

THE CHRISTADELPHIAN ;

A MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE FAITH PREACHED
BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

"The night is far spent; the day is at hand."—PAUL.

*"Blessed is he that watcheth and keepeth his garments,
lest he walk naked."*

VOLUME VII.

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The Christadelphian.

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.)

No. 67.

JANUARY, 1870.

Vol. VII.

CONCERNING "THIS NEW SECT," THE CHRISTADELPHIANS.

To the Editor of THE ROCK.

SIR,—In No. 181 of your bi-weekly, you inform your readers that "a correspondent is anxious to have information of this new sect (the Christadelphians) and their place of worship in London." Having, then, had perfect understanding of all things from the very first most surely believed and taught by their recognized scribes and literature, I will, with your permission, proceed as briefly as possible to relieve your correspondent of his anxiety.

1.—And, first, as to their antiquity. They claim to be "the sect everywhere spoken against," in the first century, *newly revived*; and rest their identification therewith upon the likeness of their faith and practice with the apostolic original.

2.—Seeing that the name "*Christian*" has come to represent every Anti-Christian thing pertaining to the apostasy, they prefer to designate their community by the term *Christadelphian*, expressive of the fact that all "in Christ," by "the obedience of faith," are *Christ's brethren*, which is the meaning of the name.—(Matt. xii. 49, 50.)

3.—They acknowledge no other authority in matters of faith and practice than that of "the mind of Christ," expressed in **THE WRITTEN WORD**.

4.—Their rule of interpretation is, *nothing to be received as proved which sets the New Testament Scriptures against the Old, or any text of these*

against another; an interpretation to be true must be in harmony and accord with these.

5.—They believe in "*one God*," whom no man hath seen, who dwells in unapproachable light, and who only hath immortality underived and inherent.

6.—They believe in "*one Lord*," who is the one God *by His eternal spirit* manifested in *sinful* flesh for "the condemnation of sin in the flesh," named "JESUS CHRIST," who, after his resurrection, was "justified by spirit," or "made perfect," and, forty days afterwards, was "taken up" to the right hand of power.

7.—They believe that Jesus died for the offences of sinners, and was raised again for the justification of believing men and women, and that these obtain justification by faith in the obedience of faith.

8.—They acknowledge no other faith than the "*one faith*" which was deemed sufficient to save men in Paul's day, and no other hope than the "*one hope*," "the hope of Israel," for which he was a prisoner in bonds.—(Acts xxviii. 20, 31)

9.—They repudiate everything called baptism, except the "*one baptism*," which they regard as a burial with Christ in water into death to sin (Rom. vi. 3), in hope of a resurrection from the dead, (1 Cor. xv. 29), the obedience of faith.

10.—The things subjective of the "*one faith*" and the "*one hope*" they regard as "*the things concerning the kingdom of God and the name of Jesus Christ*," believed by the Samaritans when Philip "preached Christ" to them (Acts viii. 12), in harmony with the "law of faith," which saith, "*He that believeth and is baptised shall be saved, and he that believeth not shall be condemned.*"

11.—They teach that no immersed believer of the gospel of the kingdom, though saved from the penalty due to sins committed previous to adoption, can attain to glory, honour, incorruptibility and life in the kingdom of God, unless he deny himself of all ungodliness and worldly lusts, and live soberly, righteously and godly in this present evil age; looking for that blessed hope, and the appearing of the glory of the great God, and of our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify for himself *a peculiar people, zealous of good works*.

12.—They maintain that "the promise of life is in Christ;" in other words, that there is no immortality out of Christ; and that the only way for a sinner to get "into Christ," and so to become a saint and brother of Christ Jesus, is by understanding, believing and obeying "the gospel of the kingdom," preached by Jesus and the apostles.

13.—They teach that the recompense of reward promised in the gospel is the possession of the earth and world of mankind under a heavenly constitution, with glory, honour and immortality.

14.—They teach that it is knowledge that makes responsible; so that "man that is in honour and understandeth not, is as the beasts that perish."—(Psalm xlix. 12, 20.)

15.—They regard themselves as "*a people prepared for the Lord,*" for whose early and thieflike manifestation they are waiting with all the patience they can command.

16.—They meet every first day of the week to eat bread and drink wine in remembrance of the captain of their salvation, who died for them; to sing "the songs of Zion," or "Jehovah's songs," concerning the Christ, as found in David; to offer prayers; and to read the Scriptures of the prophets and apostles for edification and comfort.

