear it?" If this happened in his presence, much more is it likely to happen in his absence. Let us beware, brethren—listen to his voice!

"If any man will follow me, let him take up his cross daily." It is not for those who are Christ's to look for their good things now; they must be as Christ was. "Woe unto you that are rich now, and laugh now, and are comfortable now: the days are coming when your consolation shall cease; when your laughter shall be turned unto bitterness and mourning; but blessed are ye that weep now; blessed are ye that take part in Christ's suffering now; for your mourning shall be turned into joy. He that saveth himself now shall be lost." Therefore think of the folly of the individual who, coming to the truth, begins to wonder what effect it will have on his temporal surroundings. The person who harbours temporal considerations at such a crisis, is not worthy of the truth. A young man came to Christ, and Christ asked him to come and follow him; but the young man said "Let me first go and bury my father." Christ replied "Let the dead bury their dead." Another came and said, "Let me go and bid good-bye to my father and mother;" and Jesus answered, "No man having put his hand to the plough, and turneth back, is fit for the kingdom of God." Hard words but God's words, in the way of which alone is life and everlasting joy.

If we are not charitable in the true sense, we may come every Sunday to the table, and attend every meeting that is held for the truth's sake, and yet Christ will come and say "I know you not; depart from me, ye workers of iniquity." We, therefore, must measure our calling and position by the standard of the word, and not by the unreliable opinion of mortal man, brother or no brother. Charity out of a pure heart

is the very object of the gospel. The gospel is but the means appointed for the purification for Christ of a peculiar people, zealous of good works. How lamentable is the spectacle, therefore, of persons holding the truth, and yet uninfluenced by it in their conduct. Beware, lest we hold the truth of God in unrighteousness. Better we had never known it than such be the case. Purity of heart must be the source of rectitude of conduct. The fruits of the spirit cannot emanate from carnal-minded, unkind people. Jesus says we may know what kind of a heart a man has by what he does. A man may wish to be considered the right thing when he is not; but *he* cannot long hide himself. He may deceive people for a time; but only give him time enough, and he will show himself in his true colours. Do not judge a man by a single act; it is very dangerous to do so, either for good or bad. Give him say twenty chances, and he will show himself. A corrupt man will show himself corrupt in the long run. Under excitement, he may do a good thing. Among the right kind of people he will appear genuine. During a meeting, a person may feel very good, and approve the things that are excellent; but the real trial is when there is no excitement—in the rough and tumble of everyday life: that is the time when the real man comes out. If you cannot discover the brother or sister of Christ there, it is no use trying to find them. A person who is a brother of Christ at the meeting of the ecclesia, but not in the wicked surroundings of the week, is a mere hypocrite. He is deceiving himself. A pure heart is the first condition of spiritual fruitfulness. We must strive to get this. We can get at it in only one way. By nature we are the children of impurity. Our brains have nothing in them by nature, except what we know as natural brute beasts; and if we trust to our brains alone, we shall go wrong. It is God's word that puts us right; this will purify the heart. If we let it blow through continually, it will deodorize the corruptions of the natural man. Faith in what God has said will keep us straight; but the memory of what He has said, must be kept constantly bright, or faith cannot act. Knowledge is the foundation, and this too must grow. If we trust to the little stock we may have, we shall fall short. Never trust a single day to yesterday's supply. The substance of our whole being is continually on the move. The food we take to-day is used up in the activities of to-day. This is true physically and mentally, carnally and spiritually;

therefore we must keep up the supply, if we wish to preserve our power, and escape running to nothing.

There be many things acting upon us without our effort or attention. Our eyes are open, and there is a constant stream of mental impression running in through this avenue—impressions linking us with time and sense. We see the things that *are*; and as the things that are do not interpret themselves, we are liable to be deceived by them. The things that are, *are not* in reality, when we judge by results. They do not continue; they are drifting downward, carrying all men into oblivion; but for the moment, they seem to say as we look, **WE ARE**. Thus there is a stream of falsehood reaching the mind continually through the eyes; and so with regard to the ear, and all our other senses. They deceive the mind ignorant of the purposes of God. Now, in the Bible, we have a still small voice speaking from the long distant past; and telling us that the real thing is coming by and bye; and that we must sacrifice the present for the future—the unreal for the real. If we put our ears close, we hear the voice; but we are in danger of not hearing. The lies lift their voice in clamour; whereas this lies quiet; and if we do not step aside, and as it were try to catch the echoes of this heavenly voice, we shall never hear. We can only get at wisdom by going out of the way of it. For this reason the majority of people will not be saved. They will be seduced by the things around them. Our only safety is to make it our business to read the Bible regularly and systematically. If you don't do it systematically, you won't do it at all. The man who trusts to furtive reading will find himself lacking in the end. The man who does not feed his spiritual nature, daily, will fail to gain spiritual strength. If a man starve ten days, and then fill himself to the bursting, he is not likely to grow in strength. Spasmodic modes of life are dangerous, and so the man who goes without spiritual food a long time, and then dives deeply into spiritual things, will not grow healthily. There is only one way of doing the work thoroughly: read every day a little. Never deceive yourself with the idea that you have no time. Everybody has a little time at his disposal, and everybody finds time for what he considers of first importance. In this matter it only wants the endeavour, and the endeavour will come where there is a due sense of the situation. A man who is

drowning is desperate, and will clutch at anything to save himself, and so it will be with us, if we apprehend our whereabouts. We are naturally sinking, sinking, sinking, and if we do not lay hold of that which alone can save us, we shall disappear forever from sight. Therefore, it comes to this that if we would be saved in these times when there is no living exposition of the divine mind, we must set ourselves to this work of reading the Bible; and we must attend to it in a systematic manner; something after the system laid down in *The Bible Companion*. I know it is not everyone that can read the Bible with the same profit; but I also know that those who are spiritually minded, are so from this practice of continually reading the Scriptures; and that if the best of us were to give that reading up, we should speedily drift back into a spiritually destitute condition. It is true the results of Bible reading will differ according to natural capacity, but this general law is applicable to all—that those who read, will be those who know and feel the truth.

Two other things mentioned in the chapter before us, as the end and object of the commandment, are a good conscience and faith unfeigned. What is a good conscience? That state of mind which causes a man to do things that are right because they are right, and not because they are pleasurable in themselves. Right things are sometimes pleasurable, but they are by no means always so. The difference between the man of good conscience and the man of indifferent conscience, is that the former does right, sunshine or rain, pleasure or pain; while the latter does right when it happens to be agreeable, and swerves to the wrong if the right interferes with his interests. The accepted will be of the former class alone. None will enter the kingdom of God but those who carry about with them a thorough love of righteousness, and put their love so far into practice, that they will not allow themselves to be drawn into wrong doing, even if it is to save their lives. Many people do right so long as there is no detriment from that course; but the moment it works against their interests, they do not scruple to do a little wrong, and sometimes even a great wrong. This is fatal to spiritual prospects. "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of God," "Know ye not that the unrighteous shall not inherit the kingdom of God." "Without holiness, no man shall see the Lord."

Therefore let us all observe this exhortation carefully. If we neglect it, we are in danger of losing ourselves, and preventing the salvation of others. Our actions tend to scare away people from the truth, if they see them mixed up with unrighteousness. We ought to be scrupulously honorable—men and women of good faith, whose word is sacred; who consider a promise binding, even if fulfilment is detrimental. That is what David says a man of God is—one who swears to his own hurt and changeth not. In all our dealings let us remember this.

Then, there is faith unfeigned. There is a difference between real faith and sham faith. Faith is the conviction or belief of what God has promised; faith is the substance (in the mind) of things hoped for; and if our profession of faith is real, our faith will influence all other thoughts and actions. If, while we profess to believe that God has made certain promises: that Jesus did rise from the dead, and that he will come again: and all the while act as the world around us acts, we have only got feigned faith, not real faith; it is not a faith that worketh by love. Real faith is

a treasure, a companion of delight, a spring of living water, a fountain of purity. Those who shall enter into the kingdom of God are men of unfeigned faith, which enables them to do what others will not do. It is no wonder that a man of sham faith will not sacrifice anything for the sake of it; because in reality he does not see the good of it. The man who possesses real faith—faith unfeigned—will sacrifice anything for it. He will be like the apostle Paul, who counted all things but dung, that he might win Christ. Others may not take so strong a view meantime; but we may rest assured they will rue their weak views in that day when Christ, who died and rose again, appears once more on the earth, and sends his summons to all the kings of the earth, to make way for God's kingdom. When the time comes to put the wealth of the sinner into the hands of the just; to pull down the mighty from their seats, and to exalt those of low degree; to show the world what real wealth is, and what true immortality is. When that time comes, people who do not now agree with Paul, will then see what they have lost.—EDITOR.

### SIGNS OF THE TIMES.—THE EASTERN QUESTION.

THE *Leeds Intelligencer* of November 9th, says: "It is not at all too soon that the PORTE has begun to look out for new alliances. The ostensible reconciliation between the Pasha of EGYPT and the Sultan is known to be unreal. The Khedive is as much bent as ever on achieving his independence. And FRANCE (the Frog-Power) is as much resolved as ever to make use of his ambition for the furtherance of her own designs. In fact, 'the Eastern Question' is, we are sorry to say, showing every sign of coming to life again, and that too upon a very extended scale. It is exceedingly difficult to get at the truth about these matters from the London papers, owing to their close connection with the commercial world, and the tenderness with which they are compelled to handle all topics which affect securities. But the truth is that Europe is on the verge of a crisis, compared with which the Crimean war was a mere local squabble, and nothing can prevent the calamities of war but a firm front on the part of those Powers who can bring both material and moral force to bear upon the question. England and Austria can both do this, for neither have anything to gain at the expense of Turkey.

The determination of the Sultan to be present at the opening of the Suez Canal, is not, perhaps, due exclusively either to jealousy of the Egyptian Viceroy, or admiration of the French Empress; but it is probable that but for some powerful political motive, he would not care to leave his capital while so serious a disturbance is threatening his western frontier, where the nature and scope of the Dalmatian insurrection are not yet quite plain."

This is good news to all who love the appearing of the Lord Jesus Christ, and while watching, are able to discern the signs of his apocalypse. The *Leeds Intelligencer*

is sorry that the Eastern Question is coming into life again. It has never been other than alive since 1820, though not always in equally violent agitation. The ambition of the Francic Frog-Power will not allow this question of questions to become extinct. It is a problem which nothing can solve but the thief-like advent of the Christ. French policy in the east and west is edging the Fourth Beast of Daniel to the verge of a crisis denoted in chap. vii. by "by the voice of the great words" which the Little Horn thereof may speak in the Ecumenical Council of episcopal wolves in sheep's clothing about to assemble in Rome. The Horn's Mouth in that Council will doubtless glorify itself greatly. It will speak for the "Universal Church," the Mother of all State Harlots and Dissenting Abominations. It will not admit the fact of its widowhood, though deserted by Austria, and held in precarious and dependent existence by the imperial representative of the Spirit of 1789. Rome still maintains her queenliness. "I sit Queen," saith she, "and am not a widow," and while she glorifies herself thus, she little thinks that in the opening of the Suez Canal, a series of events is being inaugurated—the gates of brass are being unfolded, through which the Kings of the Rising Sun of Righteousness will become emergent for her capture and destruction from the presence of the Lord and from the glory of His power.

"Blessed is he that watcheth and keeps his garments." Very soon, professors will bewail their present indifference and neglect of opportunity. They can discern the weather, but not the signs of the times. And why? Because they do not study the Apocalypse which exhibits them to view.

Whitby, November 9th, 1869.

JOHN THOMAS.

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## THE RELIGIOUS PROBLEM OF THE AGE

ILLUSTRATED IN A CONTROVERSY BETWEEN THE SWANSEA PRESS, DR. THOMAS,  
AND THE EDITOR.

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### THE CHRISTADELPHIANS.

(From the *Cambrian*, Aug. 27th.)

THE letter of Mr. Roberts, published in the last *Cambrian*, represents us as having fallen into mistakes in reporting some of the tenets of Christadelphians. But that letter, if attentively examined, will prove our correctness and impartiality, and show that, far from being captious or satirical critics, we abstained from ridicule where abundant material for it was presented. We have only to repeat that Christadelphian speakers, on the occasion referred to, Mr. Roberts being one of them, scoffed at learning, as imparted at our great English Universities, without the explanation now given, that he only meant learning, when found in the person of a clergyman. We readily, however, accept this modification, and wish he had stopped with it; for when

he goes farther, and professes his love for learning "in the abstract," we cannot help feeling that he has unconsciously justified our original statement, as learning in anything but *the concrete*, would be, for human beings, wholly unprofitable. But passing over this absurdity, and speaking of the training of clergymen as unfitting them for the interpretation of the Scriptures, we would ask, How can men (except by miracle) decipher the meaning of the Scriptures without being able to read the originals? Or, confining our attention to the New Testament, how can men translate it without having learned from the writings of believers in Pagan Mythology? Unless we are to have a new gift of tongues and a realisation of all the nonsense preached by fanatics, the language of Homer and Herodotus must be learnt, whether their religious fables be believed or scouted. We don't suppose that it is imperative, even on

a clergyman to believe all that he reads. Were this a necessity for ourselves, we should carefully abstain from reading what Mr. Roberts has written. But with power to judge, and liberty to choose, the only effect of such not very lively recreation, is to fix our faith more firmly on the great truths which upheld and comforted, and blessed millions, before the author of the latest exorcism of Christianity was born, or the land of his birth known to Geography. May it not be so also with the derided clergy? May not the fables of Mythology act on them as the fancies of Christadelphians act upon others? We are ready to admit that learning of itself, is not the first qualification of a minister; but we are bold to assert that *caeteris paribus*, a learned ministry is by far the most effective. *Ignorami* will probably meet this assertion with the hackneyed statement that the apostles were uneducated. But it is partially, if not wholly untrue. They were not rich; and this is nearly all that we know about them. One of them belonged to a learned profession. Another was a tent maker; but he had been brought up at the feet of Gamaliel, and was capable of preaching in at least three languages. There is no reason why fishermen may not have been as great proficient as tentmakers; and, as we think, no foundation in fact, for the hap-hazard assertion that the apostles were ignorant. One qualification they had in which the moderns show themselves lamentably deficient—they were “all taught of God.” With this divine teaching, they could well have dispensed with the ordinary acquirements necessary to success. But there is no evidence that they were destitute of those acquirements, or that the Highest does not deign to select educated men as the fittest agents to accomplish His purposes. If Christadelphians say Nay, we have only to call Moses and Solomon, Isaiah and Job, Luke and Paul, to comfort them.

There is a point on which it is evident that some of them have mistaken us. One, on a recent occasion, spoke of the absurdity of employing Pagan witnesses to establish Christian doctrine. The reference was probably to our quotation from the tragedy of Cato, by Addison, who, as most of our readers know, was not a Pagan but an Englishman and a Christian. In this grand performance, the writer represents a Roman, soliloquising on the soul's immortality, and convinced by the reasonings of Greece's greatest philosopher. By the quotation we simply meant to show, that

on the subject referred to, learned Paganism was, in the estimation of the world's great intellects, infinitely before Christadelphianism; and that the chief thing that Revelation has done for the latest caricaturists of Christianity, is to tell them that they are spiritless organisms which die like beasts. But we are not aware that the Bible anywhere attempts to establish truths which reason alone can demonstrate. It does not begin to prove that God exists: it takes that for granted as a fact cognisable by the intellect of all but idiots; and it tells us not that He *is*, but what He does and what He has done. And in like manner, it does not commence to teach man's immortality, but it speaks to him, and of him, as an immortal being, subject to happiness or misery, *after* death and judgment. That he could arrive at right conclusions with regard to his future existence, Plato is a witness, and Mythology, a proof; and consequently, it is not the business of the Bible to reveal to him a fact, known without it, but to show him how the future may be made blessed and glorious. This is why we spoke of Plato; and we now give the explanation (by most people unneeded) that persons of “superficial knowledge of the subject” may perceive the reason. Mr. Roberts is quite right in his anticipation of the estimate we had formed of “his presumption and absurdity,” when he speaks of the religious world as being based on a religious fable, whose religious centre is Rome. Fable is a curious basis for a world to rest upon. But perhaps this is only “a homely expression” for some great truth which Christadelphians alone understand. We can understand him, however, when he says that the study of the Bible is no part of clerical training—a statement which every student knows to be untrue; and when he asserts, as he virtually does, that all Christians are being lost, except the human ephemera, with which he is connected—“a piece of amusing arrogance.” certainly. His ideas of himself are as pretentious as Holy Willie's; and his self glorifying abandonment of mankind “for long centuries” (what are *short* centuries?) to utter condemnation and annihilation, reminds us of the brutal mimicry of Jeffries—“We are Thy people: all Thy dear people,” when the sainted Baxter was subjected to his torture. Might we not travesty the words of a great poet, and say:

“If this be true, indeed,

These 'Delphians have a comfortable creed.”

And now, having endeavoured to set ourselves right with our correspondent and the public, we have only to report the two latest discoveries of Mr. Thomas's, to which we have had an opportunity of listening. One was, that the saints would have the honour of executing the wicked at the end of the world; they would be future Calcrafts in fact; though we wonder how he will get the wicked up for the purpose of being executed, if they perish like beasts! And the other, that Heaven is that part of the earth which is bounded by the Euphrates, the Mediterranean, and so far as we could hear, a branch of the Nile. This would be news, if it were only authentic. If Mr. Thomas has confidence in his own assertions, he is not so incredulous as his namesake Didymus. But if his assertion be true, we are inevitably driven to the conclusion that the Saviour must have expressed himself improperly to the penitent thief, when he said "This day thou shalt be with me in Paradise;" for in fact, he and the jeering scribes, and the Pagan Romans were all in Paradise at the time; and the apostles were mistaken when they said that they saw a cloud receive him out of sight, as they looked stedfastly towards heaven; and the angels must have been wrong who asked the men of Galilee, "Why stand ye gazing up into heaven, the same Saviour who is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven;" and Paul must have been incorrect when he represented him as "ascended far above the heavens;" for Paradise and heaven signify the same place, and, according to the new light from America, it is circumscribed by the geographical limits we have mentioned. Surely we may still put the question, *cui bono*, Can pious tom-foolery of this sort conduce to our improvement in wisdom, virtue and happiness? Is twaddle of this kind, like the preaching of the great men who have made the world their debtors? Or can it be the means of leading anyone into that kingdom, to extend which Mr. Roberts states—and, doubtless, with perfect sincerity—is the end of his labours?

DR. THOMAS'S ANSWER.

(From the *Cambrian*, Sep. 3rd.)

SIR,—Your remark is doubtless correct, "that there is at present a very general interest manifested in theological matters." This is true; but, if the way you cater to this "general interest" is to be deter-

mined by the fictions you put into the mouths of those, who, in their public addresses among the Christadelphians, do not reflect what is approved of by the world lying in wickedness and apostacy, the theologically interested are grievously imposed upon and grossly deceived. The first duty of a reporter is to narrate truly what is said and done. If he do this, he is a benefit to society; if not, he is a curse, and ought to be removed.

It is, indeed, not possible to speak or write so as not to be misrepresented by the crafty. The fate of the sayings and doings of Christ and his apostles is a standing and striking proof of this. Their doctrine throughout Europe and America, the wide domain of anti-Christ, is made void and of no effect by the insane traditions of Romish Priests, State-Church Clergies, and Dissenting Conventiclers, aggregately the Hierarchy of the Apostacy; each denouncing the other, and in past times murdering, and in divers ways oppressing one another, but all claiming to be Christian ambassadors of Christ and successors of the Apostles, and the called and sent of God as Aaron was! Who but men drunk with the golden wine cup of the Roman Mother of Harlots can believe such "blasphemy against God!" Who save those subject to the Strong Delusion of the lie sent upon them as a judicial infatuation by Him, because of their untruthfulness and unrighteousness (2 Thess. ii. 11, 12), can give credence to such monstrous pretensions! No! these blind leaders of the blind, and those led by them, "speak evil of the things they understand not;" and doing so of Christ's doctrine in effect, no marvel that newspaper reporters in their interest, should bespatter with the mud they throw those whose unpaid endeavours are to turn back men from the fables of the Apostacy to the ancient apostolic faith of the first century, which in our age of indifferentism is universally ignored. We do not therefore complain; for the truth has never had fair play since it was incarnated in the Son of God; nor will it until he shall come to establish it by the omnipotence of his undesired presence among the nations. I write therefore not by way of complaint, but to correct the aberrations of your reporter from the fidelity due to his calling in what he has caused to appear in your columns concerning what he styles "the two last discoveries of Mr. Thomas."

Now, one of these discoveries he reports is, "that the Saints would have the honour of executing the wicked at the end of the

world." I said no such thing; for I hold and teach, that the world of mankind will continue a thousand years after the "Hour of Judgment." He ought to have said "at the end of the Times of the Gentiles," which modifies his proposition considerably.

But this, as corrected, is no discovery of mine, as he would have known had he not been ignorant or faithless of the prophetic testimony. The Eternal Spirit has revealed in Dan. vii. 18, 22, 27, that when the Ancient of Days comes, judgment is to be given to the Saints of the Most High, and that then they are to take possession of the kingdom and dominion, and the greatness of the kingdom under (*not above*, mind) the whole heaven, and to possess it "for ever." In Psalms cxlix. the same Spirit declares that in the execution of judgment, there shall be a two-edged sword in the hand or power, of the Saints "to execute vengeance on the nations (*goyim*) and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all the saints." You perceive, then, that it is the saints, not the mythological devil of clerical and ministerial fable, that are to punish the wicked in the hour of judgment now impending; and that the discovery is not mine, but a revealed truth, which your reporter blasphemes by comparing these honourable executioners of divine vengeance upon the hierarchies of the world, civil and ecclesiastical, and the blinded devotees they lead into the last ditch with themselves,—to Calcraft, the common hangman of Newgate!!

He confesses himself in a state of wonder how the wicked, who "perish as the beasts," are to be got up for execution. Foolish reporter! Are there no wicked but among the dead? Does he not know that there is to be a resurrection of the unjust in the hour of Judgment, and that they are to share at that crisis in the punishment of the living who have never died? The wicked to be punished with a final destruction are those "who know not God, and obey not the gospel of the Lord Jesus Christ," (2 Thess. i. 7, 8), a class which necessarily includes all modern priests, clergymen, and ministers, who "with good words and fair speeches deceive the hearts of the simple." He might know if he would consent to be instructed by the word, by which alone God teaches men in our time, that all that class of the wicked who die in "times of ignorance," instead

of going to the devil in a subterranean hell for him to torture them eternally, as the soul-curers of the apostacy teach, are not to rise at all. In proof of this see Isaiah xxvi. 14. This is the Deity's disposition of those communities of mankind to which he has not sent an authoritative proclamation of his will; and to which the missionary societies of the Apostacy send their agents to preach their gospel-nullifying traditions. "The righteous shall be recompensed in the earth (at the resurrection of the just—Luke xiv. 14); much more the wicked and the sinner."—Rom. xi. 31.

The other "discovery" your untruthful reporter attributes to me is, "that heaven is that part of the earth which is bounded by the Euphrates, the Mediterranean, and so far as we could hear, a branch of the Nile." At all events, if I had said this without qualification, it is a more reasonable and better heaven than "one beyond the bounds of space," preached by Satan's ministers to their people as "the saints' secure abode!" The Heaven he attributes to me has 300,000 square miles of space, at all events; but a heaven beyond the bounds of space, is nowhere at all.

Now, when he heard me, I was showing what "a heavenly country" is in contrast to an earthly one. Paul, speaking of country in Heb. xi. 13-16, says that Abraham desired a heavenly country. He desired that country which was promised to him for an inheritance, even the land in which he was keeping his flocks and herds; and then under a constitution of pagan earth-borns. In its condition at that time, it was an earthly country; but under the constitution, civil and ecclesiastical, which is to be given to it when Abraham's seed, the Christ, shall occupy the throne of his father David re-established in Jerusalem, "the city of the great king," (see Gal. iii. 16; Luke i. 32; Jer. iii. 17; Isaiah ii. 3) it will be a heavenly country, and Paradise (see Isaiah li. 3; Ezek. xxxvi. 5). This is the Royal Province of the New Empire when David's son shall be king of the whole earth; as it is written, saying, "Jehovah shall be King over all the earth; in that day there shall be one Jehovah, and his Name One."—(Zach. xiv. 9; Ps. ii. 7-9.) Now, when the earth and its nations blessed in Abraham and his seed, are placed under the constitution from heaven, it will, as a whole, be the "new heaven and the new earth in which righteousness will dwell."—(see 2 Pet. iii. 13; Isaiah lxx. 17-25.) This is the heaven offered to men in the gospel Christ and the apostles preached,

together with eternal life and glory for all who accept it upon the conditions divinely imposed. The clerical heaven beyond the bounds of space is a contemptible and insane conceit: and a disgrace to the boasted intelligence of the nineteenth century. As to the thief, he will be in Paradise on the day referred to in his request, namely, the day of Christ when he comes in his kingdom: but whether he will be cast out with many others. (see Luke xiii. 28) or permitted to remain, Christ's answer to his request says nothing about.

In conclusion, your reporter may revile these things as "pious tomfoolery," and "twaddle," but these words from such a flippant devotee of the popular superstition, are lighter than vanity. The things I have affirmed are true and irrefutable by any or all of the so-called "divines" of state-churchism or nonconformity, by whose lullabies the consciences of the people are prostrated in a deadly sleep.

JOHN THOMAS, M.D.

[To this, the editor of the *Cambrian* appended a footnote in apology to his readers for the insertion of the letter, which he characterised as "insane ravings unapproached by the drivelling trash of Johanna Southcote." The Editor of the *Christadelphian* having previously obtained permission to reply also, wrote the following letter; but the editor of the *Cambrian* altered his mind, or encountered some disturbing influence, for the letter never appeared. We publish it here to complete the tableau—ED CHRISTADELPHIAN.]

#### THE EDITOR'S ANSWER.

*To the Editor of the Cambrian.*—SIR—I would not have troubled you again but that I think your editorial remarks on the 27th ult. call for and give the right of reply. You misapprehend or distort the issues raised by the *Christadelphians*. Probably it is the former, as first impressions of a new thing not thoroughly known are naturally incorrect, especially in the case of a committed leader of opinion on the opposite side of the question.

Allow me, in a few words as a rejoinder to your lengthy critique will admit, to correct the misapprehensions referred to. Our objection to the popular assumption that a clerical training fits a man to be an expounder of the holy oracles, does not turn on the fact that such training imparts a knowledge of the original tongues. You argue on the virtual assumption that it does.

You ask, "How can men, except by miracle decipher the meaning of the Scriptures without being able to read the original?" This is not the issue. No Englishman could understand Greek M.S., of course, without being able to read Greek, but the Scriptures are no longer confined to the original tongues. They have been turned into English, and have been in the hands of the English people in their own tongue for several centuries. Where then is the difficulty of "deciphering the meaning of the Scriptures," which you hold up, Mr. Editor, as the great necessity for a clerical training? Did you forget that we had an English Bible? If not, do you maintain it is impossible to "decipher the meaning" of the English Bible? If you do, what is your opinion of the "divines" who gave us the translation? Do you believe they were unable to give us a correct reflex in English of the ideas expressed in the original, or that being able, they didn't? If the former, whom shall we trust when the clerical training of seventy men has proved a failure? If the latter—but this is out of the question. I won't insult you, Mr. Editor, by supposing you regard the great lights of the orthodox world as deceivers. I will maintain, and you will not contradict me, that you believe the translators were both able and willing to render the idea of the original tongues into our mother tongue, and that they did so to the best of their ability, the result being the authorised version of King James. This being so, why speak of the deciphering difficulty? Has the "difficulty" not been annihilated by King James's translators? Have they not "deciphered the originals" for us? If you say that the Greek and Hebrew tongues are richer in expression and force than the English, and that no one but those acquainted with them can appreciate their beauty and vigour, I will say not a word against it, but I will contend that the English Bible, nevertheless, is an intelligible record of the facts, commandments, principles and predictions of the Eternal Spirit who revealed himself to Israel and to no other nation. And I point you to clerical practice in proof of it. Are the sermons of the clergy not based on the authorised version? Is the Bible not quoted in English and not in the foreign tongues, so far as it is quoted at all in clerical attempts to instruct the people? Greek criticism is only an occasional thing, and indulged in more by the scholastic pedant than the man anxious to indoctrinate his hearers with what he believes to be



gospel truth. There are a few blunders in the common version, but not such as to interfere with its general faithfulness as a translation. The English Bible is able to make the people wise unto salvation.

The acquisition of a knowledge of the original is *per se* a good thing and never urged by Christadelphians as a clerical disqualification. Their real contention on the point (which I defined in my last letter but which you have not touched) is that the clergy are bred from boyhood to uphold a stereotyped system of ideas,—that their standing in society and future livelihood depend upon their adhesion to these ideas—that the process of their education is not the study of the Bible, which I repeat—your denial to the contrary notwithstanding; but the mastery of Pagan authors whose ideas have been incorporated with the doctrines of Christ—and that the clergy when developed, are, therefore, the mere incarnations of a pre-existing traditional system, and not the competent judges of it. The truthfulness of this argument is shown by the fact that Maynooth produces Roman Catholic priests; Cambridge, Episcopalian priests; Airedale, Independent “divines;” Spurgeon College, Baptist preachers, and so on throughout the whole list. I don’t say that the result is surprising; it is perfectly natural; nothing else is to be looked for; only let us open our eyes to the fact and not fatuously commit ourselves to a system and order of men who are right or wrong, not because of their training or their learning, but because they teach or do not teach the things taught in the Bible. This is the simple issue which Christadelphians raise, to the inconvenience no doubt, of those who are interested in the maintenance of the *status in quo* but to the enlightenment of many who like themselves, have been brought up in orthodox faith, but having their attention called to the Bible, are being induced in increasing numbers to reject a faith which is fable traditionized—To call such “dupes,” Mr. Editor, is to perpetrate a piece of bad-tempered vulgarity. If there were some new prophet in the case and a scheme for raising the wind, it might be excusable to write in this style, but there is nothing of the sort. A British M. D. (not American;—(Dr. Thomas is a native of London and lived in Britain till he was 29)—a man of equal education with any of the clerical leaders of our day, calls attention to what the Bible teaches, whether in Greek or English (the same in both, of course) and intelligent people, believing

the Bible to be God’s word, investigate the matter and find it is so, and accept the logical sequel in becoming Christadelphians. Surely “dupe” is not the right word, Mr. Editor. It is a matter of taste no doubt, but in such matters, an editor should set a good example.

Just a word or two more. It is part of your defence of clerical training to say “the language of Homer and Herodotus must be learnt.” If you have had any experience of such matters, Mr. Editor, you must be aware that “classical” Greek and New Testament Greek are not identical; that though both from a parent language, they belong to different dialects, a knowledge of all of which is not necessary to the understanding of one in particular. The language of the New Testament is not necessarily elucidated by the language of Homer and Herodotus. A knowledge of one is not necessary to a knowledge of the other. Hence, your argument in favour of clerical familiarity with the Pagan fables of Greece, falls to the ground.

Your suggestion that clerical familiarity with these fables will engender clerical disgust at them, is certainly a very ingenious attempt to escape from an awkward position. Its ingenuity reveals the extent of the difficulty felt, but does not ease the difficulty. How extraordinary that as a preparation for teaching divine truth, youthful brains should be drawn through the mire of Pagan foolishness! You suggest that the process will create mutual repulsion between the said youthful brains and the fables. Is not the opposite result more likely? Common sense will not falter in her verdict. Facts are on her side. Is not the immortality of the soul a doctrine of the Pagans, and is it not the foremost principle of the theological system which these trained clericals uphold? The result of steeping clerical brains in Pagan dreams is palpable enough here. Affinity, and not repulsion, is the natural consequence.

You seem to doubt that the apostles were uneducated men. You pronounce the idea ‘partially if not wholly untrue,’ and declare “there is no foundation for the haphazard assertion that the apostles were ignorant.” Are you, too, Mr. Editor, ignorant of the Scriptures? Have you never read that the rulers “perceived that they (Peter and John) were unlearned and ignorant men?”—(Acts iv. 12.) And if the leading apostles were unlearned and ignorant, what is the inference with regard to the others, but the conclusion affirmed

in 1 Cor. i. 27 "God hath chosen the *foolish* things of the world to confound the wise," and the fact stated by Christ, "Thou hast hid these things from the wise and prudent and hast revealed them unto *babes*."—(Luke x. 21.) Your doubt and verdict are, Mr. Editor, against the evidence. If you were ignorant of the evidence, it could not be otherwise, but an editor should not pronounce an opinion on a matter he does not thoroughly understand. If you were aware of the evidence, the case is worse.

You justify your citation of "Pagan witnesses" to establish Christadelphian doctrine" by stating that "learned Paganism was, in the estimation of the world's great intellects infinitely before Christadelphianism." In this you unwittingly record the strongest condemnation that can be pronounced against orthodox doctrines which are of Pagan origin.—In the statement quoted above, Jesus calls "the world's great intellects," "the wise and the prudent," and he affirms that the truth has been "hid from" them and revealed to certain "babes" who were unknown to the "wise and the prudent." If this is true, you, Mr. Editor, are wrong, for Addison's endorsement of the wisdom of the wise and prudent, condemned as foolishness by Christ, can never in the judgment of logical men, transmute that foolish wisdom into the genuine article. Paul, specifically with reference to Greek philosophy, says "The wisdom of the world is foolishness with God" (1 Cor. iii. 19) and that it has pleased God to pass by "the world's great intellects," saying "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent." In acknowledging kin with Paganism, you therefore write your own doom, in the estimation of all whose eyes have had the Pagan veil torn from them, among whom are not to be numbered those believing in the immortality of the soul.

You are evidently aware that the Bible does not teach the immortality of the soul; and you meet the fact by remarking "We are not aware that the Bible anywhere attempts to establish truths which reason alone can demonstrate." You endeavour to make good the remark by a reference to the relation of the Bible to the doctrine of God's existence. This, by the context, is in your judgment one of the truths "which reason alone can demonstrate, and by parity of reasoning, ought never to be propounded in the Bible. Indeed you say that the Bible takes this doctrine for granted, your object being to maintain that so in the case

of the immortality of the soul, though the Bible does not mention it, it takes it for granted. Now, are you willing to let the immortality of the soul stand or fall by this argument? If so, woe to your future standing among your clerical supporters.

Contrary to your assertion, the Bible expressly reveals and propounds the doctrine of God's existence. Proof: "There is one God" (Tim. ii. 5); "There is no God besides me" (Isaiah xlv. 5); "The fool hath said in his heart, there is no God" (Ps. xiv. 1); "Do not I fill heaven and earth?" (Jer. xxiii. 24); "To whom will ye liken Me? . . . The everlasting God, the Creator of the ends of the earth fainteth not, neither is weary," &c. (Isaiah xl. 25-28.) I could quote a great many others, but these are sufficient for the present purpose. Can you produce an equal number of passages affirming the doctrine of the immortality of the soul? Nay, Mr. Editor, can you produce one? I know you cannot. Hence, your argument is a subterfuge, wilfully or otherwise. The Bible takes nothing for granted. I should affirm this and undertake to prove it in the presence of the Ecumenical council itself. All the matters it professes to reveal are explicitly defined and affirmed. Would it not be extraordinary were it otherwise? The immortality of the soul it never mentions. You admit this and meet it with a piece of clerical dogmatism unsupported by evidence and opposed by reason and testimony. You say it is taken for granted. This is all you can say, Mr. Editor, and in saying it, you manifest the flimsiness of the theory you have come forward to championize. This is the foundation of clerical theology, which is truly a gigantic castle in the air.

I could show, but that the length to which I have already gone forbids, that the subject of immortality is not taken for granted; that on the contrary, the Bible contains a very specific revelation on the subject, which no man can misconstrue, when fairly confronted with evidence, but a revelation in the very opposite direction from the doctrine of Paganized Christendom—a revelation, viz., that we are mortal, and that immortality is offered on certain conditions, and will be conferred at the resurrection, by a transformation of our present nature into a state in which it will be on a footing of equality with the angels.

But I must have done. Fable can "constitute a basis for a world to rest upon," notwithstanding your joke on the

\* Addison's dressing of the argument does not unpaganism it.

subject. The "heathen" world rests, I suppose you will admit, on a foundation of this order, and so does the orthodox world, mis-named the Christian world. You may dispute the fact, but don't quibble about the philology. This indicates a want of something to carp at.

"Long centuries," too, are possibilities, though not longer, chronologically, than short ones. Time goes quick or slow according to circumstances. Did you never hear the exclamation "What a long day this has been!" Yes you have, Mr. Editor, and had you been in a state of perfect

candour in writing of the Christadelphians, you would not have yielded to the temptation of catching at a straw like this.

Hoping, notwithstanding your present mood for ridicule, that you may, one day, open your eyes to the great truths advocated by the Christadelphians, though, of course, rejected by the religious rulers, as Christ and his apostles were; and thus save yourself from this untoward generation, I subscribe myself, Mr. Editor, in perfectly good feeling, respectfully yours,

ROBERT ROBERTS.

## DR. THOMAS'S VISIT TO BRITAIN.

*(Continued from page 343.)*

THE following are the further reports of the Doctor's lectures which appeared in the London (district) papers:—

### THE APOSTACY AND THE CAUSE OF IT.

On Monday Evening, Sep. 27th, the first of a course of three lectures, on "Apostolic Christianity versus the Great Apostacy," was delivered in Camden Lecture Hall, by Dr. John Thomas. After reading the first five verses of the 2nd chapter of Hebrews, the lecturer proceeded to say that it was necessary in order to appreciate this portion of Scripture, to carry ourselves back 1,800 years, and realize the position of the apostles. It would be a mistake to suppose that Paul was exhorting us to bear in mind the things we have heard in our day from the pulpit; for not a single denomination now existing was in being in Paul's day. The first, the Greek Catholic Church, was not established until A.D. 250, and yet men obtained remission of their sins before then, without the aid of the present systems. Why not then dispense with them now? Paul referred to the things which he and the other apostles had preached, and warned those to whom he wrote not to let them slip, for it was by remembering them they would ultimately be saved. Unfortunately they had been allowed to slip, and hence the great differences between what is now preached and what the apostles preached. The universal ignorance regarding the Bible was owing to it not being studied. To understand the New Testament, it was necessary to understand the writings of Moses and the prophets, and to understand the Old Testament it was necessary to understand the writings of the apostles, for they explained

those things which were revealed by the spirit through the prophets. The doctor concluded by pointing out the necessity of complying with the apostle John's injunction to "try the spirits," whether lay or clerical, to see if they spoke in harmony with God's word.

### THE INHERITANCE OF THE SAINTS.

On the evening of the 30th Sept., the second lecture was given. The doctor observed that the world was full of opinions, but opinions were useless. He stood there to show what was revealed in God's word, which declared that Jesus was "the heir of all things," and that believers were joint-heirs with him. It was therefore important to know what Jesus was heir of, for what he inherited, true believers would inherit. It said in the 2nd Psalm that God would give him the nations for his inheritance, and the uttermost parts of the earth for his possession. It must be obvious that Jesus had not yet entered upon this inheritance. He would some day sit upon the throne of David, reign by divine right. His faithful disciples would share this ruling power with him. Hence it was promised in Revelations ii. 26, that they should rule nations. Newspaper readers understood what was there meant by nations, but when people read about them in the Bible, they thought there was something incomprehensible in such expressions. If the Queen promised any one a share in the rulership of the British empire, it would be at once understood. The power of Christ and the righteous would be just as real. It would be exercised upon the earth, and they would

rule with righteous laws; the very thing the world practically acknowledged the want of, for they had established all kinds of organizations for improving the present defective laws.

#### THE ADOPTION AND THE MODE OF IT.

The third lecture was delivered on the evening of Monday last. After reading the first and part of the second chapters of Hebrews, Dr. Thomas showed what was the scriptural institution called "the adoption." It pertained to the Jews only, hence Jesus said "Salvation is of the Jews." God's plan was to save the Jews first, and afterwards the Gentiles; but the Gentiles must become adopted sons and daughters of God, by becoming a part of the seed of Abraham, by belief in the promises made to him, and obedience to the commandments given to his seed, which Paul declared to be the Christ. Belief alone would not introduce a person into Christ, and make him an adopted son of God. It must be accompanied by immersion. Paul wrote to the Ephesian Christians that before adoption they were without Christ, aliens from the commonwealth of Israel, and without God in the world; but after adoption they became fellow-citizens with the saints. Instead of hoping to go to Elysian fields after death, they now hoped at the resurrection to be glorified all together, and to assist Jesus in blessing all families of the earth, in accordance with the gospel preached to Abraham. This was the hope which Gentiles must possess in the present day if they would be saved.

#### GOD MANIFEST IN THE FLESH AND THE OBJECT OF THE MANIFESTATION.

On Sunday evening week, the third of a course of lectures on "What is truth?" was delivered by Dr. John Thomas, in the Camden Lecture Hall. The lecturer commenced by reading the first chapter of St. John's gospel, upon which he remarked that it would be a most unfortunate thing if, as some people affirmed, John's gospel were an interpolation, for without it we should have been left almost wholly ignorant of the important doctrine of God manifest in flesh. The first cause of all things, said the speaker, was not a blind power, but an intellectual power, possessing perfect wisdom. But no man could see this power, for He dwelt in light unapproachable, and was too bright for human eyes to behold. He had therefore been manifested to manhood in a veiled form. Jesus was the veil which covered the deity. The Word was made flesh by God manifesting himself in Jesus Christ by means of His spirit. There were two stages in this manifestation, one imperfect and the other

perfect. Previous to his crucifixion Jesus was in the days of his weakness, and God was then manifested through an imperfect medium. But since that time Jesus had been immortalized, or as Paul termed it, "justified by spirit;" or to use Jesus' own definition, "perfected," so that when he appeared again Deity would be manifested through a perfect medium. It was necessary for God first to be manifested in an imperfect fleshly medium, to enable Him to "condemn sin in the flesh;" and thereby become the justifier of those who believe in Jesus Christ. To understand this it was necessary to consider the circumstances attending the introduction of sin into the world, and to examine the principles laid down by the Deity for its removal after the Creation. God declared all things "very good," and so long as the created pair, Adam and Eve, obeyed the Creator, there was friendship between them. To test their obedience the serpent was endowed with speech. God had said that if they ate of a certain tree they should die; but the serpent told them they should not die, and that as the result of such eating they would become as the elohim or angels, to know good and evil. This was the first lie ever told; it was a religious lie, and like most others of the same class, was a mixture of a little truth with a great amount of error, the former being used to gild the latter. It was untrue to say they would not die, but it was quite true to say they would know good and evil; for God afterwards said of Adam, "seeing the man has become as one of us, to know good and evil." The serpent no doubt reasoned that they could, after partaking of the forbidden tree, eat of the tree of life, not knowing that it was God's purpose to interfere and prevent such a calamity as this, which would have resulted in the earth being peopled with immortal sinners. Adam and Eve endeavoured to rectify their false step by covering their nakedness, thinking thereby to hide their sin. When in a state of innocence they did not feel ashamed at their nakedness, but after transgression they hid themselves and sewed fig leaves together as a covering. A similar practice has been adopted by all savage races, of which illustrations might be seen any day at the Crystal Palace. In thus attempting to cover their nakedness, made manifest by their sins, by aprons of vegetable substances, they failed to recognise the divine principle that "without shedding of blood there is no remission of sins;" a principle which had been embodied in every dispensation of the world's history, the Patriarchal, the Mosaic, and the Christian. The shedding of blood for a sacrifice was not, as some scientific men taught, the invention of savages. It was instituted by God after the Fall, and Adam and Eve were taught to use the skins of animals to cover their nakedness. The sacrifice of animals was not,

however, effectual to remit sins and give life, because those animals had never transgressed the law of God. They were only types of a greater and more perfect sacrifice. To take away sin and give life it was necessary that one should be sacrificed who was made of the flesh which sinned, but who had never personally committed transgression. An actual sinner would not have done, for in that case the sacrifice of Adam would have been sufficient. How then was the problem to be solved? By Deity being manifested in flesh. This was done in the person of Jesus, who was made of the flesh which was under condemnation, but who never committed any sin. Hence he was raised from the dead. Without his resurrection his death would have been of no avail. The facts, and the doctrines connected with them, constituted "things of the name of Jesus Christ." After his resurrection, his apostles were commanded to preach remission of sins in Christ's name, a thing which had never been done before. Those who obtained this remission of sins, and continued faithful, would be made like Jesus, who, with them, was to reign upon the earth. Thus the earth would be peopled by a race of beings who had had their sins forgiven, and who had developed a character pleasing to God.

#### THE KINGDOM OF GOD AND THE "NEW BIRTH."

On Sunday evening last, Dr. Thomas delivered his fourth and last lecture in Camden Hall, on "What is Truth?" It was based on the conversation between Jesus and Nicodemus, in John iii. After reading that chapter the lecturer proceeded to remark that there were certain impossibilities in connection with the kingdom of God. Thus, in the sermon on the Mount, Jesus said "that except a man's righteousness exceeded that of the Scribes and Pharisees, he could not enter the kingdom of God." On another occasion he said "that except a person be converted and become as a little child (that is, manifest a teachable, childlike disposition), he could not enter the kingdom of God." He also astonished Peter by telling him that "it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." On Peter asking how anyone, then, could be saved, Jesus told him that with men it was impossible, but with God all things were possible. This was illustrated on the day of Pentecost, when Peter proclaimed the truth to his fellow countrymen. This being attested by miracles, which God manifested by means of His spirit, led rich men to accept it, and then to empty themselves of their superfluous treasures, thereby reducing them to a level with the poor. They had been purchased by the precious blood of Christ, and therefore the property they

possessed ceased to be theirs; they only held it as stewards to their Master. The rich could only enter the kingdom by believing and obeying God's word, and devoting their wealth to God's service. For all temporal riches were but as dross compared with the high position to which a person may be raised by becoming an obedient son or daughter of God. To be a Prince Royal, or Lord, now, was as nothing to that of being a King and Priest to reign with Christ on the earth in the age to come. None could be raised to this exalted position except those who complied with conditions laid down by Jesus in his conversation with Nicodemus,—to be born of water and of spirit. The word "born" signified the emergence of the thing born from that in which it was previously concealed. Thus plants were born when they emerged from the earth. Hence for a person to be "born of water," he must previously have been covered with water and emerged from it. But before a person could be so born he must be begotten. This, said the apostle James, was produced by the word of truth. That word constituted the seed from which was developed the new man. The word was not a dead letter, as taught by some; but was living and powerful, and if received with meekness, was able to save men's souls. A man begotten by it gets new life, views, aspirations, ambitions and hopes, throws evil on one side, and asks what he must do next, he is then a fit subject to be born of water. If he prove a faithful son of God, he will at the second appearing of Jesus Christ, be "born of spirit," that is, he will be changed from flesh and blood to spirit. This was absolutely necessary to entrance into the Kingdom, for Paul said that flesh and blood could not inherit the Kingdom of God. And Jesus told Nicodemus that "that which is born of spirit is spirit." No man would be spirit until his mortal body would be changed, and fashioned like unto Christ's glorious body; an event which would not take place until the resurrection. Hence no one could be "born of the spirit" in the full sense of the term until that time arrived. The process of being born again comprised five items; 1st. To understand the truth; 2nd. To believe the truth; 3rd. To obey the truth; 4th. To be born of water; 5th. To be born of Spirit.

Sister Lasius resumes her narrative as follows:—From Maldon, we returned to Nottingham. Our stay here on this occasion was a period of rest—greatly needed and much enjoyed, enabling the Dr. to recruit, and gain refreshing sleep, which such incessant activity of the brain often prevents. How forcible, at times, comes the exhortation upon our minds, "Labour to enter into rest." The labour makes the rest appreciated. We shall all appreciate the rest that is in reserve for the people of God, much more on account

of the labours and toils of this present state of existence.

Scarborough, the reputed "Queen of English watering places," in the North Riding of Yorkshire, came next on the programme of tour. Friday, Oct. 22nd, at 5.0 p.m., the train entered the station; and while gradually slackening speed, we espied brother Hage, of Bilsthorpe and brother Walker awaiting our arrival on the platform. We were conveyed to No. 5, Belmont Terrace, where brother and sister Hage had taken temporary quarters. It had been previously arranged that brother and sister Hage should be in Scarborough during the Dr.'s lectures there; so that our pleasure was not unanticipated. They arrived in Scarborough only a few hours before us, and hospitably received us, welcoming us to make our home with them, during our stay. Belmont Terrace is situated in that portion of the town called The South Cliff, so that a sea-view was one of the advantages of the situation. This advantage was, however, interfered with to some extent by the state of the weather. The sea was kept in a state of stormy agitation during much of the time we were in Scarborough; and the waters reflected the leaden hue of the dark grey clouds, more frequently than the brighter tints. The coldness and discomfort of the weather, succeeding suddenly to a comparatively mild state of the atmosphere acted unfavourably upon the Dr., causing him to feel very unwell for two or three days. The effect was also thought to have been unfavourable upon the audience, at two of the week night lectures, as not more than a hundred presented themselves on these occasions. The lectures were arranged to be delivered in the Mechanics' Institute. The first was announced for Sunday Evening, Oct. 24th. The brethren were at liberty to use the hall in the morning; but instead of inviting the public, they availed themselves of the opportunity of worshipping together in the hall, instead of the private room where they are wont to assemble.

Adversaries, of various grades, have been active here. Some were stirred with pious indignation at the sight of the bills and placards, which had been liberally distributed throughout the town in announcement of the lectures; and their indignation found vent in the tearing down of the placards. Keepers of shops were warned not to aid in giving notoriety to those "infidels." The town missionary told one of the brethren that he intended to use his influence as far as possible to prevent people coming to hear. One of his attempts, however, proved a signal failure, for in consequence of being warned not to go, three men resolved to use the privilege nature had accorded them, viz., to think for themselves. An individual, signing himself "J. C. H.," standing in the position of a friendly alien, being cognisant of these proceedings,

wrote to the editor of the *Scarborough Express*. The following extract will illustrate the general tenor of his letter. "Let me quote the advice of Gamaliel to the Jews, as recorded in the Acts of the Apostles. Let Dr. Thomas and his friends alone, for 'if this counsel, or the work be of men, it will come to nought: but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God.'" Now he who is wise, will follow this advice, (as did the Jews); but the fools will despise it." This evidently breathes nothing but the spirit of justice and fairplay,—but this sentiment did not suit the policy of the *Scarborough Express* in this instance, for the editor refused to publish it. The brethren made good editorial deficiencies by having it printed in the form of a circular and distributed.

The lecture which had been given out for the evening of Thursday the 28th ult. was postponed till the following night, to make way for a meeting of mechanics, presided over by Sir Harcourt Johnstone. This little interruption occurred at the right time,—for the doctor was feeling so unwell on Thursday that he would have been unable to fulfil his appointment. On Sunday evenings, there were good congregations. It was said that two curates attended nearly all the lectures. On one occasion, an old man came forward while people were passing out, and said, "it was all nonsense—if he had only half the speaker's ability, he could soon upset all he had said." On Sunday evening, the 31st, the congregation was such as to be in every way gratifying and encouraging. At the conclusion, the doctor read a notice handed to him by a brother, to the effect that the Chrisadelphians would in future hold meetings in the school-room at Falsgrave, where they would be happy to see any who might feel interested in the things they had heard. Efforts had been made during the week to obtain a room in the Mechanics' Institute, below the hall in which the lectures were delivered; but the committee, upon enquiry, refused to let it, giving an indefinite, unsatisfactory excuse.—The school room was therefore sought for and engaged, until a more central place can be procured.

The ecclesia in Scarborough at present consists of ten persons. Much effort seems to have been put forth by the brethren at different times, and so far, with only limited result. Formerly, they used to call the attention of the mixed multitude by the sea shore, where visitors from all parts, in addition to residents, frequent the sands to enjoy the sea breezes, and look on the restless motion of the waves; fitting types of their unstable minds. Of late, the meetings have been held in the room of a private house,—but the brethren have been stimulated to seek a more public place of assembly, by the hope of being able to accomplish something more for the cause of truth than has

yet been achieved in Scarborough. A public testimony was out of the question where they were. They hope now more diligently to obey the apostle's injunction, to "contend earnestly for the faith once delivered to the saints." They must expect, however, like every earnest contender to meet with obstacles at every turn. The principal of these are to be found in the mental state of the people; dimness of vision and dulness and grossness of heart; fondness of the things of time and sense; the allurements of pleasure, the pride of position, and other things,—which do not allow the deep thoughts of the Spirit, set forth by obscure individuals, to have any weight in their minds."