17.—They believe in the eternal punishment of the wicked, but not in their eternal tormentation; also in a devil and Satan, but not in the popular sense of these terms; in hell, but not as ordinarily expounded. They do not believe in going to heaven, but in heaven coming to them—"the righteous shall be recompensed *in the earth*, much more the wicked and the sinner (Prov. xi. 31);" and "the meek shall inherit *the earth*;" and as kings and priests for God, reign with Christ a thousand years.—(Matt. v. 5; Rev. v. 10; xx. 6.)

18.—They teach, with John and Paul, that the mission of Christ Jesus is to "take away the sin of the world," and to destroy the devil and the works of the devil; and that in so doing, he will destroy the powers that "corrupt the earth," and re-establish the whole nation of Israel in Jehovah's land, now trodden under foot by the Ottoman power.

19.—They regard the Roman church as "the Mother of Harlots;" and the papal dynasty as "the name of blasphemy," seated on the seven heads of Rome (Rev. xiii. 1; xvii. 9.) and the paramour of the Old Mother. They hold, also, that their harlot-daughters answer to the state churches of Anti-Christendom; and the "abominations of the earth," to all the dissenting names and demoninations, aggregately styled "names of blasphemy," of which the European body politic, symbolized by the eight-headed scarlet-coloured beast, is said to be "*full*."—(Rev. xvii. 3.)

20.—They believe that the civil and ecclesiastical constitution of the world, and the administration of its affairs, will be changed by Christ when he appears; that the latter will be transferred to the saints after they have been made immortal, and that then "the kingdom and the dominion *under the whole heaven*" will be theirs.—(Dan. vii. 27.)

21.—They hold that the religious opinions and sacramentalism of all orders and classes of men in "Christendom," so-called, are nothing more than that "*strong delusion*" sent of God upon mankind "that they should believe a lie, that they all might be condemned who believe not the truth" (2 Thess. ii. 11, 12), as a punishment for not retaining the truth in the love of it after it was apostolically delivered.

22.—They believe that "when the judgments of Jehovah are abroad in the earth," after Christ's apocalypse, "then the inhabitants of the world will learn righteousness," and not before; that the apostasy being destroyed, the day of Christ will have come, "the stability" of which will be "wisdom and knowledge:" that, in that day, "the knowledge of the glory of Jehovah shall cover the earth as waters cover the sea;" that nations will be of one consent in religion; that they will no more walk after the present imaginations of their evil heart; but, being blessed in Abraham and his seed, "they shall come unto Jehovah Christ, then enthroned in Jerusalem, from the ends of the earth, and say "Verily, our fathers—the present and previous generations—have inherited lies, vanity, and things wherein there is no profit."—(Isaiah xxvi. 9; Zeph. iii. 8, 9; Jer. iii. 17; xvi. 19.)

23.—They believe that we are living in "the time of the end," or "the latter day" of Jeremiah, Ezekiel, Daniel, and Hosea; and that the general break-up and obliteration of this, the day of Antichrist, has already commenced, and will be consummated in the establishment of the Kingdom of God in the Holy Land, under the sovereignty of the crucified "King of the Jews," and the many sons, "his brethren," whom he leads to glory.

24.—They teach that we are living in the period of the sixth vial, in which Christ appears again upon the theatre of mundane events; and that the two great leading and notable signs of the times are the drying-up of the Ottoman Power, and the imperial French Frog Power in its political operations in Rome, Vienna, and Constantinople, during the past twenty-one years.—(Rev. xvi. 12, 16.)

Thus, sir, I have endeavoured accurately to outline this *lay* movement in the direction of primitive Christianity with, I hope, such distinctness as will enable your worthy correspondent to comprehend the principles and practices of this ancient sect, now forcing itself into the forefront of society. The Bishop of Lincoln has denounced it as an infidel association: if it be, it will come to nothing; if not, it cannot be overturned.

In conclusion, I may add, that the Christadelphian body

consists of *ecclesias* in Britain, America, and New Zealand. They style their congregations *ecclesias* to distinguish them from the so-called *churches* of the apostasy, and because they are constituted of men and women, *called out* from the sects of the apostasy, who have accepted the gospel invitation to God's kingdom and glory, on intelligently believing the truth, and being immersed into the God-Name. Convinced that this is the only Scriptural constitution of the "one body," of which Christ Jesus is alone the head, and who has no personal representative on earth; they repudiate the popular churches, and all their adjuncts, as no part thereof, and affirm that there is no salvation within the pale of any of them.

The Christadelphian ecclesia, in London, meets for worship in Crowndale Hall, Crowndale Road, St. Pancras Road, Camden Town, at 11 a.m.

The periodical organ of this newly-revived sect of antiquity is *The Christadelphian*, edited by ROBERT ROBERTS, of Birmingham, and issued monthly, of whom their publications, which are not few, can be procured.

In hope that the truth, wherever it may be found, may prevail, I subscribe myself respectfully yours,

JOHN THOMAS, M.D.

Sale, near Manchester,
Dec. 4th, 1869.

WHO ARE THE CHRISTADELPHIANS ?

AN ACCOUNT OF THE RISE AND PROGRESS OF THE SECT EVERYWHERE SPOKEN AGAINST.

A WRITER* in a village magazine, entitled *the Barnet Congregational Magazine*, having caricatured the history of the Christadelphian movement (with a bitterness attributable to the fact, that several of his relations and acquaintances have embraced the Christadelphian faith), it has occurred to brother J. J. Andrew (London) to give the following sketch of the origin and history of a sect, which from the beginning has been "everywhere spoken against." The fiction writer in question, attributes the movement in its modern phase to the agency of "fanatical persons," "half educated," "conceiving they have a mission." With this in view, the allusions in the subjoined synopsis will be understood.

1st.—Between eighteen and nineteen hundred years ago, a certain man, whom his contemporaries considered a "fanatical person," announced that he had a mission from God, that of preaching "the gospel of the kingdom of God."—(Mark i. 14; Luke iv. 43).

2nd.—He induced a few "partially educated," and apparently

* Described as "author of *Edward Akroyd*," a work of fiction.

"fanatical persons," mostly fishermen, to believe in him; by proclaiming to them a set of doctrines "which hold out wonderful ideas of future grandeur to their devotees:" namely, that of being associated with him in ruling the restored kingdom of Israel.

3rd.—He commenced a "crusade" by holding irregular "meetings," delivering discourses, parables, &c., and denouncing all the religious teachers of that age, although very pious, learned and devout, for teaching "the traditions of men," instead of "the word of God."

4th.—He spoke to "as many partially educated and fanatical persons" as he could get to listen to him.

5th.—"Having secured a number of adherents," he announced his intention of taking his departure, but before doing so, he specially appointed certain of his followers to carry on the "crusade."

6th.—These men manifested such zeal in fulfilling their mission, that they were looked upon both by the religious Jews and the pagan Gentiles, as "fanatical persons" and madmen.

7th.—Nevertheless, they induced a large number of both classes to believe their "strange" and "new religion."

8th.—But before leaving the scene of action, they predicted that this doctrine would become corrupted, and that fables would be substituted for the truth.

9th.—History has amply verified this prediction. The corruptions of the church increased century after century, wholly obscuring the original doctrine. In the sixteenth century, an attempt was made to reform the abuses of the church by parties who saw there was something wrong, but were not acquainted with the truth which had been departed from.

10th.—This led to the establishment of an opposition church, which was founded on protest against so much of the error as the protesters perceived to be such, without a recognition of the original apostolic faith, which was almost wholly unknown to the protesters or "protestants."

11th.—From this there sprung certain other churches which dissented from the original protestants in minor matters, such as order of worship, mode of government, &c.; but agreed with the original protestants as to fundamental doctrine.

12th.—The existence of these dissenting churches has been useful in a certain way in establishing religious freedom, and in reviving enquiry and controversy on Biblical topics.

13th.—But amidst the conflicting claims of each party, it was impossible for one, ignorant of the truth, to decide which was correct.

14th.—Surrounded by this state of things, a certain man about thirty years ago, made up his mind not to rest until he had found the truth for himself. He did not move in clerical circles, but was a member of the medical profession. He was not even a member of any religious denomination; neither was he a "partially educated" man, but was educated up to the standard of that order which ministers to "all the ills which flesh is heir to." The author of *Edgar Akeroyd* (a work of fiction) terms him a "peripatetic doctor of medicine." This is one of those clever untruths which consist of facts perverted. The impression conveyed

is that he is a travelling quack doctor, than which, a more unfounded libel was never uttered. It is quite true that he travels, but not in connection with his profession, which he abandoned years ago to devote himself to higher work. He travels to preach the truth, without fee or reward. Luke was a "beloved physician," (Col iv. 14), and doubtless was "peripatetic" in the sense of walking about.

15th.—Dr. Thomas began his religious career by joining the most apostolic and Scripturally enlightened religious organization in America, calling themselves "Disciples of Christ," but denominated by their opponents, "Campbellites."