We are favoured by J. C. H. before referred to, with the following sketch of the doctor's lectures at Scarborough.

#### DR. THOMAS AT SCARBOROUGH.

"Dr. Thomas gave a series of four lectures in the Mechanics' Hall of this place, in the latter part of October. A good impression was made in a well-regulated and orderly assembly.

The first lecture was a sort of preliminary one, preparing the way for a more general review of the Scripture plan of salvation, which the Dr. declared was diametrically opposed to the common teaching of Catholic and Protestant "Christendom." The lecturer argued that if the apostle of the Gentiles and the other apostles were allowed to be sufficient authority for their contemporaries, they must be equally reliable as guides for the present generation of mankind, for no additional revelation had been given to render their teaching obsolete and unnecessary. He (the Doctor), did not stand there to promulgate his own opinions; but to show his hearers what the Scriptures really divulged. He wished to induce people to read for themselves, and not to look through the blue or green spectacles of orthodoxy, or any other doxy. The apostles taught that salvation was attainable on specified conditions, which were that men should "repent, and be immersed into the name of Jesus Christ, for the remission of sins." This was the initiatory stage that was indispensable before any man could go on to perfection; for if he leapt over the rudimentary elements, how could he be expected to have any profitable knowledge of the higher wisdom beyond? He (the Doctor) urged his hearers therefore to observe the example of Jesus and his brethren, in this and every particular; and the first step toward reviving the apostolic faith would be accomplished.

The second, third and fourth lectures presented a synoptical review of Bible-teaching, as opposed to the pulpit-teaching of the present day. Referring to the gifts of the Spirit, he said they were only promised to those who should first believe and obey the form of doctrine delivered to the multitude, recorded in the third chapter of the Acts of the Apostles. Many persons now-a-days

assumed to have these gifts; but had never been able to demonstrate the fact, either by the possession of Scripture knowledge or miraculous attainments, as the apostles and their brethren were. Hence we must try the spirits by the word of God, and if they speak not in accordance therewith, it is because there is no light in them; and their pretensions to spiritual gifts are illusory and vain. The Dr. afterwards touched on the destiny of earth, and contended that it was not going to be utterly burnt up, as some urged; but to be renovated, and made fitting "habitation for God's resurrected saints." A variety of statements were produced from the Scriptures, in support of this view. The kingdom of God was to be established on the earth during the millennial age. The saints were ordained to be the kings and priests of that period of blessedness, and would rule over the twelve tribes of Israel, restored to their own land; and over the other nations of the earth, as predicted by Daniel and other prophets. These statements tended to show that the supposed inheritance of "kingdoms beyond the skies," was as unsubstantial and fabulous as the Greek Elysium. The kingdom of God was not in existence now; but God had been, and was taking from among the Gentiles, a people for the name and kingdom, when the set time to establish it on the "top of the mountains" should have come. The ecclesia of the truth are only heirs now, and will not become inheritors till they are made incorruptible and immortal; for flesh and blood cannot inherit the kingdom of God.

The Dr. then produced texts to show that the doctrine of the inherent immortality of the soul was not found in the Scriptures anywhere. The old Serpent probably taught it in the words "Ye shall not surely die," when God had said they should. The doctrine was derived from the Roman Catholics, who derived it from the Greeks, who derived it from the Egyptians. It was an essentially Pagan doctrine, which ignorant men had incorporated with truth. Going to heaven or hell at death was unsupported by Scripture, which invariably associated both rewards and punishments with an hereafter resurrection. The passages selected in confirmation of this statement, went to prove the orthodox theory untenable. The opposite view arose from either a wilful or ignorant misrepresentation of certain passages of Scripture, capable of a more simple explanation.

We understand the Dr. was well pleased with his reception in Scarborough."

Sister Lasius continues—On Tuesday, Nov. 2nd, we started for Whitby. Our host and hostess (brother and sister Hage), father, and self journeyed together as far as Malton Junction; where we having to change cars, travelled northward, and seaward—arriving at Whitby about twelve o'clock; several of the brethren and sisters were at the station to receive us. Whitby, like Scarborough, is on the sea coast; and distant from it in a

direct line, only twenty miles; but a considerably greater distance by rail. The narrow, winding stream of the river Eske empties itself into the German Ocean just between the cliffs, on which the town is partly built. Standing on the northernmost cliff, an observer has a view of the town, and the cliff opposite, on which an old church and graveyard, and the crumbling ruins of an old Abbey, form conspicuous objects. The abbey is known by the name of St. Hilda; a saint of the Romish order, constituted by a canon of the Harlot mother, by which "St. Hilda" is recognised as "the patron saint of Whitby." Some of the doctor's lectures were announced to be delivered in a hall bearing her name, but the spirit of St. Hilda made no sign, which is rather surprising, on the supposition that she was cognizant of the proceedings, and that these were as heretical as they must be if she was a true saint. St. Hilda did not in any way interfere to prevent the lectures being attended. The mantle of patronage appears to have fallen on certain Protestant parsons, who have assumed the care and protection of the people of Whitby in spiritual matters. Some of these sounded a note of warning to the faithful, advising them not to give a hearing to the pernicious doctrines taught by the Christadelphians. This may possibly have prevented many from attending the meetings; but not all; the average attendance on the week nights ranged between 70 and 80, and on Sunday evening, there would be 200 persons assembled to hear about "the great salvation." The doctrines advocated by the doctor in his lectures, soon became noised abroad; and by

the aid of a pamphlet written by a clergyman of Trarant, the adversary succeeded in stirring up the spirit of opposition. A Scotch Presbyterian divine gave notice of his intention to refute the doctrines held by the Christadelphians, at a Wednesday evening meeting in the Scotch Church. Being curious to hear what would be the drift of his remarks, one of the brethren attended. During the discourse, allusion was made to the style of speech used by Christadelphians in reference to the clergy; particularly to the statement that they were "wolves in sheeps' clothing." At the close of his remarks, the brother arose, and asked permission to put a question in reference to some things the minister had stated. A few words passed between them; and the argument growing weaker on the parson's side, the doorkeeper deemed his services requisite, and taking hold of the brother by the shoulders, got effectually rid of him by putting him out, not, however, before he had uttered these words: "Thus, in former times, they turned Paul out of the synagogue, which was not the act of a 'sheep,' but rather of a 'wolf in sheep's clothing.'" Our brother, like the true sheep, was non-resistant, and suffered himself to be ejected. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of (spiritual) strongholds, &c.;" and "bringing into captivity, every thought to the obedience of Christ." The example of our Lord Jesus Christ is to be followed—who being reviled reviled not again; and being persecuted and evil entreated, said "Father, forgive them, they know not what they do."

## INTELLIGENCE.

BIRMINGHAM.—During the month, eight persons have set their seals to the truth of God, by humbling themselves to the required obedience of faith in the waters of immersion. The believers, who have thus taken upon them the name of the Lord Jesus, included a son of Abraham according to the flesh, SEGFRIED GRATZ (28), carver and gilder, whose case excited much interest among the brethren. On the 13th ult., he publicly washed his hands of the guilt of his forefathers in rejecting Jesus and demanding a murderer in his stead; and this he did under circumstances not exemplified in the case of "converted Jews" of the ordinary type. While repudiating the crimes of his ancestors, he did not also reject the faith of "the fathers," as do Jewish perverts; but while confessing Christ, he professed "the hope of the promise made of God unto the fathers, unto

which hope, the twelve tribes instantly serving God day and night, hope to come"—even the hope of Israel for which Paul was bound with a chain. Two years ago, brother Gratz was in the depths of Judaism. Coming in contact with a brother Jew who believed in Jesus after the orthodox fashion, he so far diverged from Jewish practice as to engage in controversy on the question whether Jesus of Nazareth were the Messiah; and while seeking for evidence against Jesus, he became convinced in his favour. He then got into the hands of those who interest themselves in the "conversion" of the Jews to orthodox misbelief, and while in connection with them, a brother, dealing with him in the way of his business, drew his attention to the truth. This quickly caught his sympathy and entered his understanding, and led him to commence (in spite of temporal perils), attending a synagogue of



a different order from that in which he was brought up—the synagogue of the Christadelphians. Here he attended for the greater part of a year, and, after thoroughly weighing the matter, he came to the conclusion that the faith of the Christadelphians was none other than the genuine ancient faith, and that it was his duty (having counted the cost) to identify himself with “the sect everywhere spoken against.”

The other cases were also interesting, though from a different point of view. THOMAS BETTS (35), cashier at the bank at Bewdley, and late schoolmaster for the Church of England in the parish, was immersed at Birmingham, on Saturday, October 30th. He first came in contact with the truth about eighteen months ago. A friend gave him *Twelve Lectures* to read. This friend had got the work from a Birmingham brother, who travels, and who makes it his duty to leave some testimony for the truth in every place he visits. The reading of the *Lectures* brought him to the study of the Scriptures, and this resulted in conviction and decision, at the cost of long-standing friendships.—The next case was that of JOHN MILLMAN (46), master stamp maker, formerly Baptist, who having for several years been looking into the truth, at last yielded to conviction, bringing his wife with him, EMILY ANNIE MILLMAN (31), an intelligent lady, who formerly belonged to the Church of England. Next was NATHANIEL THOMPSON SILL (39), manager of a coal wharf, formerly Methodist, who, along with brother Millman, had given much attention to the truth before coming to a final decision. The others were EMILY WAREHAN (27), formerly among the Methodists, and GEORGE HOLT, (22), stamper, formerly attending the Church of England; both having been in attendance upon the meetings of the brethren for a considerable length of time.

On Sunday, Nov. 21, Mr. JOHN CAREY PHILLIPS (28), grocer, Droitwich, 22 miles from Birmingham—who has been looking into the truth for the last eighteen months, submitted to the obedience of the faith, in the presence of a large company of brethren and friends.

THE DISCUSSION came off on the days appointed, and was, on the whole, a success, though as regards the achievements of the adversary, little more satisfactory than those with Mr. Nightingale and Mr. Campbell. The attendance was all that could be desired, the interest on all sides great, and the financial result, a surplus for the Queen's Hospital, Birmingham, of £3, less 6d. The main object has been abundantly realised, viz., increased publicity to the truth, and increased attention to it on the part of those who are earnest about such matters. The expectation of this result was the only inducement to engage in controversy with an

untried and unknown man; and the promotion of it was the object contemplated in the unusual form of the announcement, by which, it will be remembered, the private origin and aim of the discussion on the part of Mr. Knight were explained. The notification of these in the public advertisements was, of course, contrary to the usual practice; but the Editor foresaw that in this way only could the discussion be turned to any substantial account. The public were not likely to be interested in a discussion with a manufacturer's clerk (elderly) of whom they knew nothing, and could get no information; but they naturally felt some curiosity to hear a controversy with a man— whoever he might be—who was of opinion that Mr. Nightingale and Mr. Campbell had failed in their attempts to shut the mouths of the Christadelphians, and who was anxious to make good their default. Mr. Knight did not like being put forward in this light, although it was the fact stated in his letter of challenge. He protested against it in his opening speech, and complained that though Mr. Roberts had submitted the proof sheet of the handbill for his approval, before going to press, it was done in such a hurry that he had not time to consider it; and when after thinking it over, he sent a few hours afterwards to have the announcement altered, to his dismay, Mr. Roberts shewed him a pile of 2,000 printed bills, and said the alteration was too late, and that, moreover, he should not proceed with the discussion except the “note of explanation” appeared on all the announcements. Mr. Knight's feelings were perfectly natural, and had the Editor consulted them only, he would have consented to the bills appearing in a form only agreeable to him; but he had higher interests in view. He had to serve the truth in the best way he could, even at the expense of Mr. Knight's feelings. Mr. Knight, having run his head against the truth, had to take the consequences. It was not pleasant to him to have it published that he thought former assailants of the Christadelphians had failed, but it was profitable to the truth, and it was only letting people know a fact stated by himself as the reason of his challenge, without the knowledge of which people would have cared nothing for it. The result justified the course pursued. There were large and attentive meetings, and it was not Mr. Knight's fault if these meetings did not tend to confirm the faith of orthodox people. Though weaker in voice, and more defective in delivery than his predecessors, he excelled them in his use of scriptural weapons, his adherence to the argument, and his freedom from invective. But it was impossible he could succeed. The truth is stronger than error, and because poor Mr. Knight fought on behalf of error, his well-meant exertions were utterly futile, and, for him, worse than

futile, for they helped to shake the faith of some orthodox believers, who, before-time, had never suspected the rottenness of their traditional faith, and only strengthened the Christadelphians and their cause in the town. To aggravate this result to the last possible degree, the following announcement was circulated among the audience at the last meeting:—

Is the religion of the clergy the religion of the Bible?

ROBERTS *v.* KNIGHT.

THE UNANSWERED ARGUMENTS.

The limited time allowed to the disputants in the Discussion between Mr. Knight and R. Roberts, has not admitted of an answer being given to all the arguments advanced against the doctrine of

THE CHRISTADELPHIANS.

All of them can be answered in the completest manner; and this is to give notice that

M R. ROBERTS

Will take them up *seriatim*, in

A SERIES OF LECTURES,

To be delivered on the days undermentioned, in the

ATHENÆUM HALL, TEMPLE ROW,

When, in addition to a REVIEW OF MR. KNIGHT'S TEXTS AND ARGUMENTS, the Teaching of the Scriptures generally on the subjects in dispute will be demonstrated.

*Tuesday, Nov. 9th.*—Mr. Knight's texts on the immortality of the soul.

*Friday, Nov. 12th.*—The unanswered texts on the subject of eternal torments.

*Tuesday, Nov. 16th.*—The same on the subject of the devil.

*Thursday, Nov. 18th.*—Bible teaching concerning the destiny of the righteous.

*Tuesday, Nov. 23rd.*—Bible teaching concerning the destiny of the wicked.

*Thursday, Nov. 25th.*—What is the Gospel? It is a something not preached in churches and chapels.

*Tuesday, Nov. 30th.*—The kingdom of God a political institution to be universally enforced on the earth on a future day.

*Thursday, Dec. 2nd.*—The "sure mercies of David," or the coming restitution of the kingdom of David in the presence of David, under Christ, the Son of David, in the age to come.

*Tuesday, Dec. 7th.*—Bible details concerning the constitution of things in the age to come, involving the re-settlement of the Holy Land by the Jews, its occupation as head-quarters of the divine government, the rebuilding of the temple, and the establishment of a system of universal worship and education.

*Thursday, Dec. 9th.*—The Bible doctrine of "judgment to come."

*Tuesday, Dec. 14th.*—The Bible doctrine of God and Christ.

*Thursday, Dec. 16th.*—What the Bible reveals concerning the way of salvation.

Doors open at half-past Seven: to commence each Evening at Eight o'clock.

☞ *Four written questions will be answered each evening. The questions must be sent in beforehand, and the first four will always have the precedence.*

Admission free.

BEWDLEY.—(See Birmingham intelligence.) A few days after returning home (viz. on the 10th ult.) brother Betts immersed his wife, MARY BETTS (35), who, he says, was at first, and for a long time, opposed to the truth, but finding, after many discussions, often lasting till midnight, "that she had not the Scriptures on her side, she acknowledged she had nothing to do but either go in opposition to God's word, or join with me—says brother Betts—in embracing the truth." They now rejoice together, in the one faith, which brings light and peace. Brother Betts adds that they both now read the Scriptures with the deepest interest—all things seem to have become new now that old things of orthodoxy have fled away. As an offset to their joy in the truth, they have to endure the opposition of former friends who, he says, "think they are doing God service in treating us as heretics of the deepest dye."

DALBEATTIE.—(Scotland.) Brother Tait writes Nov. 15, to furnish the particulars referred to last month. He and sister Tait visited the place on Saturday, October 23rd, staying over the Sunday. Before they left, they assisted four persons to put on the name of the Lord Jesus, in the appointed way; viz., SARAH McLAUGHLAN, an invalid (elderly) aunt of sister Ferguson, who has come to a knowledge of the truth under difficulties, having to read when the rest of the household were asleep; JOHN STEVENSON, plasterer, husband of sister Stevenson, whom brother Tait describes as "one of the amiable of the earth, whose walk and conversation command the respect of all who know him;" MAXWELL HAMILTON, plasterer, and his wife, JESSIE HAMILTON, "an interesting young couple, thoroughly in love with the glorious gospel of the kingdom." After giving evidence of their apprehension of the one faith, they were immersed on the Saturday night, and broke bread together on the following evening. They spent Sunday morning together in worship and intercourse on spiritual things. The day was highly encouraging and profitable to all concerned. The ecclesia now formed, purpose meeting regularly, on the first day of the week, to

break bread and worship the Father through our great high priest. A previous effort had been made to secure a room for the public proclamation of the truth, but without success. It is hoped the public hall (on this occasion occupied) may be available when the Dr. is in the neighbourhood, which he will be, toward the end of February next. Before leaving, brother Tait had a stiff encounter with "a minister," who formerly preached in Dalbeattie in the Morrissonian interest, but has now gone over to the Irvingites. This man has played the part of Elymas to certain who were inclined to give heed to the word. Brother Tait strove to neutralize his influence; with what success, time will show.

**DROITWICH.**—See Birmingham intelligence. Mr. Phillips is the beginning of the gospel in Droitwich. May he prove a fruitful seed planted in good soil.

**FAZELEY.**—The truth is slowly germinating here, and the process is aided by the tactics of the enemy. A meeting was held some week or so after the lecture referred to last month, for the purpose of neutralizing the effect of the said lecture. Satan's minister on the occasion, was a local zealot who had distinguished himself at the Christadelphian meeting by interfering with the proceedings in true Hibernian style. A "rev." was called to the chair, but was ashamed of the speaker before the meeting was over. There was a fair attendance to begin with, but it gradually dwindled to some thirty persons. The lecture—if the speaker's eccentricities can be dignified by such a name—is described to have been a drivelling performance of the most undignified and unintelligent order—the speaker failing to approach the subject professed to be treated, and rambling about incoherently on subjects without top or bottom, ventilating Swedenborgianism, so far as his gibberish could be deciphered, to the disgust even of orthodox friends, who, one by one, rose and left the meeting. The effect of such a bungling onslaught on the truth is to make people more curious about the truth itself. A general desire is expressed to hear more about it, and arrangements are in progress for other lectures.

**HALIFAX.**—Brother Whitworth, writing October 25th, announces the obedience, and addition to the ecclesia, of Miss CATHERINE FLETCHER, sister to brother Whitworth's wife, who is also in the faith.

**LONDON.**—The lectures for November were as follow:

*November 7th.*—Brother J. J. Andrew:—Life only in Christ; or, immortality not the possession of every man, but a gift offered to those only who believe the gospel and obey God's commandments.

*November 14th.*—Dr. S. G. Hayes:—Paradise: where is it and what is it?

*November 21st.*—Brother J. J. Andrew:—Philip and the Ethiopian eunuch; or, the

belief that "Jesus Christ is the son of God" scripturally defined.

*November 28th.*—Brother Thomas Bosher:—The strait gate and the narrow way; or charity towards error a fatal fallacy.

On the 14th of November, the ecclesia was increased by the addition of G. WILSON, who was formerly an immersed Wesleyan.

**MALDON.**—Brother Handley, writing Nov. 10th, reports the immersion of JANE HANDLEY (23), wife to his son George, who is also in the faith, making in all, nine of his house who now profess the name of the Anointed. May it be to their everlasting joy.

**MUMBLES.**—The ecclesia has been deprived of brother Cook and his family, by emigration to the United States.—(The brethren at Chicago, Ill., will be likely to have a call.)—On Monday, Nov. 8, a tea meeting was held to bid farewell to the travellers.—A course of public lectures by brother W. Clement, is in progress. The printed announcements which have been extensively placarded in the neighbourhood, are headed "*Christadelphianism v. Clericalism*," and set forth a programme of eight lectures, commencing Nov. 10th, and terminating Dec. 5. The subjects are stated so as to bring the truth and the teaching of the clergy into juxtaposition. We have not heard what success has attended the lectures.—Since the above was written, a letter from brother D. Clement has come to hand. He speaks of a "Rev." Mr. Wild, in the neighbourhood, having made a public attempt to uphold orthodoxy against the attacks of the Christadelphians. He says the lecture "was a poor attempt to prove error truth, and a signal failure. His arguments adduced were of the sort we all are so familiar with. He indulged in a long rigmarole about the qualities of 'matter' and the qualities of 'mind,' laying down premisses which, if logically worked out, prove the immortality of pigs and brutes of all sorts. Life, motion, feeling, will, &c., argued Mr. Wild, are properties of mind or soul; therefore it follows that whatever possesses life, power of volition, sensation, will, &c., possesses soul or mind. A large number of us Christadelphians were present at his lecture; and at the close, I sent a note, asking leave to put a few questions which of course was denied us. We distributed all the books and pamphlets we could muster; also the bills announcing our course of lectures, one of which you have. The result was a very large meeting on Wednesday, to hear the truth. We are expecting a full meeting on Monday and Tuesday, when we intend reversing the lecturer's arguments."

**NOTTINGHAM.**—Brother Phelps, writing Nov. 17th, reports another addition to the ecclesia, viz., Mrs. TURNEY (wife of brother Isaac Turney, sen.), who has been "a staunch Campbellite for thirty years," but has now surrendered all opposition, and embraced the truth as it is in Jesus. She

was received into fellowship on the 14th ult.

WESTON-SUPER-MARE.—Brother Newport writing Nov. 15, observes that though there is yet no visible fruit of the Dr.'s lecture at Weston, many have been stimulated to search, and are now busy searching for the truth. Another lecture he thinks would be a great service. There is a little stir about the truth in a little village near Swindon, in Berkshire. On a recent visit to the place, he (brother Newport) was waited on by a number of Baptists and Plymouth Brethren (former co-religionists of his), who wanted to know something of the strange errors by which they had heard he had been led away. Brother Newport was pleased to have such an opportunity of setting forth the truth before an earnest-minded people. He talked to them for four hours, on the things concerning the kingdom and the name. The result was to cause them to resolve to look into the matter. He left them books, which they promised to read, and expects happy results in due time.

WHITBY.—Brother Shuttleworth records the obedience of ANDREW HOGARTH (30), jet manufacturer, formerly of the Church of England, who after a satisfactory confession of the ancient faith, was immersed, and received into the fellowship of the ecclesia.

SCARBOROUGH.—Brother G. H. Kidd writes Nov. 16th, that the brethren have given the truth a more public position, in having engaged the Old School Room, and advertised it as follows in the papers, and by placard:—

#### CHRISTADELPHIAN SYNAGOGUE.

Notice.—The School-room, Falsgrave, is now open every Sunday Morning, at half-past 10 o'clock, and in the afternoon at half-past 2 o'clock, for worship and the promotion of true scriptural knowledge.—Also, every Thursday Evening, at half-past 7 o'clock, in the Large Upper Room, 64, Quay Street, Scarborough. All persons who feel interested to know what the truth is, are kindly and freely invited to attend. No collection.

#### AUSTRALIA.

SYDNEY.—Brother Rooke, writing September 7th, says "Though our progress is slow, we still make headway. Since I wrote last, we have immersed two into the saving name of Jesus Christ, viz., ERIK WEST, ship carpenter, formerly a Methodist, and WILLIAM HAWKINS, farmer, also formerly a Methodist. They both rejoice much that they have been brought out of the darkness of Methodism into the glorious light of the gospel."

#### CHINA.

HONG KONG.—Fallen brother Lilley, who, having denied the Lord that bought

him, has before him "a fearful looking for of judgment and fiery indignation, which shall devour the adversary," writes to order the discontinuance of the *Christadelphian*, and specifies some of the considerations which have induced him to come to the awful conclusion to abandon his hope in Christ, and to cast out that worthy name as a fiction and an imposture: a conclusion which has some excuse in a man labouring under orthodox views of religion, but which is almost without excuse in one having seen the light. The considerations referred to are of the flimsy character which belongs to the oft-exploded criticisms of the sceptic—considerations which, at first sight, have a show of force, and impress an untrained mind, but which, when all the circumstances are taken into account, have no weight in the scales of logic. That they should have been powerful to overthrow the faith of brother Lilley, argues in disfavour of his capacity to judge of such matters.—God says to Moses "By my name Jehovah was I not known" to Abraham, Isaac, and Jacob. Yet in Gen. ii. 4, the name Jehovah occurs, and is also said to have been bestowed by Abraham on the place where he offered Isaac.—(Gen. xxii. 14)—In this form: JEHOVAH-JIREH, or "the Lord will provide," referring to the provision of the ram caught in the thicket for sacrifice instead of his son. Therefore, argues the sceptic, there is a contradiction. The answer is the contradiction is only in appearance arising from the fact that Genesis was written by Moses *after Jehovah or Yahweh had been revealed as the name of the Almighty*; and consequently in describing pre-Mosaic events to which Deity was related, he designates the Deity by the name by which He was then *currently known*, harmonising the narrative with the state of facts at the time he wrote. How frequently is such a thing exemplified in ordinary converse. A man eminent to-day—say an emperor—has his biography written, and in your description, you take back his present name to his early days, when he had no such name. Thus you say "The Emperor Napoleon was born at Paris;" or "The present Lord Mayor of London, in his younger days, was noted for his industry and perseverance;" when, in fact, the baby born in 1808 was no Emperor, and the diligent boy in the provinces, was no Lord Mayor. Moses, in frequently substituting

the name *Yahweh*, by which God was known at the time of writing, for *Ail Shaddai*, by which he was known at the time of the earlier events narrated, only acted on a perfectly natural principle, which presents no difficulty to a competent and truly candid mind.—The next of Mr. Lilley's objections is without any foundation at all. It is recorded that at the crucifixion "The graves were opened, and many bodies of the saints which slept arose, and came out of the graves," &c. "I thought," says Mr. Lilley, "that Christ was the first-fruits of them that slept." Well, so he is; and what is there in the statement in question to contradict it? Mr. Lilley would reply "Because it says saints rose at the crucifixion, and, therefore, rose before Christ rose." It says no such thing. It says the very opposite, which Mr. Lilley would have seen had he been as careful a reader as he ought to have been before coming to such a tremendous conclusion. The statement quoted in full reads as follows: "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves AFTER HIS RESURRECTION."—(Matt. xxvii. 52, 53.) Therefore, Christ rose before them, and was the first-fruits.—He next quotes the negligence imputed to the Roman guard in the lie alleged to be coined by the Pharisees. He thinks it improbable that such a story would have been believed. He thinks it incredible that they should be asleep. Why so? It was night: this is the time when men on any duty are likely to nap. "Ah, but Roman discipline!" True; but remember, first, that nature gets the better of discipline sometimes; second, that the guard were acting under the instructions of the Pharisees and not under Roman instructions, and would be less likely to observe their usual vigilance; and, thirdly, they were on a business with which the governor, Pilate, did not sympathise, and would be likely to reflect his want of interest, and go to sleep. "Then," says Mr. Lilley, "if they were asleep how could they be supposed to know about the resurrection?" This is really too shallow to be worth notice. We will only ask Mr. Lilley to imagine himself one of the Roman guard, awoke by the intrusion of a visitor of electric brilliancy, after whose absence he discovers the sealed cover of the grave shifted from its place, and the sepulchre

empty, would he not know that Christ had risen, although he had been asleep a great part of the night? His other objections are of the same flimsy order. We notice them simply to evidence the worthlessness of the class of difficulties which he cites as the justification of his present blasphemous attitude. They are no justification at all. They are mere mistakes of ignorance, the enigmas created by (perhaps honest) incompetence or the quibbles of disingenuous ingenuity. They are like the ghosts of superstition, realities only to those who misunderstand what they see, supposing that to be a messenger from "the world of spirits" which, on examination, would prove to be the phosphorescent aura of decaying animal matter, or, perhaps, a restless donkey rattling its chain!—a fit symbol of death-bound sinners shaking their foolish tongues against the Bible.—EDITOR.

#### INDIA.

CALCUTTA.—Brother Brown writes on the 16th of October to say that he has been ordered off (in the government service) to a place on the coast, called False Point, and he feels solicitous for the welfare of the little ecclesia he must leave behind. He seeks the interest and prayers for them of all of like precious faith throughout the world.

#### NEW ZEALAND.

##### PROGRESS OF THE TRUTH.

Brother W. W. Holmes writes August 1st to give an account of a journey undertaken by him in the service of the truth. He was enabled to make the journey in question, he says, "through provision made by the ecclesias at Greenisland and Port Chalmers, backed by the friends of the truth in Southland. The truth," he says, "has found a firm footing in the adjoining province. Seven persons have been immersed into the sin-covering name, after witnessing the good confession. The *Lectures* and other books had found their way to Southland months before me, and one person—a Mr. Mackay—purposed coming round to Dunedin for immersion. I left Port Chalmers on the morning of Saturday, the 5th of June. I then proceeded by sea in the *Airedale*, arriving at the Bluff on the following morning, whence I went to Invercargill by train. Mr. (now brother) Mackay had arranged for the Temperance Hall for three nights, but found we could not have it until Wednesday. We issued notices announcing addresses on the following subjects:

1st, "The Gospel of the kingdom of God and the name of Jesus the Christ;" 2nd, "The promises to Abraham, Isaac, and Jacob yet to be fulfilled in the setting up of the kingdom of God on earth;" 3rd, "The nature and constitution of man as taught in the Bible *versus* the immortality of the soul." The attendance was not numerous, amounting only to about a hundred persons, owing to the unpropitious state of the weather. I stated that if the ministers of the locality said my exposition of the truth of God was false, I was prepared to meet any of them in discussion upon the subjects; also, that if any of them wished to ask me any questions, to call on me at Mr. Mackay's, or put their propositions into writing, and I would reply. One person responded, who is now reading the *Lectures*. On Saturday, the 12th, I started for Riverton, a small town about twenty-four miles from Invercargill, along the sea coast, with about 350 or 400 houses, nicely situated on each side of Jacob's river. On arriving at Riverton, I was met by two friends, Mr. Roberts and Mr. Beer, who had been looking out for me. On Sunday, June 18th, Mr. Roberts and myself went to visit Mr. Calder (seven miles off), a person who had read the *Lectures*, and who had exerted himself to show to others what he was sure was the truth of God; whose wife also, a highly intelligent woman, had endeavoured to do her part. We were sorry not to find Mr. C. at home; but his place was well supplied in his absence, by his wife. She entered into interesting details of her deliverance from the trammels of Presbyterianism some months previous. There is a Presbyterian minister (Mr. Clark) at Riverton, who has a small branch church near Mr. Calder's. Mr. C. had an infant to baptise, which ceremony he applied to the rev. divine to perform, but he refused on the ground that Mr. C. did not attend the Riverton Church, seven miles from his abode. The same rev. divine preached in the Auxiliary Church near Mr. Calder some time after. Both Mr. and Mrs. Calder attended. In his disquisition, he said that infant sprinkling came in the room of circumcision, that thereby Christian children came under God's covenant as the Jews did of old. Mr. and Mrs. Calder had in the interval since the refusal, been led to study the Bible on this particular matter. And on the Monday, after hearing the sermon, Mrs. C. mounted her horse and rode to Riverton to see Mr. Clarke in order to question him about his assertions. Arrived at the learned divine's house, she found him at home. After preliminaries, she asked him where he found in the Scriptures that infant sprinkling came in the room of circumcision? he said "No-where." She asked him "why preach it?" To this he could not give a definite reply, but began to smooth things over, and said it was the usage of the Church, whereby

children were admitted into what he termed the Church of Christ on earth. She replied "I want no forms or customs; I want, what saith the word of the Lord." She saw the divine was uneasy to see her out at the door; and soon left and returned home. About this same time, Mr. Roberts happened to call on Mr. Calder and introduced the *Twelve Lectures*. He said "you read this book in connection with the Bible, and prove it. I believe all it teaches. If you study it I am convinced you will say the same." They did so, and received the truth with gladness—and now several months afterwards, I was visiting them.—At 11 p.m. Mr. Calder returned home. He had been seven miles into the interior, to a church which was built by a Mr. Hayward (now brother Hayward) for a Morisonian preacher named Judge. To this preacher, Mr. Calder had lent the *Lectures*, and some time after Mr. C. asked him how he liked them; and he said they were beautiful, and he was delighted to see how the millennium was brought out. He said to another of his congregation he believed the *Twelve Lectures* were right; but they were too hard; he could introduce it in another way, so as gradually to bring the congregation to fall in with the views without letting them know but what they emanated from himself. Mr. Hayward and Mr. Calder attended a few Sundays to see how he would get on. He had been a great man for preaching everlasting burnings; but after reading the *Lectures*, he began to signify the wicked would be destroyed with everlasting destruction from the presence of the Lord. It then began to be whispered in the congregation that Mr. Judge had said that he was going to introduce the doctrines of the *Twelve Lectures* under disguise. And after the sermon on the day I visited Mr. Calder, he was called in question on the subject. Mr. Calder was present, which was the cause of his absence when we arrived at his house. Mr. Judge denied that he had said so. Mr. Calder stood up and asked him if he had read the *Lectures*? Mr. Judge said he had only read a portion of them. The people asked brother Calder to read a portion of the book for them. He read a portion on the apostasy, and a portion on the truth, giving them both sides of the question. After the dispersion of the meeting, brother Calder stopped with those of his acquaintance who wished to hear, teaching them, as far as he knew or had learned himself. Indeed, he had scarcely done anything else for a month previous. All these particulars were furnished to us by brother Calder, after his return home at the late hour already mentioned. After our interesting visit to Mr. and Mrs. Calder, Mr. Calder, Mr. Roberts and I, returned to Riverton next day. I spoke three times in the Odd Fellows' Hall, Riverton. The hall is a fine well-lighted building, capable of

holding fifteen hundred people. The attendance was as numerous as was to be expected for so small a place, in such weather. After the first meeting, the following morning the little town was in quite a state of excitement. Before leaving Riverton, Jacob's river witnessed a scene, which during the many ages it has rolled between its banks, it never witnessed before, namely, the immersion, at ten o'clock in the morning, before a number of witnesses, of several believers in the faith preached by the apostles. The obedient believers were JOSIAH BEER (30), carpenter, who had formerly been local preacher and Sunday School teacher, but is now determined to fit himself for the exposition and spread of the truth among the people around Riverton. His wife, too, has laid hold of the truth, and, I believe, will soon put on the name. WILLIAM ROBERTS (30), carpenter, formerly Church of England, has also become obedient. On Thursday, June 17th, we proceeded to Mr. (now brother) Calder's, seven miles from Riverton, in order to address the people in Mr. Judge's church, owned by Mr. (now brother) Hayward, situated in a farming district, seven miles farther into the interior. The night was stormy—hail and rain descending—yet there were some fifty persons anxious to hear the truth, who listened with attention for over two hours. On the two following nights, I addressed the people at brother Calder's. Mrs. CALDER wished for immersion. Having been examined as to her faith and hope, she witnessed the good confession on the morning of Sunday, June 19th. Returned to Riverton same day, after breaking bread with our newly-adopted sister. At night we had a long conversation with a company of six or seven enquirers. On Monday, June 21st, Mr. Calder and Mr. Hayward asked for immersion; also Mr. Hayward's daughter. They gladly witnessed the good confession, and were buried in the water to rise again to newness of life. The same day, I visited Mr. Ward, over the river; both Mr. Ward and his wife had read the *Lectures* and *Elpis Israel*, and a good many of the smaller tracts. They have got twelve or thirteen children, whom they are instructing in the things of the kingdom and name. We conversed for nearly two hours concerning the great salvation. I found both intelligent in the truth. They expressed anxiety for immersion, but were not in a state of health to go into the water at that time. [It will be seen from a later communication that they are now immersed.—Ed.] On Tuesday, June 22nd, I proceeded to Weanawa church, with brother Calder and brother Hayward. Met "Rev." Mr. Judge at brother Hayward's house, and had two hours' conversation with him. I have not much hope of him seeing the truth; I believe brother Roberts thinks he will. At six o'clock the same evening, we repaired to the church;

Mr. Judge was there, and about sixty others. I spoke for about two hours on the promises, the way of salvation, and the second advent; questions were put by Mr. Judge and several parties. Next morning, I started with my face toward home accompanied by brother Calder; I arrived at Invercargill, at Mr. Mackay's, about twelve o'clock, and visited some of the parties who had attended the meetings when I was there previously. Friday 25th.—Mr. WILLIAM G. MACKAY (31), asked and received immersion. (Particulars of Mr. Mackay's case appeared last month.) I proceeded by way of the Matoura, where I had made an appointment to meet the brethren. I got there on Saturday night, and, next day, broke bread with the brethren (seven in number, two being absent), and addressed about 20 people in the School-house, on the Tuesday night. Next day, I resumed my journey, and arrived home on Thursday.

#### FURTHER INTELLIGENCE.

Brother Mackay, writing from Invercargill, August 28th, says "I am glad to be able to inform you that since my writing you per last mail, the truth has made great progress in this part of the vineyard. Nine persons, men and women, have submitted to the obedience of the faith, in putting on the all-covering name of Jesus the Christ, in the appointed way. I immersed them at Riverton, Southland, on the 8th of August, 1869. The following are the names, with particulars:—JOHN WARD (52), farmer, formerly Church of England; his wife ANN WARD (48); JOHN WARD, formerly Church of England; their son JOHN WARD (21), formerly Church of England; and their daughter ANNIE WARD (19), formerly Church of England; THOMAS MOORE (29), saw miller, formerly Presbyterian; JAMES MOORE (31), saw miller, formerly Presbyterian; JANET MOORE (28), wife of J. MOORE, formerly Presbyterian; CATHERINE BEER (29), wife of brother Beer, formerly Wesleyan Methodist; ALEXANDER McDONALD (34), storeman, formerly Presbyterian. Brother Hayward's wife was immersed by himself on the 13th of July: her name is HELEN HAYWARD (46), formerly immersed by the Campbellites, but on attaining a knowledge of the one faith, she was re-immersed by brother Hayward. I am glad to be able to inform you that there is a great spirit of enquiry for the truth. Men and women are turning their attention to and searching the Scriptures in right earnest."

We glean further particulars from a second letter from brother Holmes, dated Sep. 1st: He says "The clergy are preaching and howling against us. It is a healthy sign when the two seeds are at variance. It is truth *versus* error, down here, in right earnest; truth must prevail." He has had

a letter from brother Mackay, in which brother Mackay says "Riverton has never been in such a state of excitement as it was when it became known that nine persons were to be baptized in Jacob's river. The river rolls through the town, and, uniting with another river, empties itself into an inlet of the sea, forming a wide bay. One of the sides of the river is dotted with villa residences, with intermediate bush down to the river side. This was the place chosen for the immersions. A great many people turned out to witness the sight. Large numbers of the townspeople occupied the available boats. A tent was pitched by the water side for the occasion. The weather was fine and the people very orderly." Bro. Beer, of Riverton, also, writing to brother Holmes, says that after the immersions, the brethren retired with the newly-immersed to brother McDonald's house, and broke bread together. Brother Beer states he has had a discussion with Mr. Oldham, the Episcopalian minister, on baptism, which Mr. Oldham challenged him to by letter, owing to a previous conversation. The clerical would not come out in public, but invited brother Beer to his house, and discussed the matter before eight other persons. Mr. Oldham made a poor defence, and the listeners were surprised at the rotten foundation of the apostasy. Brother Beer challenged him to discuss man's inherent immortality, on the following day, but he declined. "I am greatly rejoiced, dear brother, we have got some of the right material in the province of Southland. The ground has been broken in some of the northern provinces, which I purpose visiting, with the help of the brethren, soon."

#### THE NEW ZEALAND PRESS AND THE PROGRESS OF THE TRUTH.

In the *Bruce Herald*, for July 21, 1869, the reporter-correspondent of the paper takes the following notice of the events recorded in the foregoing:—"While slowly wending my way, on the morning before mentioned, up the tortuous hillside leading to the Junction, I met an old friend in a new phase, he having lately become a religious enthusiast of the Greenisland school, of whom John Graham (red coat) claims the honour of being father, but none of his children allow of his claim, although I believe he baptised the first few converts among them. My old friend has become the first missionary, and staff in hand, has bade good bye to his earthly calling of a brewer, and gone forth to imbrue men's minds with the new doctrines of the Greenisland *anti* every other Christian profession clique, who call themselves I know not what; but this I do know, that our ministers of every evangelical denomination are styled by them thieves, robbers, cheats, impostors, and a

great many epithets of a similar nature are freely applied to them and their many followers, by the *very* few brethren referred to, who are *constantly* introducing their religious notions to all and sundry, upon every occasion, in spite of the teachings of the sacred oracle, which tells us there is a time for everything. Certainly the apostolic *charity* has no place in their vocabulary, as applied to the evangelical religions of Christendom. I have heard the same arguments urged by these enthusiasts upon every occasion that I have happened to pay business visits to any of their earthly business haunts. I did therefore feel inclined to hear a repetition of the usual dose from their missionary, who informed me his doctrines and teachings had met with great acceptance at his hands at Riverton, Invercargill, Clutha, and elsewhere, during his late visitations in the south, where I do not know how many converts were baptised by him in the Jacob's River and others. Shortly his mission is to be extended to the north of the province, where he may find minds shallow enough to be influenced by the weak-minded teachings of ignorant fanatics, more fitted for the lunatic asylum than any other abode that I know of."

In the succeeding issue of the paper, the subjoined reply appeared as an advertisement. In the same issue, there was the following editorial note:—"The remarks made in our last by 'Our own Reporter' in his 'Ramble Northwards,' regarding a religious sect, styling themselves Christadelphians, has brought forth a letter, occupying *ten* closely written pages of note paper, altogether unsuitable for insertion, except in our advertising columns, as with that of Mr. Campbell on the same subject in the present issue." The following is bro. Campbell's letter:—

*Greenisland, July 23rd, 1869.*

SIR,—Observing your remarks on a sect "everywhere spoken against," which you call the "Greenisland School," and yet further "ignorant fanatics, more fitted for the lunatic asylum than any other abode" your rambler knows of, will you please to note these things out of the Book of the kingdom—as a characteristic of our day—that the Book so long "shut up and sealed" is now opened, and many are running to and fro, and the knowledge and understanding of the Holy One is increasing (Dan. xii, 4;) so much so, that a contemptible "few" are "weak minded" enough to brave the opinions of their fellows, and to "come out from amongst" those whom they consider idolators, to serve the God of Israel, and to bear the reproach of the Christ. In this high service they are scripturally recognised as a separate and peculiar people for God's name, albeit spoken of as "mad," "ignorant," and "fanatical," by the "wise and prudent" of their contemporaries, who are generally so much engrossed in the world that they cannot perceive the bondage wherein they are held



of the "names and denominations;" and the people love to have it so. "Yet a little while" and He cometh who shall take away the covering that is over all nations, who shall destroy the wisdom of the wise (collegiate clericals) and bring to nothing the understanding of the prudent, whose philosophy is styled of Paul "vain deceit." Now the undersigned and his brethren persistently act out these injunctions of the word, "cry aloud and spare not," and we are not afraid to court publicity, to speak the words of truth and soberness, and to earnestly contend for the faith once for all delivered unto the Saints; and they take courage from these Scriptures. "He that departeth from evil is accounted "mad, as was the Lord Jesus, the Prophets of old, and the Apostles—see Isaiah lix. 15; Mark iii. 21; Acts xxvi. 21. Mark this, however, "That it is evil in God's eyes" so to speak of the word of truth or those who uphold the truth, who are His namebearers; for "he that justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord"—Prov xvii. 15. It is written, "Touch not mine anointed ones, and do my prophets no harm," for "He that blesseth thee will I bless, he that curseth thee will I curse."

The doctrines we unfold out of the Scriptures of truth are shortly summarised under this heading—"The things concerning the kingdom of God, and the name of Jesus the Christ." The "Gospel of the Kingdom" was the subject matter of the teaching of Him who shone as a great light in the midst of rabbinical darkness. The amazed people questioned then among themselves, saying, "What new doctrine is this?" This kingdom is near at hand, and a wondering generation ere long shall exclaim—"Surely our fathers have invented lies, vanity, and things wherein there is no profit." Enthusiastically believing the "word" of this kingdom, we urge the same upon all, excepting those whose nature is of the "dog" or "swine," the truth being not for them. It does not suit the great mass of the world who are filled with the fear of man. The gate is "straight" and the way is "narrow" which leadeth unto life, hence the numbers of those who are "heirs and joint-heirs" with the "anointed" of the Deity is "very few."—(Matt. vii. 14.) The time being short, and the glory and honour and glory so great, is surely good reason for saying "come," believe and obey.

You have done us no harm. We say unto the people that ere long "the Lord shall roar from on high, and utter his voice from his holy habitation. He shall mightily roar and shout against all the inhabitants of the earth, and destroy them who corrupt the people. We add. "Save yourselves from this untoward generation." Our prayer is, "May this kingdom come, and God's will be done on earth as it is in heaven that the

power and the glory may be His, for whom are all things," and in whose name we glory.

Yours in the love of the truth,

JOHN CAMPBELL,  
Christadelphian.

#### UNITED STATES.

CHICAGO, Ill.—Brother W. A. Harris, writing Sep. 2nd, says, that at the end of August, it was resolved to ask the writer of "A Farewell Tour in America" to correct the statement in that article (p. 197, vol. II) which imputes to them, among others, a desire for the stoppage of the *Marturion*. They do not question that such a desire exists on the part of others; and he says they—the brethren in charge—do not endorse "quite a few" things published in the paper in question; but do not go the length of wishing it stopped.

DETROIT.—Brother W. Blackwood, writing for the ecclesia, takes notice of the letter from J. B. Paton, referred to in our October number, under the heading "Detroit;" and notes our remarks thereon. He says they do not desire the publication of any lengthy communication on the subject, but simply wish it stated, in justice to them, that they never alleged that Mr. Paton and his brethren taught that Jesus was the son of Joseph, but, separated from them because they taught that Jesus, being born of Mary, the wife of Joseph, had his mother's nature only. He encloses a printed statement, emanating from Mr. Paton, in proof that this is their doctrine.

YATTON, IOWA. (THE PROPOSED REMOVAL OF THE DR. TO BRITAIN.)—Brother J. K. Speer, writing to Dr. Thomas, October 20th, says "The suggestions in the *Christadelphian* regarding your stay in England, are causing many to express themselves upon the matter. You have done more for this sinful age than any living man, and I wish you to come back to the United States, or remain in England just as you may think most profitable for the truth and comfortable to yourself. We in the West want to see you, but we know that you are now at the time of life to need rest, and we want you to have all that you can get. If you feel happy among the brethren in England, that is all that we could hope to make you in America; and why should brethren run your life out in long voyages? Do as you please, and we will all be content. For one, I am glad that you have lived to write the wonderful *Elpis Israel* and the *Eureka*. Satan hates you anywhere, and his hirelings will slander you in England or in America. The brethren at Sweetwater, at Yattoo, at Olathe, and at Quincy, all love you, and appreciate your labours."

The Ambassador of the  
Coming Age, Jan. 1, 1869 ]

# THE AMBASSADOR

OF

## THE COMING AGE :

A MONTHLY PERIODICAL DEVOTED TO THE EXPOSITION AND  
DEFENCE OF

DIVINE TRUTH, AS APPREHENDED FROM A  
CHRISTADELPHIAN POINT OF VIEW.

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*Published on the last Thursday of each month, for the month following.*

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JANUARY.

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BRITISH ORDERS TO THE EDITOR.

1869.



W. R. D. Gascoyne, Edinburgh, (for ecclesia,) £4 10s; D. Clement, Mumbles (ecclesia) £15; G. Armitage, Heckmondwike, (for self and ecclesia,) 10s. To all enquiries as to the prospects of raising the additional money required, we have to answer that it will depend on the exertions of the hearty friends of the truth. Let those who consider themselves of this class exert themselves a little beyond their original intentions, and all will be right.

Terms for EUREKA—Vol. I, 9s. sterling, or 3 dollars, 40 cents., American currency, post free; Vol. II and III, 16s. or 5 Dollars, 40 cents. each, post free.

TO AMERICAN SUBSCRIBERS.—By another change in the postal arrangements between the United States and Great Britain, the postage of the *Ambassador* is reduced to its original figure—ONE PENNY, and this covers all costs of transmission. The effect will be to lower the American subscription to TWO DOLLARS. Those who have prepaid 2½ dollars for '69, will have the extra half dollar placed to the credit of future subscription, if the coming of the Lord within the coming year does not put an end to all our arrangements.

We may also state that an alteration has been made in the BOOK POST to the States, by which a packet under an ounce can be sent for 1d; under 2 oz., 2d; all above these weights to be charged the usual rate, viz., 3d. per quarter of a pound.

## THE BIBLICAL NEWSPAPER, No. 5.—NOW READY.

### CONTENTS.

"Has Man an Immortal Soul?" To this question a negative answer is returned, under the following headings:—

The first human soul was created out of dust.	Souls have lungs	Souls can be destroyed.
Souls are born of flesh.	Souls have brains.	Souls capable of committing
Souls are made.	Souls wear clothes.	7 kinds of abominations.
Souls have flesh.	Souls possess appetite & taste	Souls enter the grave.
Souls have blood	Souls can eat and drink.	Souls are resurrected from
Souls have mouths.	Souls subject to rulers.	the grave.
Souls have lips	Souls can be imprisoned in	Scent Bottles spoken of as
Souls have hands.	fetters of iron.	having souls.
Souls have eyes.	Souls can die.	Living Souls.
Souls have ears.	Dead Souls	Immortal Souls.
Souls have tongues.	Souls can be cut off. [sword]	Soul in Hebrew.
	Souls can be slain with the	Soul in Greek.

## A GUIDE FOR TRAVELLING BRETHERN & FRIENDS OF THE TRUTH.

BARNSTAPLE—D Atkins, Bradford Villa  
BETH (Scotland)—J. Gibbs, grocer  
BIRMINGHAM—Robert Roberts, Atherton  
Rooms, Temple Row, or 64, Belgrave-road.  
CARBRIDGE, Surathpey, (Scotland)—J. Grant  
COMNOCK, (Scotland)—T. Haining, Crichton  
place  
DARBY—T. Meakin, 1, Peel-street, Ashbourne  
road  
DEVONPORT—J. W. Moore, 4, Seymour Crescent,  
end of Hotham-passage, near Millbridge.  
JUBILAN—W. D. Jardine, 91, Bride-street  
DUSKELD (Scotland)—J. Munn, Athol-street  
EDINBURGH—Charles Smith, 19, North Rich-  
mond-street, or W. Ellis, 2 Jane-field, Leith  
GALASHIELS, (Scotland)—J. Bell, clothier,  
High-street  
GALSTON, (Scotland)—J. K. Ramsay, M. D.  
GLASGOW—J. Anderson, 310, Argyle-street  
GRANTHAM—James Wootton, 96, Grantley-st  
HALIFAX—R. Whitworth, Moorside  
HECKMONDWIKE—G. Armitage, Northgate  
HODDER-FIELD—J. Rhodes, 25, Abdon-street  
JERSEY—S. G. Hayes  
KINGSTON—J. Griffiths, Headbrok k

LONDON—J. J. Andrew, 376 Strand; T. Bosher,  
(Zimmerman, Bosher & Vernon), 7, Bishops-  
gate-street Without and 77, Houndsditch  
LANELEY (South Wales)—George Deil  
LEDS—A. P. Willis, grocer, Armley  
LEESTER—Fred. M. Lester, 43, Belgrave gate  
LIVERPOOL—James Lind, 72, Dul-street  
MUMBLES, (South Wales)—W. Clement  
MANCHESTER—W. Birkenhead, Sale  
MONTGOMERY, (Wales)—J. Richards, shoe-  
maker, the Cockshutt  
NEWARK—John Hage  
NOTTINGHAM—E. Turney, Trent Bridge Works;  
J. Phelps, 6, J. Pitt-street, Steinton [Inn] [Inn]  
OLLERTON, (Newark-on-Trent)—W. H. Je, 61s  
SCARBOROUGH—C. Walker, 4, Falconer Road  
SWANSEA—R. Gollop, 2, Boney-street  
STOUBRIDGE—J. Turney, Cliff Works  
TRANE—Robert Strathern, provision dealer  
TURBEE (Scotland)—J. Robertson, 18, Chapel  
street  
WESTON SUPER-MARE—W. Newport, 3, Clire-  
mont Buildings  
WISHAW, (Scotland)—R. Hodgson, Diln-  
R-venue Office  
WHITBY—F. R. Shuttleworth, 8, Gray-street

# NOW READY, A NEW EDITION OF THE DECLARATION.

PRICE ONE PENNY.—ORDERS TO THE EDITOR.