16th.—While amongst them, he was led into controversy on the fundamental articles of the religious systems of the day, which produced on his part a very close, critical and thorough study of the Old and New Testaments.

17th.—The result was, he came to the conclusion that the teaching of the Bible was opposed to the religious teaching of the day, not on minor points only, but on essentials.

18th.—This led him to renounce the latter, and believe and obey the former.

19th.—He then communicated the "pearl of great price" which he had found to his fellow-men, by means of the platform and the press; in both America and England.

20th.—This has resulted in a number of persons on both sides of the Atlantic, returning to the apostolic teaching.

21st.—The sacrifice which this involves on the part of people generally is too great to entice the learned and influential members of society. Consequently, those who have been bold enough to take this step, comprise many "partially educated" persons. That is to say, they can only speak their mother tongue; but in this they can read the Bible, which is the only authoritative book on divine matters. They are not learned in all the arts and sciences, and modern languages, philosophy, metaphysics, &c. Nevertheless, they find they can understand the Bible, and profit by its study, and are prepared to contend earnestly for the original faith against any upholder of "orthodox" religion, however learned in all these things.

22nd.—Of course, they are considered "fanatical," and are called all sorts of hard names, but this they do not care about, for they know that their own master was considered a "fanatical person," and even said to be in league with "Beelzebub." They are aware also, that "not many wise men after the flesh, not many mighty, not many noble are called." (1 Cor. i. 26); but that God hath "chosen the poor of this world, rich in faith, heirs of the kingdom" (James ii. 5), which Jesus Christ is going to establish on the earth at his second appearing; and that "the world knoweth us not, because it knew him not."—(1 John iii. 1) So that it is quite true what our sneering fiction writer says, "that the world knows nothing of its greatest men;" that is to say, the world does not know those in its midst who will be its greatest men in the age to come. We have here another illustration of the proverb that "many

a truth is spoken in jest."

23rd.—Believing the oft repeated New Testament truth that those who believe what Jesus and his apostles taught, and obey their commandments, are brethren of Christ, they have adopted this title to distinguish themselves from "the motley crowd" of so-called Christians around them; but for the sake of conciseness and greater distinctiveness, they use the Greek equivalent in the form of one word, namely, CHRISTADELPHIAN.

24th.—Christadelphians deny that "their leaders" are seeking to settle down as "paid advocates." They do not object to the principle that "the labourer is worthy of his hire." Yet as a practice liable to misunderstanding and abuse (or in the words of Paul "lest the gospel of Christ should be hindered,") they have not resorted to it, and have no intention of adopting it. The maintenance of a magazine for the general benefit is as much a business arrangement, as the support which fiction writers and others give to the serial literature or newspaper press of the country. The only difference is, that the interest served is a higher interest, and the mode of serving it a little more direct.

25th.—Christadelphians have no wish to "rob" ordinary churches of "their glory" at present. They hope, however, when Christ, their Captain and Leader comes, to assist him in scattering them to the four winds, and thereafter blessing the world; for not until all the ecclesiastical rubbish of "Christendom" has been cleared out of the way, can the families of the earth be blessed through Abraham's seed. At present, Christadelphians are content to prepare themselves for this high destiny; and in so doing, it is their duty to show to others how they also may become associated with Jesus as warriors, kings, and priests of the future age. They do this by means of printed matter and public lectures. They invite all believers in the Bible to read and listen, and then investigate for themselves. Following the example of the apostles, who began their "mission" by preaching to 'devout' Jews, (Acts ii. 5,) who had some knowledge of God's purposes, and continued it by reasoning with them in their synagogues, (Acts xvii. 2,) Christadelphians endeavour to convince them who already believe in the Bible of the all-important, but much neglected truths revealed in it. When anyone, by Scriptural investigation, is convinced of the truth of the doctrines presented to their notice, they are willing to receive them into their midst. Indeed, it is their duty so to do; they have no option in the matter. They do not care, however, to have anyone who is not thoroughly convinced, believing that it is better never to know the truth, than tinker with it in a half-hearted way. To call this mode of procedure "robbery" is a base slander.