## THE NEW EDITION OF THE BIBLE COMPANION.—Price 2d.

This has been republished in an improved form. Its object is to:—the Brethren and Sisters in the daily reading of the Scriptures. With this view, it presents a convenient portion of reading for each day in the year, and in the course of one year, the reader is conducted entirely through the Old Testament once, and the New Testament twice; the effect of the Bible Companion heretofore in use being felt to be, that for a considerable period in the year, the student following its guidance had not sufficient New Testament reading. In the new "Companion," he is always furnished with New Testament reading. An increasing number are finding the advantage of studying the Scriptures according to the method here presented.

### LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Nov. 24, M. A. Hayes, R. Dick; 25, R. Hodgson, D. Brown, G. H. Kidd, C. Daultry, W. Inman; 26, D. White, F. R. Shuttleworth, W. McIntosh, W. Rooke, J. Donaldson, J. Coombe, W. Ellis; 27, W. O. Stearns, W. Inman, A. Andrew, 4 boxes containing 350 Eureka III., 50 Eureka I., 50 Eureka II., Herald, 6 vols., 1851, 6 vols., 1852, 4 vols., 1854, 6 vols., 1861, and odd Nos. for 1851, 22 (Origin and Nature, 1 Summary; 30, S. Skinner, K. Lilley, J. Ferguson, R. C. Bingley; December 1, J. Will, W. Osborne, E. Turney, J. J. Andrew, R. Whitworth; 2, J. B. Newlands, C. Bennett, J. Silman, D. Brown, W. Coultis, W. Ellis, A. S. Findlay; 3, E. Turney, H. Kidd; 4, A. Andrew, D. Brown, R. Black, R. Whitworth, J. Coombe, W. Wilson; 5, F. R. Shuttleworth, T. Bosher, C. Walker; 7, J. Phillips, W. Wood, J. Turney, M. A. Hayes, K. Horton; 8, W. Clark, J. McIntyre, B. Cranshaw, R. Whitworth, J. Phillips, E. Winstone, W. D. Jardine; 9, F. R. Shuttleworth, H. Kidd, J. Silman, S. G. Gresham, J. W. Moore, W. Ellis; 10, Dr. Beevor, F. Lofthouse, H. W. Uasworth, J. Silman, J. Turney, F. R. Shuttleworth, J. Grant, W. Cundah; 12, A. Hamilton; 13, W. Cundah, J. Gillies; 15, A. C. Gillespie, W. Greenwood; 16, T. Hume, A. Foeney; 17, J. J. Andrew, J. R. Ibbie, J. Phelps, J. Coombe; 18, F. W. Wilby, W. Uasworth; 19, T. Fisher, J. Kirkland; 21, W. Ellis, J. Mulholland, W. Newport, W. D. W; 22, R. B. Back, F. R. Shuttleworth, T. Bosher, J. Hodgson; 23, Hy. Lovell, W. Osborne, F. R. Shuttleworth, W. R. D. Gaseyane; 25, F. Malcolm, W. D. nt, G. H. Kidd, A. Tarves, J. J. Andrew; 26, W. H. Harris; 28, J. Robertson, W. Gil, J. Ritchie, D. Clement.

### RECEIPTS DURING THE MONTH.

*Ambassador*.—R. Hodgson, Wishaw, 12 copies, (6 months) and postage; T. Meakin, Derby, 5 copies, (12 months) and postage; J. Coombe, Toronto, arrears for John Harrison, of Owen Sound, who omits to send 25 cents paid by Bro. Coombe for post-office order and 124 cents postage; D. White, New Zealand, (12 months) and postage; and balance of account; T. Davis, Birmingham, 60, (one month); W. Osborne, Tewkesbury, 2, (one month) and postage; W. Coultis, Rother, 1, (12 months) and postage; F. R. Shuttleworth, Whitby, 11, (one month) and postage; M. A. Hayes, Jersey, 5, (12 months) and postage; J. Phillips, Hull, 1, (one month) and postage; J. Phelps, Nottingham, postage on 35, for six months; R. Whitworth, 23, (one month) and postage; J. McIntyre, Glasgow, 1, (12 months) and postage, also balance for two copies ordered last year; J. W. Moore, Devonport, 20, (six months) and postage; J. Mortimer, Dundee, 1, (six months) and postage; F. Lofthouse, 1, (six months) and postage; J. Silman, Tabach, 1, (one month) — Hamilton, Glasgow, (while in Birmingham) 1 volume for 1897; J. Phelps, Nottingham, 34, (one month) and postage, also odd numbers; T. Fisher, Nottingham, 1, (24 months) and postage; W. Dew, Innerleithen, 5, (six months) and postage, also arrears; A. Tarves, Rimond, 1, (six months) and postage; J. Ritchie, for G. Andrew, 1, (six months) and postage; R. Cranshaw, Worcester, Miss., 14, (12 months) and postage, for A. Wright, S. Wright, W. A. Hood, F. Sears, C. Stewart, B. Bemis, L. Brown, A. Whiting, J. E. Tacker, H. Lovell, E. Cranshaw, T. R. Aston, J. Martin and J. Bruce; J. Coombe, Toronto, 2, (12 months) and postage for Mrs. Camell and Mrs. McNeilie.

*Lectures*.—Thomas Randle, Swansea (6 copies); E. Hodgson, Wishaw, 4, J. Silman, Margum, Hamilton, Glasgow, 6; F. W. Wilby, Leicester, 1.

*Defence*.—E. Hodgson, Wishaw, 3; F. R. Shuttleworth, Whitby, 1; J. Ferguson, Alford, 1; R. Black, Glasgow, 1; J. M. Intyre, Glasgow, 1; J. Coombe, Toronto, 50.

*Declaration*.—Thomas Randle, Swansea, 100 copies; S. Skinner, London, 6; W. Osborne, Tewkesbury, 12; A. S. Findlay, Faversham, 3; R. Black, Glasgow, 1; F. R. Shuttleworth, Whitby, 21; J. Phelps, Nottingham, 12; J. McIntyre, Glasgow, 39; J. Mortimer, Dundee, 8; F. W. Wilby, Leicester, 2; W. Newton, Weston-super-Mare, 12; R. Cranshaw, Mass., 31 copies.

*Eureka III.*—T. Meakin, Derby, 1 copy; E. Turney, Nottingham, 1; R. Whitworth, Halifax, 2, also one copy each of volume I and II; J. McIntyre, Glasgow, 1, also one copy of vol 2; Brethren in Birmingham, 8; W. Ellis, Edinburgh, 51, also one each of vols. I and 2.

*Miscellaneous*.—T. Randle, Swansea, 24 *Roman Question*, also 360 each of *Christadelphian Tracts*, Nos. 2 and 3, two advertising cards and sundries; G. H. Kidd, Scarborough, 200 *Tracts*, No. 3; W. Book for the Sydney ecclesia, a contribution for the poor; W. Osborne, Tewkesbury, 100 *Tracts*, No. 2, 6 *Kingdom of God*, 6 *Biblical Newspaper*, Nos. 3 and 4, and 1 *Bible Companion*; C. Bonnett, Annandale, two copies Eureka I; M. A. Hayes, Jersey, 6 *Kingdom of God* 1 *Anatolia*, 7 *One Baptism* 1 *Record*, contribution to the poor, and balance to credit; J. Phillips, Hull, 1 *Kingdom of God*, 1 *One Baptism*; J. M. Intyre, Glasgow, 1 *Anatolia*, 1 *Contract* 1 *Israel and Hell*, &c.; W. Uasworth, Hull, 1 *Discussion*, 1 *Kingdom of God*, 1 *Hag of E.*, 1 *Roman Question*, and 1 *David and Hell*; J. Roberts, Dundee, 1 *Discussion*; J. Phelps, Nottingham, 1 *Eureka III.*; A. C. Gillespie, Edinburgh, contribution to the poor; R. Cranshaw, Worcester, 11, S. 160 each of *Tracts*, Nos. 1, 2 and 3, 1 *Kingdom of God*, 18 *Biblical Newspaper*, 1 *One Baptism*, 6 *Discussion*, 3 *Record*; J. Coombe, Toronto, 6 *God-manification*.

The Ambassador of the  
Coming Age, Feb. 1, 1869.

# THE AMBASSADOR

OF

## THE COMING AGE :

A MONTHLY PERIODICAL DEVOTED TO THE EXPOSITION AND  
DEFENCE OF

DIVINE TRUTH, AS APPREHENDED FROM A  
CHRISTADELPHIAN POINT OF VIEW.

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*Published on the last Thursday of each month, for the month following.*

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**FEBRUARY.**

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BIRMINGHAM:

PUBLISHED BY THE EDITOR,  
ROBERT ROBERTS, ATHENÆUM ROOMS, TEMPLE ROW.

TERMS (*post-free*): FIVE SHILLINGS PER ANNUM; *to Subscribers in the  
United States, 2 DOLS., in advance; in New Zealand and Australia, 8s.*

BRITISH ORDERS TO THE EDITOR.

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**NOTES.**

**CHRISTADELPHIAN TRACTS.**—(S E.)—The issue of these will continue. No. 4 would have been ready before now, if the Editor had not been too busy to overtake it.

**TWELVE LECTURES.**—(W.V.)—The *Lectures* at present are out of supply. The printer is busy on the 5th edition, which will be published in cloth binding at 2s6d., or post-free (probably) 2s10d.

**"THE SOUL AND THE KINGDOM."**—(H.L.D.)—This useful pamphlet is out of print. Some amount of capital would be necessary for its republication, as the demand is not great enough to return the money quickly to the printer.

**ACCOUNTS.**—(J.G., D.C. and others.)—We are asked for a statement of account by several. Heretofore, we have been unable for want of time, to keep the ledger posted. We have the materials of account, but not in a readily accessible shape. We have now the prospect of assistance in this department, which will put us in a more satisfactory position. In a few weeks we hope to respond to your application, and to be able at once to answer all such questions.

**CONTRIBUTIONS TO THE NEEDY, &c.**—Several brethren in divers parts have remitted in excess (some much so,) of their orders, instructing the Editor to appropriate the balance to the relief of deserving need, or otherwise, as the service of the truth may require. The Editor is in process of carrying out those instructions, and will in due time report by letter to each individual donor the particulars of appropriation. He considers it necessary to give this notice, as a guarantee of good faith.

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**THE "DECLARATION" ON THE OTHER SIDE OF THE ATLANTIC.**

It appears that the most economical way of sending the *Declaration* to the States or Canada, is by post. When shipped in parcel form, the cost of freight, &c., exceeds the charge by post. Brother Bingley, therefore, requests us to state that orders to this side of the Atlantic (addressed to the Editor), will be supplied direct at 10 cents per copy, **POST FREE**; Canadian currency, 5 cents per copy, post free

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**DR. THOMAS'S APPROACHING VISIT.**

Brethren or friends in any place, intending to arrange for a lecturing visit from Dr. Thomas, on his (approaching) arrival in this country, would do well to notify the Editor, so that something like a properly-arranged programme may be settled beforehand. Time, money and strength will be saved, by a proper and well-understood disposition of arrangements. The programme will mainly lie with the Doctor, but he cannot draw it out without the materials: he cannot decide the order in which he will pay his visits, without knowing what places he has to visit. Let all concerned, therefore, see to it, that they give timely notice.

We have nothing fresh to communicate on the subject. The Doctor has not yet named the day of sailing. It will be observed that he desires to bring his daughter with him, as a journeying companion. This is a wish that every friend of the Dr will desire to meet with alacrity; first, because it is his wish; second, because it will add to the interest which every friend of the truth will feel in his visit; and, third, because at the Doctor's advanced time of life, it is natural to suppose that the company of one so near to him will contribute an element of comfort which, in so long a journey, could not otherwise be supplied. But to meet it more money must be provided. If all the promises so far made are realised, the Editor will have in his hands £60 toward the object in view. It will require £40 more at least. There are two aspects to the question of the Doctor's expenses, which must be kept carefully separate. The first is that of which we have already spoken, viz., the cost of bringing the Doctor and his daughter over the Atlantic, and sending them hither and thither in the country, and back home again when the time arrives. To this, all money confided to the Editor will be exclusively appropriated. The other aspect of the case is that which relates to the Doctor's labours when in the country—maintenance, the hiring of public halls, printing, &c. With these the fund now being raised has nothing to do. Brethren contributing to it must, therefore, reserve sufficient strength to enable them to make use of the Doctor when he happens to be in their locality, otherwise his visit would be lost, so far as the proclamation of the truth in that locality was concerned.—**EDITOR.**

**CONTRIBUTIONS TO THE TRAVELLING FUND.**—During the month, we have received the following contributions toward the journeying expenses of Dr. Thomas and his daughter: J. Grant, Carrbridge, (additional contribution) 10s; J. Bell, Galashiels, 9s.; a friend, 11s.; W. Hage, (Bilthorpe ecclesia), £20; J. Rhodes, Huddersfield (ecclesia) 10s; J. Habgood, Stratford on-Avon, 10s.; T. Randles, Swansea (for ecclesia) £5; T. Cornwall, Tranent, near Edinburgh (for ecclesia) £7 10s.

The contribution acknowledged last month, from Cumnock ought to have been stated as from the ecclesia. The mistake was an oversight of the Editor's.

The amount actually received from contributors out of Birmingham is £79 7s. Some amounts promised are not yet paid.

**BOOKS AT PRESENT OUT OF PRINT.**—Twelve Lectures, The Soul and the Kingdom, Summary of Christianity, How to Search the Scriptures, The One Baptism, Hymn Book, What is Truth? Brother Brown's Tracts.

**BOOKS IN SUPPLY.**—Eureka (3 vols.), Elpis Israel, Anasta-is. Defence, Discussion, Declaration, Way of Life, Bible Companion. The Nature and Origin of Jesus, Biblical Newspaper, (Nos. 1, 4, 5 & 6), The Devil and Hell, The Kingdom of God, the Record, God Manifestation, Christadelphian Tracts, (Nos. 1, 2 and 3.)

**TO AMERICAN SUBSCRIBERS.**

By another change in the postal arrangements between the United States and Great Britain, the postage of the *Ambassador* is reduced to its original figure—ONE PENNY, and this covers all cost of transmission. The effect will be to lower the American subscription to two DOLLARS. Those who have prepaid 2½ dollars for '69, will have the extra half dollar placed to the credit of future subscription, if the coming of the Lord within the present year does not put an end to all our arrangements.

We may also state that an alteration has been made in the BOOK POST to the States, by which a packet under an ounce can be sent for 1d; under 2 oz., 2d.; all above these weights to be charged the usual rate, viz., 3d. per quarter of a pound.

**THE BIBLICAL NEWSPAPER, No. 6.—NOW READY.  
CONTENTS.**

THE MESSIAH—his first and second  
Advents  
Scriptural Questions for Roman and  
Anglican Ghost-Worshippers  
The Judgment Seat of Christ, in its  
bearing on those who are judged  
Resurrection

The Mark of the Beast  
The Seal of the Deity  
Mortality  
Death  
Immortality  
A Living Soul  
The Gospel

**A GUIDE FOR TRAVELLING BRETHERN & FRIENDS OF THE TRUTH.**

BARNSTAPLE—D Atkins, Bradford Villa  
BRITH, (Scotland.)—J. Gillies, grocer  
BIRMINGHAM—Robert Roberts, Athenæum  
Rooms, Temple row, or 64, Belgrave-road.  
CARRBRIDGE, Strathspey, (Scotland.)—J. Grant  
CUMNOCK, (Scotland.)—T. Haining, Crichton  
place  
DERBY—T. Meakin, 1, Peel-street, Ashbourn  
road  
DEVONPORT—J. W. Moore, 4, Seymour Crescent,  
end of Hotham-place, near Millbridge.  
DUBLIN—W. D. Jardine, 91, Bride-street  
DUNKELD, (Scotland.)—J. Milne, Athol-street  
EDINBURGH—Charles Smith, 19, North Rich-  
mond-street, or W. Ellis, 2, Jane-field, Leith  
GALASHIELS, (Scotland.)—J. Bell, clothier,  
High-street  
GALSTON, (Scotland.)—J. K. Ramsay, M D.  
GLASGOW—J. Anderson, 310, Argyle-street  
GRANTHAM—Joseph Wootton, 96, Grantley-st  
HALIFAX—R. Whitworth, Moorside  
HUCKNOLDWICK—G. Armitage, Northgate  
HUDDERSFIELD—J. Rhodes, 25, Albion-street  
INNERKELTHERN—W. Dew, Walkerburn  
JERSEY—S. G. Hayes  
KINGION—J. Griffiths, Headbrook

LONDON—J. J. Andrew, 376, Strand; T. Boshier,  
(Zimmerman, Boshier & Vernon,) 7, Bishop-  
gate-street Without, and 77, Romaine-stitch  
LIANELLY, (South Wales)—George Dell  
LEWIS—A. P. Willis, grocer, Armeley  
LEICESTER—Fred. M. Lester, 43, Belgrave gate  
LIVERPOOL—James Lind, 72, Dale-street  
MUMBLES, (South Wales)—W. Clement  
MANCHESTER—W. Birkenhead, Sale  
MONTGOMERY, (Wales.)—J. Richards, shoe-  
maker, the Cockshutt  
NEWARK—John Hage  
NOTTINGHAM—E. Turvey, Trent Bridge Works;  
J. Phelps, 6, John-street, Sneinton [thorpe]  
OLLERTON, (Newark-on-Trent)—W. Hage, Bis.  
SCARBOROUGH—C. Walker, 4, Falconer Road  
SWANSEA—R. Goldie, 2, Bellevue-street  
STOURBRIDGE—J. Turvey, Cliff Works  
TRANENT—Robert Strathearn, provision dealer  
TURRIFF, (Scotland.)—J. Robertson, 18, Chapel  
street  
WESTON SUPER-MARE—W. Newport, 3, Clare  
mont Buildings  
WISHAW, (Scotland.)—R. Hodgson, Inian  
Revenue Officer  
WHITBY—F. R. Shuttleworth, 8, Gray-street

The *Ambassador* this month has four extra pages, thanks to the liberality of some who remit in excess of subscription.



## THE BIBLE COMPANION,

*Price Twopence; post-free, Threepence.*

To AMERICAN SUBSCRIBERS the *Bible Companion* will be 10 cents, post-free. A supply has been sent to J. Donaldson, 242, Jefferson Avenue, Detroit, Mich., U.S., and W. H. Hacking, Marturion Office, Listowel, C.W.

### LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Dec. 27, J. Barrow; 28, T. Fuller S. G. Hayes, J. Brown, J. Richards, W. Wilson, N. Griffiths, M. Joblin; 29, W. Ellis, J. Birks; 30, G. T. Simpson, P. Scrimshaw, W. Birkenhead, W. Fleming, H. L. Drake, T. Haining, P. Robertson; 31, J. W. Moore, T. Cornwall; Jan. 1, 1869, F. Lofthouse; 2, A. J. Ingwell, A. Mason, M. Bucklin; 4, R. C. Lepage and Co., H. Phelps, P. Graham, P. Coley, R. C. Bingley; 5, W. Newport, W. Unsworth, J. Kirkwood; 6, W. Mitchell, Chas. Lee, R. C. Lepage and Co., J. Donaldson, J. Coombe; 7, J. Silman, Mrs. Shiells; 8, J. Gillies, J. Grant; 11, W. H. Reeves, F. Milley, E. Turney, H. M. S. J. Wortham; 12, J. Nesbitt, F. R. Shuttleworth, S. Skinner, Anonymous, Jas. Bell, R. C. Bingley; 13, R. Whitworth, Jas. Wood, J. Coombe, Toronto, W. Ellis; 14, R. Paterson, G. Thompson, W. King, C. Deatry, J. Pettigrew, W. Newport; 15, R. Goldie, G. H. Kidd, W. Dew, C. S. Carmichael; 16, Dr. Thomas, Rev. J. Campbell, Strand, London, Mrs. Shiells, J. Phillips, J. J. Andrew, S. G. Hayes; 18, R. Whitworth, D. Frick, J. Habgood; 19, J. Barrow, H. Dyer, Rev. J. Campbell, J. Wilson, J. Groom, I. Elm Row, Hampstead, N. W., J. Phillips; 20, A. P. Willis, M. Fry, J. Mulholland; 21, Anonymous (Glasgow), F. Chetham, J. Phelps, J. Silman, G. Lilley, J. Coombe; 22, W. Clarke, F. R. Shuttleworth, F. W. Wilby; 23, F. Cameron, F. R. Shuttleworth, J. Rhoades, J. Mowatt, A. Andrew, T. Haining; 25, D. Clement, R. Hodgson, Jas. Lamb, T. Randles, W. Vernon.

### RECEIPTS FROM DECEMBER 26th, 1868, TO JANUARY 25th, 1869, INCLUSIVE.

*Ambassador*—Geo. Armitage, Heckmondwike 4 copies, (3 months) and postage; T. Davis, Birmingham, 60 copies, (1 month); M. Joblin, Cleveland, Ohio, 1 copy (24 months) and postage; Levi C. Cattel (per M. Joblin), 1 copy, (12 months) and postage; G. T. Simpson Philadelphia, 1 copy, (12 months) and postage; H. L. Drake, Ontario, 1 copy, (12 months) and postage, & 9 copies, (12 months) and postage, for C. M. Taylor, John Wanless, Albert Tyson, David Cole, George Laird, William Johnson, W. Chritchton, C. Packham and T. Hamby; P. Scrimshaw, Nottingham, 2 copies, (12 months) and postage; W. Fleming, Glasgow, 1 copy, (12 months) and postage; T. Cornwall, France, 5 copies monthly, to April, 1869; W. R. Otter, Cheltenham, 1 copy, (12 months) and postage; A. Mason, Fife, 1 copy, (12 months) and postage; Abraham Coley, Queensland, 1 copy, (12 months) and postage; W. Unsworth, Warrington, 1 copy, (1 month) and postage; W. Coombe, Toronto, 1 copy (12 months) and postage, & 9 copies, (12 months) and postage for J. Wilson, C. Smith, J. S. Harris, R. Dixon, W. Gilman, David Eyre, Geo. Parnell, Sarah Edwards and Joseph Marshall; J. Silman, Margam, 1 copy, (1 month); J. Grant, Cambridge, 10s. to account; J. Wooton, Grantham, 2 copies, (6 months) and postage; F. R. Shuttleworth, Whitby, 25 copies, (1 month) and postage; Mrs. Green, Scarborough, 1 copy, (12 months) and postage; W. H. Reeves, Springfield, Ohio, U.S., 17 copies, (12 months) and postage, as follows—Self, (2 copies); W. Zittle, Martin Way, Henry Wood, James Wood, Robert Gardner, Thomas Wav, R. L. Holman, Robin Paden, D. S. Morrow, Jacob Bray, Robert Laing, Benj. Kouffman, Dr. Hagenbaugh, Mrs. L. J. Nellis, W. Hargraves; J. Wood, Burritt, Ill., S.S., as follows: Self, subscriptions for 68 and 69 and B. Sneath and W. Keeling, subscriptions for 69; J. Phillips, Hull, 1 copy, (1 month) and postage; S. G. Hayes, Jersey, 6 copies (12 months) and postage; Mrs. Shiells, Harelaw, 2 copies, (12 months) and postage; R. Whitworth, Halifax, 23 copies, [one month] and postage; H. Dyer, Bradford-on-Avon, 1 copy, [12 months] and postage; J. Barrow, Barrow-in-Furness, 1 copy, [12 months] and postage; J. Phelps, Nottingham, 35 copies, [one month] and postage; J. Mulholland, Glasgow, 6 copies, [6 months] and postage for the previous six months; W. Clark, Glasgow, 8 copies, [6 months] and postage; R. Goldie, Swansea, £2 to account; Geo. Lillie, Fraserburgh, 1 copy, [one month] and postage; F. W. Wilby, Leicester, 1 copy [1 month] and postage; J. Beavan, Sandford Park, 1 copy [12 months] and postage; T. Randles, Swansea, 1 copy [24 months] and postage; Geo. D. H. Llanely, Fraserburgh, 1 copy, [12 months] and postage.

*Bible Companion*—Miscellaneous—Birmingham, 24 copies; J. W. Moore, Devonport, 2 copies; W. Newport, Weston-super-Mare, 11 copies; J. Kirkwood, Wishaw, 3 copies; F. R. Shuttleworth, Whitby, 12 copies; G. Thompson, Scarborough, 3 copies; W. Dew, Inverleithen, 2 copies; Mrs. Shiells, Harelaw, 2 copies; H. Dyer, Bradford-on-Avon, 1 copy; W. Clark, Glasgow, 2 copies; J. Silman, Taubach, 1 copy; Geo. Lillie, Fraserburgh, 1 copy.

*Declaration*—W. R. Otter, Cheltenham, 6 copies; W. Mitchell, Edinburgh, 10 copies; J. Wooton, Grantham, 8 copies; G. H. Kidd, Scarborough, 100 copies; Mrs. Shiells, Harelaw, 2 copies; Daniel French, Bristol, 1 copy; J. Phelps, Nottingham, 48 copies; W. Clark, Glasgow, 36 copies; Geo. Lillie, Fraserburgh, 1 copy; F. W. Wilby, Leicester, 6 copies.

*Miscellaneous*—James Birks, Sheffield, 1 *Discussion*; G. T. Simpson, Pa. U.S., 4 copies *Biblical Newspaper*; J. W. Moore, Devonport, 3 copies *Lectures*, 1 *Record*; Fanny Lofthouse, Leeds, 1 *Eureka* III; W. R. Otter, Cheltenham, 1 *Devil and Hell*; M. Bucklin, Osh Kosh, 6 *Defence*, 3 *Discussion*, 12 *One Baptism*, and etceteras, with balance to account; P. Graham, Sydney, New South Wales, *Eureka*, vol. ii and vol. iii, balance to poor; P. Coley, Queensland, £1 to account of sundries; Le Page and Co. London, 1 *Eureka* iii., 1 *Record*, 1 *Defence*, 1 *Discussion*, 1 *Destiny of British Empire*; J. Elliot, Chapel Mains, Galashiels (per J. Bell) 1 *Eureka* i.; C. Walker, Scarborough, 1 *Eureka* III; J. Wood, Burritt, Ill. U.S., 2 *Lectures*; B. Withers, Birmingham, *Eureka* vol. I and II; W. Newport, Weston-super-Mare, 12 copies *Biblical Newspaper*; J. Pettigrew, Dalry, 1 *Eureka* III; W. King, Litt'ebury, sundry pamphlets; G. Thompson, Scarborough, 3 *Way of Life*; A brother, balance of remittance (over 10s.) to poor; J. Phelps, Hull, 1 *Lectures*; Mrs. Shiells, Harelaw, set *Christadelphian Tracts*, 2 *Kingdom of God*, 1 *Defence*, 2 *Way of Life*, 1 *How to Search*; R. Whitworth, Halifax, 1 *Anatolia*, 1 *Discussion*; J. Barrow, Barrow-in-Furness, set *Christadelphian Tracts*; J. Mulholland, Glasgow, 1 *Discussion*, 1 *Devil and Hell*; W. Clark, Glasgow, 2 copies *Eureka*, 1 *Way of Life*; Geo. Lillie, Fraserburgh, 1 *Way of Life*, 1 *Roman Question*; F. W. Wilby, Leicester, 2 *Discussion*, 1 *Defence*; F. R. Shuttleworth, Whitby, 12 *Biblical Newspaper*, (sent to C. Robertson, Tranent); W. Vernon, Dorchester, 1 *Eureka* III, balance of cheque to general purposes connected with the truth; J. Butler, Birmingham, 1 *Eureka* I; W. L. Hipwel, Birmingham and another, 2 copies *Elpis Israel*.