26th.—Writers of fiction and others may "protest against such a travesty of religion as this Christadelphianism." As mere Protestants, it is very appropriate they should content themselves with a simple "protest." Let them set about the work of establishing the truth and demolishing "Christadelphianism" if they can. It is not to the point to say that "Christadelphianism is a libel on the new commandment

that Christians should 'love one another.'" The question is, are those who assume the name of "Christians," Christians or not? When any of them can prove that they believe what Christ taught, and obey what he commanded, then, and then only, is the time to raise the question of brotherly love. It is not from any want of love that "Christadelphians condemn all other churches." It is the simple result of a conviction that "orthodox" Christians deny and disobey the gospel of Christ while professing to be his disciples. The justice or otherwise of this conviction must be tested by an appeal to the Scriptures. Sneering it down will never settle the controversy which the Christadelphians have raised, and which they mean to prosecute with increasing vigour and determination. Numbers and popular belief have no weight with them. They know that the truth always has been, and always will be, held by the minority, until "the Gentiles have come 'to the King of the Jews'" from the ends of the earth," and confessed, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit."—(Jer. xvi. 19.)

J. J. A.

NOTES AND QUERIES FOR THE LITERALIST.*

"**LITERAL**—*According to the letter; not figurative.*" Such is the definition given by Noah Webster of the adjective which yields the designation of the class whose rule of Bible reading we are about to illustrate.

The class is not unknown to Christadelphians. It works according to a certain rule, called *the literal rule*. This is a rule which, truthfully applied, the Christadelphian does not despise; but there are certain cases in which the letter kills. There is such a thing as being "filled with the knowledge of God's will in all wisdom and *spiritual* understanding."—(Col. i. 9). This involves a recognition of some things ignored by the literalist. To show the killing effect of his absurd method of working a good rule, is the object of these remarks, hoping that they may create in some of the literal-man class a desire to come to a "spiritual understanding" of "*spiritual things*."—(1 Cor. ii. 13.)

What literalists say is this, that every passage of Scripture is to be read literally, unless the *immediate* context shows plainly that it is to be taken figuratively. We are not at liberty to turn to other parts of the word to find the import. A horse means a horse, and nothing but a horse, unless there and then specified to the contrary. This principle has led some to the conclusion that there is nothing new in the Scriptures; and certainly when you have gone carefully over the terms in a dictionary

* Not the "literalist" of orthodox innuendo, by which would be meant, above all others, the Christadelphian, who rejects the spiritualistic method of reading the Scriptures invented by the apostasy; and recovers apostolic faith by a rational treatment of the holy writings. The "literalist" in view is that amiable, but dull class of individuals, who (honest enough) having got an inkling of the right method, runs riot on the subject, and ignores the figurative and symbolic elements of prophecy, reducing most important parts of God's word to absurdity, and indulging in theories and speculations destructive of the truth itself.—EDITOR.

sense, there is an end of the matter, and the most that can then be done is to reproduce things.

We have always observed, so far as our own experience has gone, that the literal man has very little to say upon the prophets, and almost literally nothing upon the Apocalypse. Whether it is because his rule does not work well, is probably best known to himself. But if the rule be what he claimed for it, why not work by it in one book as well as another? As to the Apocalypse, the literal man affirms it to be *all* in the future. In this case even, his rule ought to be able to solve it, for surely there is no great difficulty in finding out the literal meaning of its vocabulary; and if all its events are in the future, and can so be understood, then the rule is valuable indeed. But some theories can never be reduced to practice. They are admirable so long as they are untried. Like the traditional apples of Sodom, pleasant to the sight, but bitter to the taste, and anything but good for food. But let us, without further preliminary, see what can be done by the literal rule in the Apocalypse; for if it will work satisfactorily there, no doubt need be entertained about its power in the other writings.

Chapter i. verse 5: "Unto him . . . that washed us in his own blood;" is this literally comprehensible? Verse 8: "I am alpha and omega;" these are the first and last letters of the Greek alphabet. What would our rule bring us to here? Verse 18: "I have the keys of hell and of death;" what sort of keys are these?

Chapter ii. verse 12: "These things saith he which hath the sharp sword with two edges" (what does this mean?) going "out of his mouth?" Verse 17: "To him that overcometh will I give . . . a white stone." Is a literal white stone to be a saint's reward? Verse 22: "Behold, I will cast her into a bed;" what sort of a bed is this? A literal bed? Verse 27: "And he shall rule them with a rod of iron;" will this be cast or wrought iron? Verse 28: "And I will give him the morning star!"

Chapter iii. verse 4: "They shall walk with me in white;" what advantage would there be in white over black or any other colour? Verse 7: "He that hath the key of David;" here is another key; what key is this? Did it belong to David's wardrobe, or the door of his house? Verse 8: "I have set before thee an open door;" into what apartment does this door lead? Verse 10: "I also will keep thee from the hour of temptation;" when is this sixty minutes to begin? Verse 12: "I will make him a pillar in the temple of my God." Of what? Salt or brass? Verse 18: "Anoint thine eyes with eyesalve;" is this anything akin to Holloway's Ointment? Verse 20: "Behold, I stand at the door and knock;" where is *this* door? Chapter 4: "A door was opened in the heaven;" did this make a hole in the sky? Verse 6: There was a sea of glass;" what sort of fish are found in this sea? "Four beasts full of eyes;" does Buffon or any other naturalist mention these? Whoever saw a lion, or calf, or man, or an eagle, *full of eyes*? that is to say, "full of eyes *within*?" Chapter vi. verse 2: "He that sat on him had a bow." Of what material? Steel, lance, or yew? Verses 5 and 6: "And he had

a pair of balances in his hand, and I heard a voice say, a measure of wheat for a penny, and three measures of barley for a penny." Who is this cornfactor? Verse 14; "And the heavens departed as a scroll when it is rolled together." Where did this heaven depart to?

Chapter vii: "Standing on the four corners of the earth." Did the writer understand geography? Was it known in his day that the earth is round? "Holding the four winds." By what appliance were the winds kept back?

Chapter viii, verse 1; "Silence in heaven about half-an-hour." Who had been making a noise before the beginning of this thirty minutes? Verse 8; "A great mountain burning with fire cast into the sea." Was this to extinguish the mountain or to dry up the sea? Verse 11; "And the name of the star is called Wormwood." Is this star known to astronomers? "The third part of the waters became wormwood." Does Linnaus the botanist notice this? Verse 12; "The day shone not for a third part of it, and the night likewise." Is there any authentic record of this four hours' eclipse of a *third part* of the sun, moon and stars?

Chapter ix; "The key of the bottomless pit." What use would a key be to a pit open at one end, or bottomless? Verse 6; "And in those days shall men seek death, and it shall flee from them." Are those men alive now? Verse 17; "And thus I saw the horses in the vision, and them that sat on them having breastplates of fire, and of jacinth, or hyacinth, and brimstone." Supposing these to be real horses, is there any of this breed in existence? And what may be the construction of their "mouths," which belch forth "fire and smoke and brimstone?" Verse 19 specifies certain peculiarities touching their "tails" as well as their "mouths;" and what is remarkable in this breed of "horses" is that their "tails" have "heads." And how do we account for the deadly hatred these noble animals had against 'devil worshippers' mentioned in verse 20?

Chapter x; Here we are told of a "mighty angel" who took "a little book" from the hand of another angel, and "ate it up." While the book was in his mouth it was "sweet," but in his belly it was "bitter." May we ask whether "little books" are the ordinary food of mighty angels? Chapter xi, verses 3 and 4. Let us not depart from the letter for fear we should not catch the sense. "My two witnesses . . . these are the two

olive trees, and the two candlesticks."

We observe that the witnesses are olive trees and candlesticks. And now we learn from the 5th verse that these olive trees and candlesticks have mouths, and out of their mouths, fire proceedeth, and devoureth their enemies, that is to say, kills those men who were so bent on murder as to put to death two literal olive trees, and two literal candlesticks; such men certainly ought to be punished!

Wonders never cease. Here comes (chap. xii.) a great red dragon, having seven heads and ten horns, and seven crowns on their heads. If some enterprising Barnum could have captured this dragon, he would have been quite a fortune for him. But view his "tail." What a "tail!" This wonderful beast was the sworn enemy of astronomical science. He would have none of the stars—not he indeed! Behold how he prostrates a third part of them at one switch of his mighty instrument, or literally speaking—which we must be careful not to depart from—his "tail."

Verses 14-17: What an extraordinary woman is here. She first appears clothed with the sun, and standing upon the moon. Now she is about to fly, not with angels' wings, but with the wings of a great eagle. Behold she flies from the face of the serpent. This serpent is also a surprising creature. He appears to have a sort of camel's stomach on a grand scale. He has taken in water for the occasion, and is now about to attempt to destroy the woman by projecting it upon her. Whereupon the earth becomes pitiful, and opens its mouth, and receive the flood. Of course all this is future! We ought not to expect to find anything analogous to it in the past. Chap. xiii.: But here is another beast still more marvellous. Whatever tribe it belongs to it looks like a leopard. The writer does not say in what particulars, whether spots or any other things. This is a wonderful animal indeed. It has bears' feet and a lion's mouth, and heads no less than seven; and horns more still—ten. And then comes something about blasphemy upon its heads. What have leopards to do with blasphemy? But "Revelations" appears to be quite a zoological book. Next we see a talking lamb with two horns. But what language does this lamb speak? It spake as a dragon. The difficulty still exists, being shifted only from a lamb to a dragon. Can any philologist tell us what is the vernacular of dragons? Saint George encountered a dragon; but there is no account of the dragon speaking!