The Ambassador of the  
Coming Age, Mar. 1, 1869.]

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**MARCH.**

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1 8 6 9 .

## NOTES.

Bro. Phelps, of Nottingham, (6, John st., Sneinton) can supply a few copies of *the Soul and the Kingdom*.

THE BOOK-LENDING LIBRARY (J. M.)—This, we believe, is still in force. Apply to brother Shuttleworth, 8, Gray-st., Whithy. He has a copy of *Eureka III.* for lending purposes.

THE FIFTH EDITION OF TWELVE LECTURES.—The printer is stereotyping the new edition. This will delay its appearance for a month or two beyond the time of promise (now past); the advantage gained will be, that at no future time will they be out of supply. Those who have ordered (and in a good many instances paid for) copies of the new edition, will please accept this explanation.

THE BIBLICAL NEW-PAPER.—Repeated applications has at last induced brother Shuttleworth to resolve upon a reprint of No. 2, which has for some time been sold out. Readers may also, by and bye, look for the re-appearance of No. 3, after which, complete sets may be had. In this we rejoice. The *Newspaper* is generally liked and will doubtless do much good in strengthening and extending the work of faith and love in progress throughout the kingdom. It eminently deserves support.

DR. THOMAS'S LOCAL VISITS.—(G. B.)—The Doctor's expenses by rail will be paid out of the travelling fund in process of being raised. He will therefore arrive at any place to which he may be invited, free of charge, but the cost of maintenance, hire of hall, printing bills, &c., will be borne by the parties sending the invitation. It is for this, that preparations are being made throughout the country in addition to the contributions to the general fund.

## EDITORIAL.

We are compelled to hold over several articles intended for publication this month: among others, continuation of Editor's tour, brother Jardine's answer to the Voice upon the Mountains, Discussion in London between brother Andrew and the Rev. J. Campbell, Sunday Morning at the Birmingham Christadelphian Synagogue, and several other matters. The pressure of private business occupation is chiefly to blame. From this, Gladstone's government seems bent, like previous ministries, on relieving the Editor by the abolition of the existing Bankruptcy Courts, which they have announced (in the "Queen's Speech") as part of their programme. Having a strong majority behind them, they are likely to have their way, in which case, the Editor will have to revive the consideration of what is to be done to reconcile the provision of temporalities with the continuation of the *Ambassador*.

## DR. THOMAS'S APPROACHING VISIT.

We are indirectly informed that the Doctor may be expected to arrive in England in the month of May next. Those who intend availing themselves of his services would do well to intimate their intention early, that something like a properly-arranged programme may be settled beforehand.

Brother Gillies, of Beith, in remitting £5 as the contribution of the Beith ecclesia to the travelling fund, says, "We cheerfully contribute to Dr. Thomas's visit, and only hope that you will not confine his usefulness to the larger cities and towns in England and Scotland. It is now time our plans were completed and our efforts united for the proclamation of the truth by means of the Doctor. His tour should embrace those cities and towns which are most in need of his instructions. You will pardon me in supposing that Birmingham and perhaps Halifax and Whithy are not in so great want of a visit from the Doctor, as those places have brethren pretty well qualified to address the public." He proposes the division of the country into districts, each of which should have a centre as the basis of operations; and should raise the funds necessary for operations within itself. The money being raised, he proposes that the Doctor's labours should be bestowed upon places in each district where they might be considered most serviceable in the breaking of new ground, rather than upon places where the truth to some extent already exists. We can only say we should be glad if a scheme of this dimensions could be carried out, but we are persuaded of its impracticability for a variety of reasons, which it would be out of place to enter into in detail. The means at command are too limited for large operations, and we know the indisposition of the majority to co-operate (so heartily as this would require) in work of which they should receive no direct benefit: the brethren themselves are in need of the Doctor's labours, and will be benefited by them. Besides, experience goes to show that it is where the ground has been broken and some friends of the truth exist, that labours of the nature of the Doctor's are most productive. Lectures delivered in places where there are no brethren to follow up any favourable impressions made, rarely lead to any result. The most that seems practicable is for brethren, wherever they exist in sufficient number, to open a door for the Doctor's voice in their own locality, and send word of their desire and intention to the Editor, that arrangements may be made accordingly on the Doctor's arrival.

**CONTRIBUTIONS TO THE TRAVELLING FUND.**—During the month we have received the following contributions to the Travelling Fund:—J. J. Andrew, London, (for ecclesia) £5; J. Boyd, Turriff, 2/6; F. W. Wilby, Leicester, 21/-; D. Rogers, writer, Torquay, (balance of remittance) 4/7; J. Gillies, Beith (for ecclesia) £5; D. Browa, Calcutta (for ecclesia) £5; J. Pepper, Nottingham, 4/-.

**PRICE OF BOOKS, (post free) in AMERICAN PAPER DOLLARS.**

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The Ambassador of the  
Coming Age, April 1, 1869.

# THE AMBASSADOR

OF

## THE COMING AGE :

A MONTHLY PERIODICAL DEVOTED TO THE EXPOSITION AND  
DEFENCE OF

DIVINE TRUTH, AS APPREHENDED FROM A  
CHRISTADELPHIAN POINT OF VIEW.

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*Published on the last Thursday of each month, for the month following.*

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**APRIL.**

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1869.

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 NOTES.

CHRISTADELPHIAN TRACTS IN CANADA.—(J. C.)—W. H. Hacking, of the Marturion, Listowell, C. W., has a supply of *Christadelphian Tracts*, with Canadian references. Send to him.

THE NEW HYMN BOOK.—The Editor having at last got the new Hymn Book into shape, the printer has commenced upon it, and will, he assures us, get through rapidly with it. He leads us to look for it in seven or eight weeks. Particulars next month.

“CHRISTADELPHIANS NOT CHRISTIANS.”—This is the title of a pamphlet (price 6d) issued by R. Govett, of Norwich, a quasi-clerical of the Plymouth Brother school. It consists of the articles written by himself in *The Voice upon the Mountains*, revised and put together in book shape. Its appearance is hailed by the enemies of the truth, who, in some quarters, are making diligent use of it, to arrest progress. In some respects, the new pamphlet is more dangerous than Mr. Barnett's *Reply*. There is not so much argument in it as in the other, but there is more abundant and ingenious parade of Scripture texts, which to those unacquainted with the matter, is misleading. The Editor contemplates writing an answer, but cannot say with certainty that he will be able to command the time necessary for the work, having more to attend to now than he ever gets through. We shall see.

AMERICAN POSTAL MISARRIAGES—(J. S.)—You are not the only one who has had to complain of the non-receipt of *Ambassador* and other books despatched from this side of the Atlantic. We regret the uncertainty of the American book postage. Parcels are sometimes thrown aside or appropriated in the American offices. There is not the same care and (enforced) honesty as on the British side of the water. Two hundred copies of the *Bible Companion*, sent to brethren Donaldson and Hacking, have gone a-missing. They have been searched for from John o' Groats to Lands End without success, and the postal authorities inform the Editor that it is not the custom in the States to seek after missing parcels unless they are re-registered! When you fail to receive anything sent, let the Editor know, and he will send again.

OPINIONS OF “EUREKA.”—We have received from Dr. Thomas a small pamphlet, in which he has published a collection of extracts from private letters addressed to him by readers of *Eureka*, expressive of their opinions of the same. These letters were not written with the idea that they would ever see the light; they have therefore the value of a spontaneous and perfectly unbiassed expression of the sentiments excited in the writers by the reading of the work in question. Their publication will excite in others a desire to possess themselves of the treasure of light therein held up to view. We are having an edition of the pamphlet printed in Birmingham, and will gladly supply those who desire to take part in its distribution.

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 DR. THOMAS'S APPROACHING VISIT.

In a letter to the Editor, dated Feb. 23rd, Dr. Thomas writes: “You will receive this about three weeks after date. In about a month more, I expect to be in Canada, Wisconsin, and Illinois. When I return, I shall take ship for England. You may look for us in the month of May.” The readers now have final information. In our next No. but one, we hope to announce the Dr.'s arrival, with his daughter.

The places, so far, which have formally signified their desire for a visit are—in alphabetical arrangement—Beith, Birmingham, Galashiels, Glasgow, Leicester, Leith, London, Manchester, Mumbles, Paisley, and Swansea.

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### LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

FEB 24. W. R. D. Gascayne, T. Boshier, "Rev." J. Campbell; 25, T. Watton; 26, J. Donaldson, W. W. Holmes, E. Jones, W. Newport, R. Whitworth, J. Brown; 27, J. Silman, Z. D. Bugbee, MARCH 2, D. Clement, R. C. Bingley, E. Jones, J. J. Andrew, P. Scrimshaw, T. King, F. W. Wilby, 3, T. Copham, W. McIntosh, J. Alexander, T. Randles, 4, E. Stock; 5, W. Newport, "Truth-seeker," W. Ellis; 6, J. B. Newlands, R. Hodgson, E. Turney, G. Dick, G. W. Bacon, E. Stock; 8, T. Randles, J. Haigood, W. Unsworth, J. Philip, H. Sharp, R. C. Bingley, Mrs. Bucklin; 9, R. Whitworth, R. Thomas; 11, R. Goldie; 12, A. Pitt, W. Pearson, W. Dew, F. W. Wilby; 13, J. Bell, J. Gillies (brother Paterson's letter), F. R. Shuttleworth, "Quiz;" 16, R. Whitworth, T. Betts, W. Ellis, J. Southill, W. Paine, J. Kirkwood, E. J. Migley; 17, J. J. Andrew, J. Mulholland, R. Black, D. Paul; 18, Dr. Thomas, F. R. Shuttleworth, W. J. Turner, F. Pitman, P. Malcolm, J. Robertson; 19, R. C. Bingley; 20, W. Newport, W. R. Otter, W. R. D. Gascayne, Mrs. A. Williams; 22, J. Donaldson, J. Swan, J. B. Newlands; 23, W. Unsworth, J. J. Andrew, F. R. Shuttleworth, G. P. O., J. Phelps; 24, T. Boshier, J. J. Andrew, R. Fairgreave; 25, D. Handley, J. Phelps, M. A. Hayes, C. Handley, C. G. Aspin, D. Paul, A. Andrew; 26, J. Coombe, A. Andrew, W. Hume, G. P. O.; 27, T. A. Handley, R. C. Bingley.

### RECEIPTS FROM FEBRUARY 24th, 1869, TO MARCH 29th, 1869, INCLUSIVE.

*Ambassador*.—W. R. D. Gascayne, Edinburgh, 1 copy, (12 months) and postage; R. Whitworth, Halifax, 28 copies (2 months), and postage; J. Brown, Green Island, Otago, N. Z., 8 copies (2 months) and postage, also first four vols. bound in one; W. Newport, Weston-super-Mare, 1 copy (12 months), and postage; W. W. Holmes, Cavesham, Dunedin, Otago, N. Z., 4 copies (12 months), and postage; J. Silman, Margam, 1 copy (! month); P. Scrimshaw, Nottingham, arrears of postage; J. Coombe, Toronto 3 copies (12 months) and postage, for F. Cornish, W. G. Kollmyer, and Dr. Emery, the last of whom remits, in excess of subscription, 15s., which he will find returned in extra pages (this month); A. Andrew, London, £5.0s. 5d., to account of 35 copies monthly and sundries; W. Unsworth, Warrington, and J. Phillips, Hull, each 1 copy, (1 month); T. Boshier, London, 3 copies (12 months), and postage, also back Nos.; W. Pearson, Glasgow, 2 odd Nos.; A. Pitt, London, 1 copy (4 months), and postage; J. Kirkwood, Wihaw, 4 copies (3 months), and postage; R. Black, Glasgow, 1 copy (6 months) and postage; J. Robertson, Turriff, 13 copies (6 months), and postage; A. Williams, Stratford, 1 copy (12 months), and postage; J. B. Newlands, Paisley, 1 vol. '67, 2 vols. '68, 4 vols. '69, and postage; F. R. Shuttleworth, Whithy, 25 copies (6 months) and postage; J. Phelps, Nottingham, 39 copies (1 month), and postage; D. Paul, Glasgow, 1 copy (12 months) and postage; C. G. Aspin, Halifax, 1 copy (3 months), and postage; T. Davis, Birmingham, 60 copies (one month).

*Biblical Newspaper*.—W. Newport, Weston-super-Mare, 6 copies each of Nos. 2 and 3; F. R. Shuttleworth, Whithy, 18 copies each Nos. 4, 5, and 6, and an extra dozen of No. 6; J. Southill, Harvard, Ill., U. S., 3 copies each Nos. 1, 2, 4, 5, 6, and 7; T. Betts, Bewdley, 2 copies each Nos. 2 and 3; J. Phelps, Nottingham, 6 copies No. 2.

*Declarations*.—E. Jones, Duckinfield, 6 copies; Z. D. Bugbee, Ohio, U.S., 4 copies; W. Vernon, Dorchester, 24 copies; R. Whitworth, Halifax, 300 copies; E. J. Midgley, Scarborough, 4 copies; J. B. Newlands, Paisley, 5 copies; J. Phelps, Nottingham, 24 copies; D. Handley, Maldon, 24 copies; J. Robertson, Turriff, 24 copies.

*Miscellaneous*.—J. Brown, Green Island, New Zealand, 18 copies *Defence*, 10 *Twelve Lectures*, 10 *Hymn Book*, and Nos.; W. W. Holmes, Dunedin, New Zealand, 4 copies *Marturion*, 20s. (brother and sister) for new pamphlets, to be sent as published; J. Silman, Margam, 12 *Christadelphian Tracts*, Z. D. Bugbee, Ohio, U.S.A., 3 copies *Lectures*, 2 *Devil and Hell*, 2 *Kingdom of God*; E. Jones, Duckinfield, 50 *Christadelphian Tracts*, 6 *Declarations*; W. R. Otter, Cheltenham, 10s. 6s. on *Eureka* account; T. Boshier, London, 1 *Eureka* III, 1 *Eureka* I, 1 *Nature of Christ*, 1 *Roman Question*, 1 *Devil and Hell*, 1 *Anastasis*; W. Vernon, Burchester, 1 *Eureka* III, 1 *Eureka* II, 2 *Nature of Christ*, 2 *Roman Question*, 5 *Devil and Hell*, 1 *Anastasis*, 5 *Bible Companions*, 6 *God-Manifestation*, 6 *Kingdom of God*, 5 *Discussion*, 1 *Record*, 1 *Epis Israel*; W. Pearson, Glasgow, 1 *Nature of Christ*, 1 *Defence*; F. W. Wilby, 7s. 6d. toward 1 copy *Diaglott*; T. Betts, Bewdley, 1 *Roman Question*, 2 *Kingdom of God*; W. Paine, San Francisco, £1 1s. 6d. to account; J. Robertson, Turriff, 1 *God-Manifestation*, 1 *Kingdom of God*; J. B. Newlands, Paisley, 1 copy *Lectures*, 1 *Defence*; F. R. Shuttleworth, Whithy, 1 *Discussion*; W. Unsworth, Warrington, 1 *Defence*; J. Phelps, Nottingham, 2 *Roman Question*, 6 *Bible Companions*, 6 *Records*; H. Fairgreave, Dewarstown, sundries.

The Ambassador of the  
Coming Age, May 1, 1869.]

# THE AMBASSADOR

OF

## THE COMING AGE :

A MONTHLY PERIODICAL DEVOTED TO THE EXPOSITION AND  
DEFENCE OF

DIVINE TRUTH, AS APPREHENDED FROM A  
CHRISTADELPHIAN POINT OF VIEW.

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*Published on the last Thursday of each month, for the month following.*

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**MAY.**

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BIRMINGHAM :

PUBLISHED BY THE EDITOR,  
ROBERT ROBERTS, ATHENÆUM ROOMS, TEMPLE ROW.

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TERMS (*post-free*): FIVE SHILLINGS PER ANNUM IN BRITAIN AND HER  
COLONIES; to *Subscribers in the United States*, 2 DOLS., *in advance*;

ORDERS TO THE EDITOR.

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## NOTES.

INSTRUCTION OF CHILDREN.—(C. J. W.)—A subject becoming more important every day with the increasing spread of the truth; we shall have something to say about it in due course.

THE NEW HYMN BOOK will be ready in a few days, about 230 pages, price 1s. 6d, postage extra. It is larger in type and page than the *Golden Harp*; contains a much better selection of hymns, methodically arranged; is better "got up;" and is, in every respect, superior to the hymn book heretofore in use.

THE NEW EDITION OF LECTURES.—In reply to repeated enquires, we have again to say that the 5th edition of *Twelve Lectures* is making but slow progress, in consequence of being stereotyped, and cannot be ready under two months. We regret this, but it cannot be helped; it must, therefore, be submitted to by all parties as cheerfully as possible. This is the consolation, that once "out," the *Lectures* will, hereafter, be always in supply.

THE DISCUSSION WITH MR. CAMPBELL.—The illness of the short-hand writer, who took down the discussion, renders its publication doubtful, as no one else can transcribe his notes. It will be no great loss if it never appear, for the reasons stated last month. There may, by and bye, be a discussion more worth the labour and expense of another book.

QUERIES.—We have quite a stock of these on hand, and with proper leisure for the conduct of the *Ambassador*, would make answers to them a feature every month. Under existing circumstances, we cannot make matters quite to our mind in this respect, and must ask all concerned, to put up with present editorial irregularities, in view of editorial overpressure, and in hope of an improvement some day, with a change of circumstances. We will do the best we can, from time to time, to reduce the pile of querists' letters.

PAMPHLETS OUT OF SUPPLY.—Repeated applications are made for pamphlets which have been advertised "out of print." If applicants, before writing, would consult the list, which will be published every month on the 3rd page of cover, they will be saved disappointment.

"FULL ASSURANCE OF FAITH."—J. C. H., Scarborough, writes to say he is no Irvingite, nor favourer of Irvingism, or any other system of apost-lic pretence. The object of his remarks was merely to explain the uncertainty which he feels to pertain to religious conviction, in the absence of inspired guidance. We can promise for him, that daily study of the scriptures will banish this uncertainty, and give him full assurance of faith, that is, if God has blessed him with a clear head and a good conscience.

ALE-BIBBING AND TOBACCO BURNING IN MODERN ATHENS.—(W. E.)—We were aware, so far as our knowledge went, that the Edinburgh Dowieites were innocent of "ale-bibbing and tobacco burning," but thought it possible Dr. Thomas might have information of cases we knew nothing about, and therefore did not use the liberty you suggest of striking out of his letter these imputations against them. No doubt the information received by the Dr. has confounded the Nottingham with the Edinburgh Dowieites the former of whom were undoubtedly given to the practices named. However, it matters little. The point was only introduced collaterally; smoking and drinking are bad, but suffocating the Word of God with the carnal fumes of unsubdued Gentileism and Athenian gentility, is a great deal worse.

DR. THOMAS'S LETTER LAST MONTH.—(A. T.)—Send your reply to the Dr. If he should think it ought to be published, it will appear in the *Ambassador*. In the exercise of our own judgment, we should decide against it. If the *Ambassador* professed the character of an ordinary newspaper, which, in matters of correspondence, is a common battle ground for all comers, without respect or distinction, your claim might be urged on the score of 'impartiality;' but this plea has no force under the circumstances. We freely confess the *Ambassador* is not impartial; it is very partial to the truth and all its interests, and is governed by supreme regard for them, at the expense, occasionally, of the disapprobation of friends. We published the Dr.'s letter gladly, though *prima facie* a private letter to you, because, assured it would greatly strengthen the cause of the truth everywhere. If there was a probability of your letter having the same effect, it would have the same treatment, for, in this sense, there is no respect of persons; but, considering the opposite result might, to some slight extent, be produced, we must decline to give it a place. So far as matters of fact have been misapprehended by the Dr. it will set you right to say that, the doubt as to your immersion, which you expressed on the occasion of his last visit, referred not to the faith in which you had been immersed, but to the omission on the part of the immerser, to pronounce over you the apostolic formula; and, that this doubt you afterwards set at rest by being immersed

again, in proper manner; also, that you were not the "ringleader" of the secession from the Dowieites, but that W. Ellis was equally active with yourself, if not more so. As to "ale-bibbing and tobacco burning" see paragraph above.

## DR. THOMAS'S APPROACHING VISIT.

We have received, through brother Liggley, a message from Dr. Thomas, to the effect that he and his daughter will start from New York about the 1st of May; he may, therefore, be expected to arrive about the 12th instant. A programme of tour will be published in our next. All places desiring a visit, which have not yet sent a notification, had better do so at once.

The places, which, up to the present date, (April 27), have formally signified a desire to be visited, are in alphabetical order.—Beith, Birmingham, Cumnock, Edinburgh, Galashiel, Glasgow, Halifax, Leicester, Leith, London, Manchester, Mumbles, Nottingham, Paisley, Swansea, Tewkesbury, and Wishaw.

CONTRIBUTIONS TO THE TRAVELLING FUND.—Since the issue of the April number, we have received as follows:— W. Osborne, Tewkesbury, £1; J. K. Ramsay, Galston, £1; J. Wootton, Grantham, 1s. 6d.; J. Mortimer, Dundee, 2s. 6d.; R. Hodgson, Wishaw, £2; W. R. D. Gascoyne, Edinburgh, (for two brethren, extra to former contribution), £2.

J. Mulholland, Glasgow, desires it explained, that the £1 standing to his name last month, was sent on behalf of those with whom he is in association.

By a mistake of the printer, W. Newport's contribution (5s.) Weston-super-Mare, was omitted in the acknowledgments of last month.

## THE CHRISTADELPHIAN SHIELD.

Or, Papers explanatory of the Passages of Scripture usually urged in support of popular Theology, in opposition to the Doctrines believed by the Christadelphians. By J. J. Andrew, London.

NOW READY,

No. 1, entitled "THE THIEF ON THE CROSS," price One Half-penny each; One dozen copies and upwards, post free. Orders to the Editor of the *Ambassador*.

The Printer will keep the type standing for a week or two, that orders beyond the number already printed (2000 copies) may be supplied at the same cheap rate. Intended orders had therefore better be sent at once.

## BOOKS AT PRESENT OUT OF PRINT.

Twelve Lectures, The Soul and the Kingdom, Summary of Christianity, How to Search the Scriptures, The One Baptism, Hymn Book, What is Truth? Brother Brown's Tracts, The Nature and Origin of Jesus, Way of Life.

## BOOKS IN SUPPLY.

Eureka (3 vols.), £2, Elpis Israel, 10s8d., Anasta-is, 1s10d., Defence, 10d., Discussion, 7d., Declaration, 2d., Bible Companion, 3d., Biblical Newspaper, (Nos. 1, 2, 4, 5, 6, 7 & 8, ½d. per copy, The Devil and Hell, 4d., The Kingdom of God, 3d., The Record, 5d., God Manifestation, 3d., Christadelphian Tracts, (Nos. 1, 2 and 3), 1s8d per 100, Christadelphian Shield, ½d., Way of Truth, 2d.

The above mentioned prices include postage, except in the case of the "Biblical Newspaper," which is post free when twelve copies are taken.

## PRICE OF BOOKS, (post free) in AMERICAN PAPER DOLLARS.

The difference between the value of English money and the American paper currency, enhances the price of British books to purchasers in America. That difference may not be known to every one wishing to remit from the other side of the Atlantic. We therefore publish the following table for their guidance, based on the fact that a paper dollar in the hands of the Editor is only worth 2s.6d. sterling.

The Ambassador (per ann.)	2 dois.	0 cents.	Declaration	0 dols.	10 cents.
Twelve Lectures (5th ed.)	1	50	The Kingdom of God (6 cop.)	0	40
Defence	0	40	Biblical Newspaper (3 cop.)	0	7
Discussion (Immortality of the Soul)	0	30	Christadelphian Tracts (25 copies)	0	25
Bible Companion	0	10	Christadelphian Shield (6 copies)	0	15
Way of Truth (5 cop.)	0	20			

NOW READY,

**THE WAY OF TRUTH,**

Being a Dialogue concerning the Kingdom of God and the Name of Jesus Anointed, BY C. J. WATTS, late of Vernon Chapel, King's Cross, London, (now a Christadelphian), in which are set forth reasons for seceding from the "names and denominations of Christendom."

24 pages; Price One Penny, or 5s. per hundred, post free 6s.

MAY BE HAD OF THE EDITOR.

**THE BIBLICAL NEWSPAPER, No. 9 (will be ready in a few days.)**

CONTENTS.

Reputation and War  
The Clergy and Atheists  
The Devil and His Angels  
Christadelphos

The Gospel of the Kingdom  
versus Papistical Doctrine  
Scriptural Evangelization  
Christadelphian Manifestoes

Little David of Israel versus  
Giant Goliath of Philistines  
Prophetic Times

PRICE ONE HALFPENNY; Twelve copies post free.

Orders to F. R. SHUTTLEWORTH, 8, Gray Street, Whitby; or to the Editor of the "Ambassador."

## LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

MARCH 30, W. King, Mrs. Cumming, R. O. McIlrick, Peter Graham, J. C. Phillips; 31, Gavinere, J. W. Moore, W. Ellis, F. R. Shuttleworth; APRIL 1, C. Handley, J. Coombe; 2, Thos. King; 3, F. W. Wilby; 5, R. C. Bingley, J. G. Tomkins; 6, W. L. Hipwell, F. W. Wilby, F. R. Shuttleworth, J. Wilson, J. Mulholland, J. C. Hodgson, Hugh Iaton; 7, A. Mason, F. R. Shuttleworth, W. Unsworth; 8, D. Clement, T. Randles, R. Armstrong; 9, W. Fleming, W. L. Hipwell, P. Scrimshaw, W. R. Otter, W. Osborne, F. W. Wilby, F. Malcolm, J. Phelps, W. L. Atkinson, J. J. Andrew; 10, R. Whitworth, A. Andrew, A. Smedley; 12, T. Watto, J. Wooton, J. K. Ramsey, D. Eyre; 13, H. L. Drake, A. Smedley, A. Andrew, J. Phelps, J. Mowatt, Mrs. Bucklin, C. J. Watts, 14, J. J. Andrew, T. Handley, J. Mortimer, J. B. Newlands; 15, D. Clement, E. Turner, R. Hodgson, J. Gordon; 16, F. W. Wilby, A. Tait, W. D. Jardine, W. Ellis, J. Mowatt, C. B. Doran; 17, A. Andrew, F. R. Shuttleworth, J. E. Houghton; 19, J. K. Ramsey, C. J. Watts, A. Pitt, A. Andrew, J. Donaldson; 20, A. Tait, C. B. Doran, G. Dixon, J. Gillies; 21, J. Richards, W. Clark, J. Robertson, J. Milne; 22, J. Robertson, T. Boshier, A. Andrew, F. R. Shuttleworth, J. Coombe, R. C. Bingley; 23, T. Randles, W. Dent, J. Brown, W. Rooke, W. W. Holmes, W. King, J. Phelps; 24, D. Handley, A. Andrew, R. Strathern.

## RECEIPTS FROM MARCH 30th, 1869, TO APRIL 24th, 1869, INCLUSIVE.

*Ambassador*.—J. C. Phillips, Droitwich, 1 copy (12 months) and postage; Gavin Cree, Biggar, 1 copy (12 months) and postage; J. Coombe, Toronto, 3 copies (12 months) and postage, for J. T. Shapter, 7s. 6d. to account; J. Ford, and J. H. Thomas, 4s; W. Unsworth, Warrington, 1 copy (1 month); W. Osborne, Tewkesbury, 1 copy (12 months) and postage; R. Whitworth, Halifax, 2s copies (1 month) and postage; H. L. Drake, Guelph, C. W., 2 copies (12 months) and postage, for W. Tili, and J. Benner; J. Mortimer, Dundee, 1 copy (6 months) and postage; F. R. Shuttleworth, Whitby, 2s copies, (1 month) and postage, (remittance last month, by printer's mistake, wrongly acknowledged "six" months instead of "one"); A. Pitt, London, 1 copy, (1 month) and postage; J. Milne, Dunkeld, £1 to account of 4 copies monthly; J. Phelps, Nottingham, 40 copies, (1 month) and postage, and back Nos.

*Biblical Newspaper*.—P. Graham, Sydney, 2 copies each, Nos. 1, 2, 4, 5, 6, & 7; Thos. King, Nottingham, 2 copies each, Nos. 1 to 7; F. R. Shuttleworth, Whitby, 12 copies No. 5; T. Randles, Swansea, 11s. 6d. to account, (50 copies each issue); F. W. Wilby, Leicester, 74 copies each Nos 2 & 3; J. K. Ramsey, Galston, 3 copies each Nos. 1 to 7; H. L. Drake, Guelph, as follows, viz: W. Gunn, 6 copies each, till 7s. 6d. exhausted; M. Dolph, 3 copies each 1 to 8; J. Benner, ditto; self, 4 copies each Nos. 6, 7, & 8; W. Dent, Kaber Fold, 2 copies each Nos. 7 & 8.

*Declaration*.—P. Graham, Sydney, 6 copies; R. Armstrong, Haddington, 2 copies; F. W. Wilby, Leicester, 300 copies; J. E. Houghton, 6 copies.

*Miscellaneous*.—P. Graham, Sydney, 1 *Eureka I*, 1 *Anastasis*, 2 *Roman Question*, 2 *Kingdom of God 2 Bible Companion*, 12 each *Christadelphian Tracts*, Nos. 1, 2, & 3, 1 *Defence*, 1 *Discussion*; F. R. Shuttleworth, Whitby, 1 *Elpis' Israel*; Thos. King, Nottingham, 6 each *Christadelphian Tracts*, Nos. 1, 2, & 3; Hush Paton, Neath, 1 *Twelve Lectures*, 1 *Defence*; T. Randles, Swansea, 2 copies *Eureka I*, 1 copy *Eureka II*; R. Armstrong, Haddington, 1 *Devil and Hell*, 1 *Twelve Lectures*; F. W. Wilby, Leicester, 1 *Roman Question*, 12 *Kingdom of God*, 24 *God-manifestations*; W. Osborne, Tewkesbury 12 *Christadelphian Shield*, No. 1, 2s copies *Way of Truth*, 1 *Hymn Book*, 1 *Nature and Origin of Christ*, 1 *Way of Life*, balance in advance; W. R. Otter, 10s. to account of *Eureka*, 3 vols.; J. Phelps, Nottingham, 100 each *Christadelphian Tracts*, Nos. 1, 2, & 3, and postage of last parcel; J. K. Ramsey, Galston, 6 *Way of Truth*, 3 *Bible Companion*, 3 *Nature and Origin of Christ*, 3 *Devil and Hell*; J. Mortimer, Dundee, 1 *Roman Question*, 1 *Kingdom of God*, 1 *Defence*, *Discussion*, 1 *Twelve Lectures*; James Gordon, Grantown, 1 *Discussion*, 4 *Way of Truth*; A. Pitt, London, 12 *Christadelphian Shield*, No. 1; Mrs. Hage, Newark, 1 *Eureka I*; W. L. Hipwell, Birmingham, *Eureka*, 3 vols.; W. Dent, Kaber Fold, 12 *Christadelphian Shield*, No. 1, 1 *Nature and Origin of Christ*, 2 *Way of Truth*; J. Brown, Abbotsford, Greenvillage, New Zealand, £1 4s., (stated to be for "increase of price" in something not stated, supposed to refer to *Ambassador*, the price of which to New Zealand and Australia was recently altered, on cover, to 8s, so as to include postage at that time charged in Birmingham on mailing copies for the Southern hemisphere; application to head quarters, in London, has since obtained reduction to 1s. per copy, the benefit accrued by registration as a Newspaper, but for some reason long denied by the Post Office in Birmingham; the price of *Ambassador* to Australia and New Zealand now stands at 5s. per annum; W. H. Hacking, Listowel, C. W., £1 10s. to account, per W. W. Holmes, *Marturian* subscription.

The Ambassador of the  
Coming Age, June 1, 1869 ]

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**JUNE.**

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TERMS (*post-free*): FIVE SHILLINGS PER ANNUM IN BRITAIN AND HER  
COLONIES; to *Subscribers in the United States*, 2 D-LS., in advance;

ORDERS TO THE EDITOR.

1869.

# ARRIVAL OF DR. THOMAS AND HIS DAUGHTER.

Dr. Thomas and his daughter arrived safely in Birmingham on Thursday, the 20th ult., after a fine passage of 13 days, in the *Idaho*, (Captain Cutting), of the Liverpool and Great Western (new) Line. Both are in excellent health. The *Idaho* left New York on Wednesday, the 5th ult., and reached Liverpool on the 18th. The Dr.'s arrival was expected any day after the 10th, as he had been announced to sail "about the 1st of May." The *City of Paris* sailed exactly on that day, and it was presumed she brought the much-desired visitors with her, but her arrival without them dispelled and disappointed the expectations strongly entertained and cherished, with some degree of excitement, by all the brethren and sisters in Birmingham—now 123 in number. Steamers from America arrived almost daily after the *City of Paris*, and the brethren were kept in a state of daily expectancy. Finally, on the 18th, a note from Queenstown, ordering the despatch of copies of *Eureka* and *Elpis Israel* to a certain address, revealed the fact inferentially that the dearly-beloved and longed-for were in the *Idaho*. A telegram to Liverpool brought back an answer from the Company that the *Idaho* had arrived, and that the passengers had all landed and gone their several ways, and that Dr. Thomas and daughter were not to be found in any of the hotels. Brother Lind, of Liverpool, made search among the hotels with similar result. The arrival of the visitors was, therefore, an hourly expectation in Birmingham. Not for two days, however, was that expectation realised, and then the visitors were, fortunately, circumvented in a little plot to subject the brethren—unknowingly to them—to several days further torture. They had arranged to drive to a Birmingham hotel and seclude themselves till Sunday, and then visit the meeting with the hope that they would not have been recognized (absurd idea!) and that they would have had an opportunity of witnessing the proceedings from a spectator's point of view. A random and despairing visit to a Liverpool train, on the part of the Editor, however, spoiled the arrangement, happily for all parties, and set the anxieties of the brethren at rest, and filled them with great joy.

The meetings on the following Sunday—at both of which the Dr. spoke—were of the most delightful character—alike refreshing to all the brethren and cheering to the Dr. and his daughter. Over 100 broke bread in the morning, and the meeting at night was crowded. On Monday night, a large tea meeting gave the visitors welcome to Birmingham.

## Contributions to the Travelling Fund.

The following is a complete list of the contributions made to the travelling fund. They are given in the order in which they have come to hand. J. Grant, Carrbridge, 15s.; brethren Griffith and Hughes (Kington), 6s.; brother Turner, Birmingham, £1; J. W. Moore (for ecclesia), £2 10s.; a brother, £5; J. Brown, New Zealand, £10; Bilsthorpe ecclesia, £20; Swansea ecclesia, £5; Mumbles ecclesia, £15; R. Black, Glasgow, 3s.; A. C. Gillespie, Tarbolton, £1; T. Haining, Cumnock (for ecclesia), £1; J. Phelps, Nottingham, 5s.; Jane Kirkland, Liverpool, 5s.; W. Dew, Limerleithen (for ecclesia), £2; J. Hodgson, Liverpool, 12s.; W. R. D. Cascoyne, Edinburgh (for ecclesia), £4 10s. (This was afterwards supplemented, so far as the vicinity of Modern Athens is concerned, by the following: a sister, £1; two brethren, £2; G. Armitage, Heckmondwike, 10s.; J. Woodton, Grantham, 186d.; J. Bell, Galashiels (self and friend), £1; London ecclesia, £5; J. Rhodes, Huddersfield (for ecclesia), 10s.; J. Haggood, Stratford-on-Avon, 10s.; T. Cornwall, Tranent (for ecclesia), £7 10s.; J. Boyd, Turrieff, 286d.; F. W. Wilby, Leicester, £1 1s.; D. Rogers, Torquay, 487d.; J. Gillies, Beith, (for ecclesia), £5; Captain Brown, Calcutta, (for ecclesia), £3; J. Pepper, Nottingham, 4s.; W. Newport, Weston-super-Mare, 5s.; J. B. Newlands, Paisley, £1 5s.; a brother, 2s.; R. Whitworth, Halifax, (for ecclesia), £8; J. Mulholland, Glasgow, (self and others) £1; J. McIlwrick, Manchester, (for ecclesia), £1 178d.; W. Osborne, Tewkesbury, £1; J. K. Ramsay, M.D., Galston, £1; R. Hodgson, Wishaw, (for ecclesia), £2; F. R. Shuttleworth, Whitby, (for ecclesia), £3; M. Bryant, Bradford-on-Avon, 2s.; a brother, £5; J. R. Fitter, Birmingham, 26d.; J. Phelps, Nottingham, (for ecclesia), £5, Birmingham ecclesia, £20. Total, £148 12s. 7d.

This will be ample provision for the purpose contemplated. At the proper time, the disposal of the money will be accounted for by published statement.

## Programme of Tour.

We are not yet in a position to publish a complete programme, as some of the details are in process of arrangement. So far as they can be stated with certainty, they are as follows: Dr. Thomas and daughter, after a stay of a few weeks, will leave Birmingham, and

ARRIVE IN	DATE.
BILSTHORPE . . . . .	Thursday, July 1st.
NOTTINGHAM . . . . .	Ditto ditto 8th.
LEICESTER . . . . .	Ditto ditto 22nd.
TEWKESBURY . . . . .	Ditto ditto 29th.
MUMBLE . . . . .	Wednesday, Aug. 4th.
SWANSEA . . . . .	Wednesday ditto 18th.

(Staying in Swansea till Monday, August 30th.)

Complete arrangements will, in all probability, be published next month.

## NOTES.

TO AMERICAN SUBSCRIBERS.—Orders with remittances for books and pamphlets may be sent to R. C. Bingley, 594, West Lake-st., Chicago, Ill., or to J. Coumbe, 104, Yonge Street, Toronto, who will forward the same to us: the subscribers receiving the books by post to their own address within one month of giving the order.

BEWARE OF IMPOSTORS.—(J. K. R.)—The person you mention is unknown to the Christadelphians of Derby. Doubtless he is an impostor. Your recommendation that no stranger professing to be a brother should be received by those he may call upon as such, without a letter of introduction from some known brother, is good. We hope brethren generally will observe this precaution, else they are liable to be imposed upon by designing persons having access to the list of addresses on *Ambassador* cover.

SATAN'S DEVICES; BEWARE!—(W. D. J.; J. J. A.; W. O., and others.)—The anonymous papers sent to you by post, came from Birmingham, as you rightly surmise, and are well known to the brethren there, as one of the latest devices of Satan, who, powerless to hurt in any other way, seeks to injure the truth by a coloured and perverted presentation of facts. The writer is a low fellow, from whom the brethren withdrew on a question of conduct, years ago; and who before that, was expelled from the Campbellites as unworthy of fellowship. He spits his venom anonymously. Even on his own ground, among his own people, the Dowieites, in the pages of their magazine, he masks himself under an *alias*, ("CHRISTIANOS.") His real name is Henry Britain. He tried to inveigle us in controversy some years ago, by a similarly mean manoeuvre, viz., by taking advantage of a confidential list of names, to send to our friends through the post, a private letter addressed by him to us in the shape of a challenge. We took no notice, and his "Plain Papers, No. 1," was the first and last of its race, as we predicted. We should follow the same rule this time, but as you seem to think his malignity may in this instance be mischievous, as it is intended to be, we will only say that the uncommunicated letter to A. T., on "the Adoption," was a document of public interest, on a public question, written for publication, and owing its epistolary form to the circumstances calling it forth. If "A. T." had not been a reader of the *Ambassador*, he might have received a special copy privately, but under the circumstances, the re-copying of that document would have been an unnecessary labour, and a mere formality. Nothing but eager malignity could evilly construe such a matter. Then as to the purely incidental charge of ale-bibbing and tobacco-burning against the Dowieites, that was explained last month. We are able to say more this month, because we have since seen Dr. Thomas. He says he knew nothing of the habits of the Dowieites, except what he was told, and the impression was certainly made on his mind that they were given to the practices named. We can say that his impression was correct as regards the Nottingham Dowieites; but not, as it turns out, as regards those in Edinburgh. There has been a little topographical confusion in the information communicated to him. By our hand, he admits he has made a mistake in the matter. For reasonable men, this is enough; all others are ravenous wolves, who must be allowed to retire into their dismal haunts to smack their lips over the piece of carrion, which, in the absence of better things, is so sweet to their taste. The second paper is "old Joe," and has been answered before. The use of historical matter digested by others, to illustrate prophetic teaching never contemplated by the historian, is not plagiarism. The non-occurrence of the advent in 1866, is no proof of the non-expiry of the prophetic periods. Israel left Egypt 30 years after the expiry of the period specified in the word to Abraham: the restoration of Israel from Babylon was not accomplished for seventy years after the period (70) fixed as the duration of their captivity; but in both cases, *events tending to the development of the foretold results signalised the exact ending of the period.* So, the termination of the prophetic periods in our own time has been marked by events paving the way for the predicted developments of the epoch. The Papacy by the discomfiture of Austria, an empire 1000 years old, was deprived in 1866, of all political support in Europe, and is fast drifting to political extinction; Turkey is decaying; Syria and the Jews rising in importance, and the truth prospering in its mission, all of which indicate the currency of the time of the end, and the nearness of the grand *discomfiture* foretold. We live in an era in which the advent of Jesus in the earth may be an event of any day's occurrence; at the same time, by the analogy of former dispensations, we may have some time to wait.



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## LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

APRIL 26, A. Andrew, R. Strathearn, T. Haining, J. Wootton, Vicars Collyer, J. J. Andrew, F. W. Wilby; 27, W. R. D. Gascoyne, R. Whitworth, J. Milne, J. Phelps; 28, A. Andrew, J. W. Moore, F. M. Lester, R. Paterson; 29, J. Silman, D. Clement, D. Handley; 30, F. M. Wilby, D. F. Nicholl; MAY 1, Jno. F. Haire, C. B. Doran, A. Andrew; 4, J. J. Andrew, J. E. Houlgate, D. Ellis, A. Andrew, A. P. Willis, A. Pitt; 5, T. Betts, C. B. Doran; 6, J. Phelps, W. Newport, J. Phillips, J. Gilles, Geo. Little, F. W. Wilby, J. J. Andrew; 7, J. Silman, J. Pryor; 8, D. Handley, V. Collyer, J. Mortimer, F. R. Shuttleworth; 10, M. Bryant, A. Andrew; 11, J. Richards, J. K. Ramsay, W. D. Jardine, W. Unsworth, A. P. Willis; 12, E. Turney, Mrs. Evans, J. Bell; 13, J. Rhodes, W. D. Wilby, W. Dent, W. Dick; 14, W. J. Turney, R. and J. Lawson, M. Clark, J. J. Andrew, J. Donalson, W. D. Jardine; 15, J. K. Ramsay, R. Whitworth, W. L. Hipwell, Geo. Owen, Mrs. Pittaway; 17, W. D. Jardine, E. C. Bingley, W. Birkenhead, F. R. Shuttleworth; 18, J. Gilles, T. Moss, Dr. Thomas, J. Coombe, J. Phelps, J. K. Speer; 19, D. Clement, T. Randles, G. H. Kidd, J. Flint, H. Dyer, W. Wood, U. Bucklin, J. E. Houlgate; 20, A. Tait, A. Andrew; 21, J. E. Houlgate, W. Ellis, Stanley Howard, A. Mason, R. Hodgson; 22, T. Hobet, W. J. Turney, S. G. Hayes, R. Cranshaw, A. Tait, T. Watton; 24, W. D. Jardine, J. Kerr, J. Waight, J. J. Andrew, H. Paton, W. Newport, W. Birkenhead, F. M. Lester

## REMITTANCES FROM APRIL 26 TO MAY 24 (1869) INCLUSIVE.

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The Christadelphian,  
July 1, 1869.

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ORDERS TO THE EDITOR.

1869.

## DR. THOMAS'S VISIT TO BRITAIN.

For narrative of proceedings hitherto, see article on page 199 of this No., by the Dr.'s daughter; also Birmingham intelligence. On the subject of expenses, see Beith intelligence; as to form of placard announcement of lectures, we direct attention to remarks on this subject to be found in connection with Birmingham intelligence. The following is a complete

### PROGRAMME OF TOUR.

*(\*) The date of arrival, in every case, is the date given, and the period between that and the next on the list is the length of stay.)*

ELSTHORPE . . .	Thursday, July 1st.	HALIFAX . . .	Friday, Nov 12th.
NOTTINGHAM . . .	do. ,, 8th.	MANCHESTER . . .	do. ,, 26th.
LEICESTER . . .	do. ,, 22nd.	EDINBURGH & LEITH	Tuesday, Dec. 7th.
TEWKESBURY . . .	do. ,, 29th.		
MUMBLES . . .	Wednesday, Aug. 4th.		1870.
SWANSEA . . .	do. ,, 18th.	TRANENT . . .	Tuesday, Jan. 4th.
DEVONPORT . . .	Tuesday, ,, 31st.	GALASHIELS . . .	do. ,, 11th.
DORCHESTER . . .	do. Sep. 7th.	WISHAW . . .	do. ,, 18th.
LONDON . . .	Saturday, ,, 11th.	PAISLEY . . .	do. Feb. 1st.
MALDON . . .	Thursday, Oct. 7th.	BEITH . . .	do. ,, 8th.
NOTTINGHAM . . .	Wednesday, ,, 13th.	GALSTON . . .	do. ,, 15th.
SCARBOROUGH . . .	Friday, ,, 22nd.	CUMNOCK . . .	Friday, ,, 18th.
WHITBY . . .	Tuesday, Nov. 2nd.	HALIFAX . . .	Friday, March 1st.
			Returning to
		BIRMINGHAM . . .	Tuesday, March 11th.

The brethren are requested to observe that this programme is drawn on the principle of allowing the Dr. to work leisurely, and that they are not expected to fill up the whole time allowed with lecturing appointments. They will consult the Dr.'s health and comfort, and the interest of us all, if they will arrange for not more than one lecture to two days. On Sundays he will speak twice where desired, morning and evening; let him rest on Sunday afternoons. The Dr. has been invited to Glasgow, but does not see his way clear to visiting that place under the circumstances at present existing there.

**WHAT'S TO BE DONE?**—Brother Hall, of Crimond, (now of Fetterangus), writes to tell again of biting poverty in his family (six children), through illness and want of work. Application to the "parish," he says, would result in the workhouse.

**THE FIFTH EDITION OF TWELVE LECTURES.**—The printer authorises us to say that the fifth edition of *Lectures* will be ready by the issue of the August *Ambassador*. We hope then to say "Now Ready." They have been a long time in the press; it is high time they were out.

**ERRATA.**—Several serious printers' mistakes were overlooked in the proof-reading of brother Turney's lecture, half of which appeared last month. The most glaring were the following: page 174, line 18, for "the grave," read "the great reward;" same page, line 21, for "one's home," read "one's hand."

**THE DR.'S LECTURES.**—(J. S. S.)—The newspapers have taken no notice of these. Secular editors are only interested in that which helps to make the paper pay. To report Christadelphian lectures would not have this effect; consequently your request (which has been made by several others) cannot be complied with. You will have an opportunity of hearing the Dr. yourself, which will make up for the want of a report.

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## LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

May 25, J. Robertson, J. J. Andrew, J. Kirkwood, J. Phelps, W. R. D. Gascoyne, W. Graham, T. Randles, J. Douglas, T. Basher, R. J. Jones, 26, F. W. Wilby, W. Newport, W. R. D. Gascoyne; 27, J. Coombe, R. Lawson, M. H. B.; 28, F. W. Wilby, W. Hughes, W. Ellis, J. Gilles, J. Birkenhead; 29, C. Walker, J. Robertson, C. Smith, 31, R. Hodgson, G. Dick, E. Turner, A. J. Twelves, C. S. Wootton, E. Lilley, J. Andrew, J. Phelps, J. J. Andrew, W. R. Otter, T. Hipwell, W. H. Kidson, J. McIntyre, F. W. Wilby, E. Turner; 2, G. Owen, J. Phelps, J. J. Andrew, W. R. Otter, T. Hipwell, W. H. Hacking, 3, E. Turner, R. Lawson, J. Richards, J. B. Wilby, R. Paterson, J. Mulholland; 4, J. Silman, W. Newport, A. D. Thomas, F. M. Lester, T. Randles, M. H. B. W. Vernon; 5, J. W. Moore, D. Handley, C. Handley, H. Dyer, J. Ferguson; 7, B. Phillips; 8, J. W. Moore, Harold Hylet, G. Handley, J. Hawkins, H. Dyer, C. Deatry, J. Mortimer; 8, J. Milne, J. J. Andrew, W. H. Kidson, W. Dent, R. Hodgson; 10, T. E. Clegg, T. S. Swindel, T. Cornwall, E. Harrison, R. Paterson; 11, J. Parsons, A. P. Willis; 12, J. J. Andrew, W. Dent, A. Andrew, R. Lawson; 14, D. Strickler, C. J. Watts, J. Mulholland, R. Marle, W. Unsworth; 15, A. Tait, W. King; W. J. Turner, T. Watton, R. Bell, W. D. Jardine; 16, T. Basher, Jane Hendry, J. W. Moore; 17, J. Donaldson, Mary Munro, R. Paterson; 18, W. Ellis, A. Hall, J. Slack; 19, J. Brown, G. Lillie, R. Hodgson, A. Hall, D. White, F. W. Wilby; 21, J. Wootton, W. Winstone, R. Whitworth, D. Handley, J. Haggood, Wilson St. Clair & Co., J. Phelps.

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The Christadelphian,]  
August 1, 1869.

THE CHRISTADELPHIAN:  
*For five years published as*  
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OF  
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“BEHOLD I COME AS A THIEF.”—*Jesus.*

*Published on the last Thursday of each month, for the month following.*

**AUGUST.**

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ORDERS TO THE EDITOR.

1869.

## DR. THOMAS'S VISIT TO BRITAIN.

(\*.\* The date of arrival, in every case, is the date given, and the period between that and the next on the list is the length of stay.)

1869		1870.	
MUMBLE	Wednesday, Aug. 4th.	EDINBURGH & LEITH	Tuesday, Dec. 7th.
SWANSEA	do. " 18th.	TRANENT	Tuesday, Jan. 4th.
DEVONPORT	Tuesday, " 31st.	GALASHIELS	do. " 11th.
DORCHESTER	do. Sep. 7th.	WISHAW	do. " 18th.
LONDON	Saturday, " 11th.	PAISLEY	do. Feb. 1st.
MALDON	Thursday, Oct. 7th.	BEITH	do. " 8th.
NOTTINGHAM	Wednesday, " 13th.	GALSTON	do. " 15th.
SCARBOROUGH	Friday, " 22nd.	CUMNOCK	Friday, " 18th.
WHITBY	Tuesday, Nov. 2nd.	HALIFAX	Tuesday, March 1st.
HALIFAX	Friday, Nov. 12th.	Returning to	
MANCHESTER	do. " 26th.	BIRMINGHAM	Tuesday, March 11th.

The brethren are requested to observe that this programme is drawn on the principle of allowing the Dr. to work leisurely, and that they are not expected to fill up the whole time allowed with lecturing appointments. They will consult the Dr.'s health and comfort, and the interest of us all, if they will arrange for not more than one lecture to two days. On Sundays he will speak twice where desired, morning and evening; let him rest on Sunday afternoons.

A. A.—We never had *Thoughts for Thinkers* in stock; we may some day. Tracts and pamphlets increase.

G. E.—It is incorrect to describe Dr. Thomas's daughter as "Miss Thomas." She is a widow, and her name is Mrs. Lasius.

THE BIBLICAL NEWSPAPER.—No. 11 will be delayed, as brother Shuttleworth is republishing No. 3, which will appear in a few days. Complete sets can then be had.

We have a few copies of *Catechesis*—questions and answers on the subject of immortality (by Dr. Thomas), published by the Baltimore ecclesia, and which appeared in the *Ambassador* over a year ago; price 3d.

J. R.—Stamps are acceptable for remittance when the amount does not exceed 10s. When a P. O. order is used, the cost may be deducted from the amount of the remittance.

PORTRAITS OF DR. THOMAS (taken while the Dr. was in Birmingham), can be had on application to the Editor. Many will, doubtless, be curious to see what manner of man is this "erratic American physician," who has proved all the clergy to be wrong, and the word of God to be destructive of all modern systems of religion. They have the opportunity by the photographer's means: large pictures, 1s.1d.; small pictures—vignette, 10d., full length carte, 7d., post free.

"WHAT'S TO BE DONE?"—In answer to this query, proposed in our last, we have received the following contributions:—a brother and sister, each 10s; an ecclesia, 16s.; an ecclesia, 15s.6d.; a brother, 5s.; an ecclesia, 10s.; a brother, 2s.6d.; a sister, 2s.6d.; a brother, 2s.; a brother, 2s.6d.; an ecclesia, 15s.; an ecclesia, £1; a sister, £1; an ecclesia, £1; a brother, 1s.6d.

WHO CAN SUPPLY?—A sister is desirous of possessing vols. III, V, VI, VII, VIII, IX, and X of the *Herald of the Kingdom and Age to Come*. Anyone having these to spare will receive full value for them by sending to the Editor. N.B.—Should the seller be unwilling to part with individual volumes, but willing to dispose of the complete set, the whole will be taken gladly.

FURTHER SUPPLY OF EUREKA, VOL. I.—The 50 copies sent over with vol. III, being all sold, Dr. Thomas has caused to be sent, by special freight, a further supply of 51 copies. The Editor can now furnish complete sets of three volumes at £2.

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ORDERS TO THE EDITOR.

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For "Miscellaneous" see bottom of inside of Cover, page 3.

The Christadelphian,  
Sep. 1, 1869.

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Published on the last Thursday of each month, for the month following.

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**SEPTEMBER.**  
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1 8 6 9 .

## DR. THOMAS IN BRITAIN.

(\* \* \* *The date of arrival, in every case, is the date given, and the period between that and the next on the list is the length of stay.*)

	1869			1870.	
DORCHESTER . . . . .	do.	Sep. 7th.	TRANENT . . . . .	Tuesday,	Jan. 4th.
LONDON . . . . .	Saturday,	11th.	GALASHIELS . . . . .	do.	11th.
MALDON . . . . .	Thursday,	Oct. 7th.	WISHAW . . . . .	do.	18th.
NOTTINGHAM . . . . .	Wednesday,	13th.	PAISLEY . . . . .	do.	Feb. 1st.
SCARBOROUGH . . . . .	Friday,	22nd.	BEITH . . . . .	do.	8th.
WHITBY . . . . .	Tuesday,	Nov. 2nd.	GALSTON . . . . .	do.	15th.
HALIFAX . . . . .	Friday,	12th.	CUMNOCK . . . . .	Friday,	18th.
MANCHESTER . . . . .	do.	26th.	HALIFAX . . . . .	Tuesday,	March 1st.
EDINBURGH & LEITH	Tuesday,	Dec. 7th.		Returning to	
			BIRMINGHAM . . . . .	Tuesday,	March 11th.

## PROPOSED REMOVAL OF THE DR. TO BRITAIN.

What can be said in opposition to such a proposal? Not a word, we should imagine, except on the part of friends on the other side of the Atlantic. America has had its day, and has not turned it to much account. There are doubtless reasons for this. American population is bad soil for the truth, speaking of it as a whole. It has been created by influences not favourable to spiritual development. The rogue and flat-headed democrat—(speaking phrenologically with reference to the crown) the bankrupt trader, the enterprising fortune hunter and the meagre-minded and materialised artisan, have equally been attracted to a country where there was unbounded scope, plenty of new soil to be acquired, and freedom from the social restraints of British society. Of course, there have been people of a higher type in the emigration stream, but the predominating element has been inferior and largely foreign, speaking Anglo-saxonistically; and landed on American soil, the occupations and influences at work (social and political) were not calculated to elevate and improve the minds of those driven by stress of weather from home and fatherland. The result is a constitution and state of mind throughout America generally that does not yield a bountiful return to the sowing of the good seed. In Britain, it is different. The people, in a more general proportion, inherit a regard for religious things, which though in a corrupt and superstitious form, gives a leverage for the truth which does not exist where the religious faculties are naturally barren or repressed in development. The paths of social life too, are more defined, and less open to individual enterprise. The consequence is that there is a larger number with minds disposed to attend to the truth than in a country where business offers inducement to all and sundry, to launch on its fascinating, yet distracting and dangerous waters. There can be no doubt of the fact that Britain presents the largest field of the best soil to be found on the globe at the present time. This being the case, she deserves more attention at the hands of the spiritual husbandmen than any other country. The object of gospel preaching is to take out for the name of the Lord an honest hearted zealous people bringing forth much fruit to the truth in love, goodness, righteousness, and work for Christ. If these are to be found more in one place than in another, wisdom's labours will bestow themselves accordingly. Who would try to raise a crop on the dry, rooty, turf-covered downs, when unoccupied acres of rich mould were near at hand?

The field is whitening to the harvest on this side of the Atlantic, and we want labourers—labourers of the right sort, of course; not men of petty ambitions and sinister aims, who defile and obstruct the work of God rather than help it; but men of great soul who grasp the work of Christ in its magnitude and its glory, and who are prepared to offer themselves living sacrifices on its altar. It is difficult to get such men. Let us take them when we have the chance. Dr. Thomas is one: shall we have him? Fixed in some definite locality, he will be within a few hours hail of any part of the kingdom, to go whither occasion may require, while his presence in the country will give tone to the truth and admit of other agencies coming more freely into play in the general field of battle.

The only sufferers will be the brethren on the other side of the water; but they need not be disconsolate. It will be in their power to do what the British brethren have had to do in times past: viz., when they want the Dr., let them write and send for him, and he will come to advocate the truth among them for two or three months in such tours as they may mark out for him.

Shall Dr. Thomas at the conclusion of his tour, return to West Hoboken, Hudson Co., New Jersey, United States, or shall he take up his residence in England? This is the simple question, on which we invite expressions and opinions.

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\*\* \* The Charts in loose form to hang on the wall (advertised last month at 1s.) have not been sent from the other side of the Atlantic, brother Bingley having discovered that he could transmit them by post to this side in a thick paper, varnished, edge-bound form, requiring only rollers to be added to make them complete for hanging up. It will be observed that in this form, they are the same price as in a pocket case.

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REMITTANCES FROM JULY 23 TO AUGUST 16, (1893) INCLUSIVE.

[ERRATUM.—For Dates of Last Month's Remittances, read "From June 21 to July 20th inclusive,"  
in place of "From May 25th to June 21st, "]

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*Miscellaneous*.—W. Gill, Aberdeen, *Eureka*, vol. III; Daniel Paul, Glasgow, *6 Good Confessions*; J. Phelps, Nottingham, carriage of parcel; R. Paterson, Edinburgh, pamphlets; J. W. Moore, Stoke, *6 Good Confessions*, 1 each 1, 2, 4, 5, 6, and 2 each 7, 8, *9 Biblical Newspaper*, 6 copies *Phanerostis*; C. F. Eldridge, London, *3 Declarations*; Ipeck Atkinson, Scarbro', *1 Good Confession*; W. Williams, Leeds, *1 copy Lectures*; G. Owen, Bishops Castle, *2 No 16 Biblical Newspaper*; J. Hargreaves, Pembroke, *1 Discussion*; George Owen, Bishops Castle, *1 portrait, 3 Way of Truth, 1 Hymn Book, 12 Tracts, 1 Defence, 1 Elpis Israel, 1 Bible Companion, 1 Devil and Hell, 1 Kingdom of God*; John O'Neil, Gorbals, *1 Biblical Newspaper*; Matthew Mead, Whithy, *1 Dr's portrait*; Joseph Wootton, Grantnam, *2 Dr's portraits*; H. Rylett, Sheffield, *15 Tracts assorted*; G. Robertson, Trent, *1 Dr's portrait*; W. Murray, Aberdeen, *2 Declaration, 1 Discussion*; W. L. Atkinson, Liverpool, *1 Dr's portrait, 1 Apocalyptic Chart*; H. Turner, Birmingham, *3 portraits*; W. Shelton, Birmingham, *1 portrait*; F. W. Wilby, Leicester, *1 Apocalyptic Chart, 3 portraits, 12 Way of Truth, 6 Catechisms*; J. J. Andrew, London, *for Martirion*; Thomas Bisset ditto; Thomas Bosher, ditto; A. Andrew, ditto; W. Williams, Leeds, *1 Declaration, 1 Revealed Mystery*; T. Haining, Cumnock, *1 portrait*; Arthur Cates, London, *1 copy Lectures*; W. Whitcomb, Birmingham, *14s. to Eureka account*; R. Harrison, Winton, *1 Good Confession*; J. Richards, Montgomery, balance of account; G. Gilbie, New Aberdeen, *3 Declaration*; J. Phelps, Nottingham, *12 Way of Truth, 3 Hymn Books* (in leather), vols. I and III *Eureka*; J. W. Moore, St. Key, *4 copies Phanerostis, 1 Hymn Book* (in cloth); A. P. Willis, Leeds, *50 copies Way of Truth*; W. Newport, Weston-Super-Mare, *3 Good Confession, 2 Way of Truth, 3 copies Lectures, 1 Apocalyptic Chart, 2 Devil and Hell*; W. Campbell, Maybole, *1 copy Devil and Hell*; John Taylor, Turin, *1 Hymn Book* (cloth); R. Walkinshaw, Slummanth, *2 Reply to David King*; John Betts, Oxon, *1 copy Lectures*; W. Mitchell, Edinburgh, *1 Chart*; A. Andrew, London, cheque to account; T. S. Swyndell, Halifax, *3 Dr's portrait*; Mrs. Haze, Bilsthorpe, *1 Apocalyptic Chart, 1 Defence, 2 portraits*; J. Phelps, Nottingham, to account of *Twelve Lectures*; J. Alexander, Inverleith, *Eureka* vol. 1; Eliza Ann Hare, Melbourne, *Eureka* vol. III, and balance for the truth; F. R. Wood, Salisbury, *1 Declaration*; W. R. Otter, Cheltenham, *200 assorted Tracts*, *1 portrait*; George Gordon, Sydney, for another, *3 Good Confession, 24 Declaration, 12 Biblical Newspaper, 3 Way of Truth, 3 Discussion, 1 each 1 and 2 Tracts, 1 copy Lectures, 1 Defence, Eureka*, vols. II and III, *1 Elpis Israel, 6 Bible Companion, 3 Devil and Hell, 1 Anastasis, 6 Kingdom of God, 1 Record, 12 God-Manifestation*, and for self, *1 Good Confession, 10 Biblical Newspaper, 1 Kingdom of God, 1 Hymn Book, 1 copy Lectures, 1 Defence, 1 Elpis Israel, 2 Bible Companion, 1 God-Manifestation*; E. O. Papps, Gloucester, *1 Summary*; T. Betts, Bewdley, *1 God-Manifestation, 1 Devil and Hell*.

N.B.—Parties having remitted last month are requested to notice that the foregoing acknowledgments do not extend beyond the 16th day of the month.

The Christadelphian,  
Oct. 1, 1869.

# THE CHRISTADELPHIAN

*For five years published as*

## THE AMBASSADOR

OF

## THE COMING AGE,

A MONTHLY PERIODICAL DEVOTED TO THE EXPOSITION AND  
DEFENCE OF

THE FAITH PREACHED BY THE APOSTLES EIGHTEEN HUNDRED YEARS  
AGO; IN OPPOSITION TO THE DOCTRINES OF PAPAL AND PROTESTANT  
CHRISTENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

“BEHOLD I COME AS A THIEF.”—*Jesus.*

*Published on the last Thursday of each month, for the month following.*

OCTOBER.

BIRMINGHAM:

PUBLISHED BY THE EDITOR,  
ROBERT ROBERTS, ATHENÆUM ROOMS, TEMPLE ROW.

TERMS (*post free*): FIVE SHILLINGS PER ANNUM IN BRITAIN AND HER  
COLONIES; 10 *Subscribers in the United States*, 2 DOLS., *in advance*;

ORDERS TO THE EDITOR.

1869.

## DR. THOMAS IN BRITAIN.

(\* \* The date of arrival, in every case, is the date given, and the period between that and the next on the list is the length of stay.)

	1869.				
MALDON . . .	Thursday,	Oct. 7th.	GALASHIELS . . .	do. ,,	11th.
NOTTINGHAM . . .	Wednesday,	,, 13th.	WISHAW . . .	do. ,,	18th.
SCARBOROUGH . . .	Friday,	,, 22nd.	PAISLEY . . .	do. Feb.	1st.
WHITBY . . .	Tuesday,	Nov. 2nd.	BEITH . . .	do. ,,	8th.
HALIFAX . . .	Friday,	,, 12th.	GALSTON . . .	do. ,,	15th.
MANCHESTER . . .	do. ,,	26th.	CUMNOCK . . .	Friday,	,, 18th.
EDINBURGH & LEITH	Tuesday,	Dec. 7th.	HALIFAX . . .	Tuesday,	March 1st.
	1870.		Returning to		
TRANENT . . .	Tuesday,	Jan. 4th.	BIRMINGHAM . . .	Tuesday,	March 11th.

## PROPOSED REMOVAL OF THE DR. TO BRITAIN.

OUR remarks on this head last month, seem to have created the impression that the brethren would be required to contribute to the maintenance of the Dr., in the event of his settling in this country. There was nothing in our remarks to justify such an impression. Had so serious a consequence been involved, we should have stated it plainly and openly, and not left it to inference. We are happy to relieve those who have laboured under the idea, by stating that the Dr.'s transfer to Britain (if decided on), will impose no pecuniary burden on anyone, and that his stay in the country will cause no expense to the brethren, beyond such as they may from time to time take upon themselves, by inviting him to labour among them for the truth's sake.

The simple question (as propounded last month,) is, shall he take up his stay in England? It is all one to the Dr. whether the States or the British Isles furnish the area of his habitation; but it may not be all one to the brethren or the interests of the truth.

We have several expressions of opinion on the point, but defer their publication till next month.

*Erratum in our notice last month.*—The remedy suggested for the American brethren, when deprived of the Dr., was by the printer made to read "let them write and send for him." This, which is tautological, ought to have been "unite and send for him"—the union having reference to ways and means.

## NOTES.

TRACTS SUITABLE FOR CHILDREN.—(W. H. R.)—We have nothing of this sort yet. Should the Lord delay his coming, and the spread of the truth require, and leisure admit of it, we may do something to supply the lack.

A THANK-OFFERING.—Two sisters, recently immersed, each send 20s. for distribution among the poor, as a token of their gratitude for deliverance from the gross darkness of ecclesiastical surroundings.

WHO CAN SUPPLY?—We have obtained several of the vols. of the *Herald* advertised for in the August number; vols. vi. and vii. are still wanting. Anyone having them to dispose of will receive full value, or should they prefer, vols. iv. and xi. (which the advertiser has in duplicate), will be given in exchange.

A GLIMMER OF CHRISTIANITY IN "THE CHRISTIAN WORLD."—A correspondent desires us to call attention to the fact that a controversy on the truth is in progress in the pages of the *Christian World*; and suggests that those who are able should avail themselves of this opportunity of helping forward the good work.

AN IMPOSSIBILITY AT PRESENT.—(A.)—A Christadelphian boarding school is not yet among the possibilities of the hour. The class of people who accept the truth, are not as a rule, able to send their children to such an establishment; and without a sufficiency of scholars how could the doors be kept open? If ever such an arrangement is feasible, we shall duly apprise our readers.

REAL NEED.—Brother Robertson, of Turriff, in addition to scant work and scant health to attend to it, has on his hands a sick wife, now for many months attended by the doctor. He is in consequence straitened in circumstances. It will be discerned from Intelligence that domestic drawbacks have not interfered with those services to the truth, which he has periodically rendered in the far North, where but for his exertions, the truth would have scarcely had a witness. We can recommend the case as one worthy of assistance.

NO TOUR THIS YEAR—THE REASON.—(S. E.)—The presence of Dr. Thomas in the country, and the necessity for careful navigation while the Editorial ship enters the straits ahead, for unknown waters beyond, have made it expedient that we should this year forego our usual lecturing tour. When matters have settled into definite shape, we shall be able to say whether these shall be continued and enlarged, or abandoned altogether.

**BWARE OF IMPOSTORS.**—This caution becomes more necessary as the brethren increase. There have been three distinct cases of imposture within the last few months. The plan adopted is for the party to post himself up in Christadelphian matters, and then call upon brethren (by means of the list on the cover), and represent himself as a Christadelphian in need—varying his tale at different places, according to circumstances. The most recent case is that of a person calling himself Henry Milne. The only safe rule is to take no man on his own testimony. Ask reference, and await the answer of the referee before complying with applicant's request. Meanwhile, a few pence would save him from starvation.

**THE BRETHREN ON THE OTHER SIDE OF THE ATLANTIC.**—(E. L.)—Our remarks on American society last month in connection with the proposed removal of Dr. Thomas to Britain, had no bearing on the American brethren. It never occurred to us to think how they would "feel" about those remarks. We had no idea that any of them would consider themselves affected by them. They related to the constitution of American society in general, which is notoriously characterized in the direction described, with the "exceptions" allowed for. As to the brethren, we took the fact of their brotherhood as sufficient evidence *prima-facie* that they belonged to the exceptions, and sufficient ground for supposing that so far from feeling hurt, they would say "amen," as a matter of course, and rejoice that they had been delivered from so untoward a generation. That it will be so with all true men, we feel sure; for in Christ, there is neither Britisher nor Yankee. The truth extinguishes all patriotism.

**THE NEW BANKRUPTCY ACT.**—(G. E.)—The bearing of this on the future of *the Christadelphian* you are not likely to understand without comprehending the present situation. The Editor is shorthand writer to the Birmingham Bankruptcy Court, in which office, while providing temporalities for "his own," he has leisure enough to be able to conduct *the Christadelphian* and to attend to the now somewhat extensive and varied kind of business connected with the truth. The New Act closes the court in December next, not thereby abolishing bankruptcy which is out of the power of human legislation, but substituting another system by which the six or eight great central courts which have heretofore existed in the kingdom for bankruptcy purposes, are abolished, and the business transferred to the county courts which are somewhat numerous throughout the country. The result is to put an end to the Editor's occupation. The existence of *the Christadelphian* is affected in this way, that if the Editor has to accept employment on the daily press, his time will be so occupied as to make the carrying of it on, an impossibility. Hence the question now in the hands of Dr. Thomas, who is taking the names of those who think it worth while to enter into league for the annual maintenance of the *Christadelphian* on its present footing. "To be or not to be" will be settled shortly.

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*We are obliged to keep over the advertisement of THE PROPHETIC CHARTS. We may state that all of them are now to be had*

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## **SPIRITUALISM EXPOSED**

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By Dr. THOMAS.

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The Christadelphian,  
Nov. 1, 1889.]

# THE CHRISTADELPHIAN

*For five years published as*

**THE AMBASSADOR**

OF

**THE COMING AGE.**

A MONTHLY PERIODICAL DEVOTED TO THE EXPOSITION AND  
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*Published on the last Thursday of each month, for the month following.*

**NOVEMBER.**

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ORDERS TO THE EDITOR.

1889.

## DR. THOMAS IN BRITAIN.

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	1869				
WHITBY . . . . .	Tuesday,	Nov. 2nd.	WISHAW . . . . .	Tuesday,	Jan. 18th.
HALIFAX . . . . .	Friday, "	12th.	PAISLEY . . . . .	do.	Feb. 1st.
MANCHESTER . . . . .	do. "	26th.	BEITH . . . . .	do. "	8th.
EDINBURGH & LEITH	Tuesday,	Dec. 7th.	GALSTON . . . . .	do. "	15th.
			CUMNOCK . . . . .	Friday, "	18th.
			HALIFAX . . . . .	Tuesday,	March 1st.
	1870.			Returning to	
TRANENT . . . . .	Tuesday,	Jan. 4th.	BIRMINGHAM . . . . .	Tuesday,	March 11th.
GALASHIELS . . . . .	do. "	11th.			

## NOTES.

TO AMERICAN SUBSCRIBERS.—See notice to renew subscription on page 325 of the present number.

WANTED—Vol. I of the *Herald of the Future Age*. N.B.—Not the *Herald of the Kingdom*, but the magazine published by Dr. Thomas before the *Herald of the Kingdom* commenced.

"THE WAY OF LIFE."—(William Wood's tract.) We have received from Canada a large supply of this, and can supply at 1d. each—postage extra.

EDITORIAL CONTRIBUTIONS TO CHRISTADELPHIAN.—(W. A. H.)—The sparsity of editorial matter in *Christadelphian*, for time past, is owing to the scantiness of editorial leisure. There is likely to be a change in this respect by and bye.

"REAL NEED."—We have to acknowledge the following contributions received during the month:—ecclesia, 10s.; a brother and sister, £1; a brother, 5s.; a brother, 2s.; an ecclesia, £1; a brother, 2s.; an ecclesia, £1 5s.; a brother, 2s.; a brother, 2s.; an ecclesia, 6s.; a brother, 1s.

ERRATA IN CHARTS.—Brother Bingley writes to say that, despite every precaution, several errors have crept into the *Charts*, some of them being important, such as in *Chart No. 2*, in the paragraph on the Seventy Weeks, the year in Artaxerxes' reign is given as the 2nd instead of the 20th. The date of the witness-resurrection is given as 1893, instead of 1793.

TISCHENDORF'S NEW TESTAMENT.—(Containing footnote emendations on the basis of the three most ancient original M.S.S.: The VATICAN, ALEXANDRINE, and SINAITIC—the last but recently discovered by Tischendorf himself.) Brother Ellis writes to say he can supply the brethren with this free through the post, at 1s.10d. Address: W. ELLIS, 2, Jane-field Place, Leith, Scotland. Parties applying on the spot can be supplied at 1s.6d.

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\* An addition to the title which commences this month

The Christadelphian, ]  
Dec. 1, 1869.

THE  
CHRISTADELPHIAN;

*For five years published as the*

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*Published on the last THURSDAY of each month, for the month following.*

DECEMBER.

BIRMINGHAM:

PUBLISHED BY THE EDITOR,  
ROBERT ROBERTS, ATHENÆUM ROOMS, TEMPLE ROW.

TERMS (*post-free*): FIVE SHILLINGS PER ANNUM IN BRITAIN AND HER  
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ORDERS TO THE EDITOR.

1869.

## DR. THOMAS IN BRITAIN.

(\* \* \* The date of arrival, in every case, is the date given, and the period between that and the next on the list is the length of stay.)

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TRANENT	Tuesday, Jan. 4th.	1870.	GALSTON	do. " 15th.
GALASHIELS	do. " 11th.		CUMNOCK	Friday, " 18th.
WISHAW	do. " 18th.		HALIFAX	Tuesday, March 1st.
			Returning to	
			BIRMINGHAM	Tuesday, March 11th.

The Printer authorises us to-day, (in view of what will probably be the fact when this No. gets into the hands of readers):

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BY DR THOMAS.

This is one of the most important and valuable of all the *Christadelphian* pamphlets that have recently issued from the press. It is published close on cost price by a friend of the truth, whose liberality in this form has become proverbial. It consists of matter published serially, years ago in the pages of the *Herald of the Kingdom*, well-known and much appreciated by the believers contemporary with its publication, but quite new to the great bulk of the present generation of *Christadelphians*. Its rescue from the obscurity of magazine columns, by the now-issuing publication in pamphlet form, is matter for deep thankfulness. It develops Bible revelation concerning the being and manifestation of God, in a way that enlightens the understanding, and suffuses the whole mental man with delightful sense of light, liberty and joy. The publication will do much to allay the controversies that (from want of understanding) have arisen in certain quarters on the nature of Christ.

## NOTES.

TO OUR READERS.—The *Christadelphian* will continue, in spite of the Bankruptcy Act earthquake.

"REAL NEED."—We have to acknowledge the following further contributions:—a brother (balance of cheque) 2s4d.; a brother 2s.; a brother £1.; a brother £1.

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LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Oct. 26.—R. Whitworth, 27, J. O'Neill, R. Hodgson, Argument and Harland, W. McKay, J. Donaldson; 28, T. Basher, J. Phelps, W. Coutts; 29, T. Betts, G. Moyer; 30, W. McKay, W. Mitchell; Nov. 1, Dr. Thomas; 2, J. Phillips, H. Dyer, F. W. Wilby, W. W. Ker, W. Mitchell; 3, J. Mortimer, W. Johnstone; 4, Mr. Brown, W. R. Otter, W. Fish, W. Ellis, jun.; 5, Y. Collyer, F. R. Shuttleworth, J. C. Hodgson, J. Boyd; 6, V. Gillies, A. Ramsden; 8, W. Graham, J. T. Mortimer, J. C. West, H. Arundel, T. Betts, W. G. Mackay, W. W. Holmes, W. Rooke, W. Murphy, Dr. Thomas, M. H. B.; 9, Dr. Thomas, J. Phelps, J. W. Niles, Z. D. Bugbee, J. C. Hodgson; 10, R. Forbes, J. J. Andrew, T. Gethin, D. Clement, A. Andrew, F. W. Wilby, Dr. Thomas; 11, J. Silman, W. Ellis, J. Watton; 12, Anonymous, Dr. Thomas, Mr. Nichols; 13, J. Radstock; 15, M. Bryant, W. Roberts, An Anxious Enquirer, A. Dowle, J. C. West, T. Betts; 16, W. Newport, W. J. Swindell, J. C. Phillips, J. Slack; 17, Dr. Thomas, F. R. Shuttleworth, A. Tait, W. Wood, A. Tait, J. Chart, J. Donaldson, W. Blackwood, W. Birkenhead; 18, J. Milne, G. G. Mitchell, E. Latus, J. Phelps; 19, J. Gillies, R. Whitworth; 20, A. Andrew, F. R. Shuttleworth, J. W. Moore, G. H. Kidd, A. Chatwin; R. Armstrong; 22, R. Hodgson, D. Clement.

REMITTANCES FROM OCT. 26 TO NOV. 20, (1869) INCLUSIVE. †

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\* An addition to the title which commences with this number.