The literal reader will not need to be conducted any further. His way will now be perfectly easy through the remaining chapters. He will find a beast in the seventeenth chapter, which is full of names of blasphemy. But he need not be surprised at that. This is not more remarkable than many other things, and all he has to do is to recollect that the intestines of

this beast consists of blasphemous titles: and no further enquiry would be profitable. The future will be its own interpreter!

N.B.—Should any person be so absurd as to imagine the above terms have a spiritual meaning, they may profitably read *Eureka* (3 vols.), by Dr. Thomas.

Nottingham.

E. TURNEY.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 16.

From Shorthand Notes by brother J. BUTLER, (revised.)

EPHESIANS v.—The most important thing for us to know after we have come to a knowledge of the truth, and taken up that attitude which the truth requires of everyone who believes it, is, how we ought to walk in the new position to which we have been introduced. This information is abundantly spread before us in the letters which, in the providence of God, Paul wrote to the various ecclesias existing in his time, and which, in the providence of God, have been preserved down to this late age. The chapter that has been read is one very important contribution. It begins by a very comprehensive exhortation: "Be, therefore, followers of God as dear children." This is in substance the exhortation which Jesus himself uttered while in the flesh. He said "Be ye holy, as your father in heaven is holy; be ye perfect, as your Father in heaven is perfect." To follow God is to be like him. We know what God is, because He has revealed Himself. Those by whom He spoke inform us, in varied forms of speech, of what some call the attributes or mental qualities that belong to God; therefore, we have only to look these in the face to see—faintly, it may be, but nevertheless, to see—what sort of people we ought to be; nay, what sort of people we must be if the truth is to be of any benefit to us. We are told, for instance, that God is love, and, accordingly, you find, in the very next verse of the exhortation under our notice, we are told to "walk in love." The persons that do not walk in love are not of God, however clearly they may understand the truth, and however zealous and contentious they may

be for it. If their mental operations, and, therefore, their acts and words, are not centred in love, they have not yet known the truth as they ought to know it. They are mere clouds without water, giving promise of rain, but mocking the thirsty ground beneath. Love was from eternity; love gave birth to creation. Love exiled Adam and Eve from Eden, that we might not be everlasting. Love laid the foundations of the truth. Love gave us the child of Bethlehem, by the power of the Highest; love made him a sufferer, and gave him into the hands of men, to be cruelly mocked and spat upon. Love brought him out of the grave. Love exalted him to the priestly office in the heavens; eternal love will send him to earth again, and, by his hand, will drive all rulers from their thrones, wreck all their governments, and give the way of God to the sorrowing nations. Love will bring all to the bosom of God, remove sin, banish death, and fill the earth with glory and love eternal. Love is the beginning—love is the end. What then is the position of the man^o who, having the truth, is destitute of the principle in which it had its origin, and in which it will have its end? What sort of relation has he to that perfect assembly of the future which will live—physically and mentally—in the very atmosphere of love? He is a bastard and not a son; an ugly abortion in the family of God; a swine whose prying snout has unearthed the jewels of the sanctuary, and profaned them by unholy appropriation. We can well understand why John should say that a man who loves not is not of God. The man who says he loves God

and loves not his neighbour, is a liar; for real love shews itself in good deeds towards the unthankful and the evil, as well as towards the good. Therefore, let us have this fact emblazoned, as it were, in visible letters, continually before our eyes, that the first lesson of our high calling is that we ought to walk in love.

At the same time, let us read that lesson with discrimination; let us not put up that motto and tear down other mottoes that ought to be kept up as well. The man who says that because we are to live in love, therefore, we are not to find fault with other people's opinions, and must not separate ourselves from sincere and pious people, who may, in our judgment, deny the truth, is a destroyer of the word. He handles the word of God deceitfully, it may be without intending it. He would have us obey one part of it and not another. We must avoid such a man, and go from his counsel, as we would from the music of the seductive serpent. There is death in his words, though they are kindly words, and well meant. We must hold love as God does. Does the love of God prevent him from being angry? Does the love of God prevent him from being jealous? Does the love of God prevent him from cleaving the earth sometimes, and letting a Korah, Dathan, and Abiram into the abyss? Does the love of God prevent him from drowning millions of people, and burning thousands of others in the fires of Sodom? No, no. The love of God never interferes with anything else; nor will it in his children. Our duty to love must never interfere with our duty to declare the truth, and that truth is, that all men are mortal, and have no prospect whatever of gaining the favour of God, except in the way He has appointed—the belief and obedience of the gospel. What an irrational proposition, that because we are to walk in love, we are to hold our tongues on these things!—that because we are to obey the exhortation to walk in love, we are to disobey the exhortation to “contend earnestly for the faith once delivered to the saints!” This is the way men around us wrest the Scriptures to their own destruction. Foolish, brainless orthodoxy puts on a smiling oily face, and pretends to be very “charitable.” It would not say a disagreeable word to anybody. It thinks it highly uncharitable to say to people that they are wrong? What is true charity?—real kindness; and is it kind or unkind if you see a person

going the wrong road, to tell him that is not the way? The pious people of orthodoxy exclude this kindness by laying down a false rule of charity. They say “Keep your opinions to yourself; other people have as much right to their opinions as you have.” It is true that as between man and man, everyone has a right to his own opinion; but is this a reason why a man should keep his convictions to himself? If his convictions are of any moment—that is, if they relate to anything affecting the interests of those around him, it is the very reason why he should speak, because every man having a right to his own opinion, there is hope, that by ventilation, others may be brought to embrace “opinions” that are true. If the Christadelphians proposed to take a man's opinion from him by force—as the Pope used to do—there might be some force in the complaint; but it is an exceedingly absurd complaint to urge against the bare proposition of the truth. If a man has a right to his convictions, he has also a right to declare them. Others may exercise their right of refusing to hear, but they ought not to impugn liberty of speech. If a man know the way of life and is in earnest; it is impossible he can hold his tongue; for both duty and impulse will drive him to speak. The man who can hold his tongue out of deference to other people's feelings, gives evidence that he is not in earnest, but that, as a mere formalist, he has a creed as worldly people have their creeds, and, like them, is not going to allow his “creed” to interfere with his business or spoil his neighbourly-ness. The sons and daughters of God are not of this type. The things of this life are, with them, entirely secondary. The first thing is the truth; the will of God in all things. They “seek first the kingdom of God and His righteousness,” and, seeking it first for themselves, they are not likely to make it secondary in their relations with others. There is, therefore, a broad distinction between those who are of God, and those who are of the world. The distinction is to be seen even among those who profess the truth, for there are those who profess the truth of whom the truth has not taken possession, and with whom the truth is not a power. Let us take heed that we belong not to this class. If we are to be like Christ, we must resemble him; and he declared of himself that his meat and his drink was to do the will of Him who sent him. Is this not our part likewise? This,

indeed, is our mission. In the truth we have a mission. Before we knew the truth, we had no mission; we belonged to the dogs outside. We were of that outcast race who are no more inhabitants of the earth, in the real sense, than the beasts of the field—who happen to be here just now, but are not fixtures, and will be gone shortly. We were amongst them once, without hope—without God—without a mission; but when the truth comes, it puts a mission in our hands, and the mission ought to be our meat and drink. With those who are of God, it will be so; with others, not. In the very days of Christ, a great many followed him, but only a very few of them were his true disciples; and, on one occasion, when he brought the truth very hard to bear, the majority said “This is a hard saying, who can hear it?” and they walked no more with him.” Another time, the crowds were following him, as much as to say “We will honour this man; we will give him our support, which is a great thing for him.” Jesus turned round and said “If any man come to me, and hate not his father and mother, his brothers and sisters, yea, and his own life also, he cannot be my disciple.” That was cold water to the zeal of the crowd, for they were following him exactly with reference to father and mother, and houses and land. They thought it would be a good thing for themselves and their friends to espouse the cause of a man who would shortly be on the throne. They followed him with fleshly objects, and, therefore, Jesus chid them. If that were the case among the personal followers of Christ; if when he himself was here, who spake as never man spake, large numbers crowded round him who were afterwards blown away as chaff, need we wonder if in the day in which we live, when there is no voice of authority, when the voice of God does not speak to us, except in the silent words of His book, many should be drawn by this and that to make a profession of the truth, whose meat and drink it is—not to serve God; but whose meat and drink it is (while they like the truth), to make themselves comfortable — who think it a pleasant thing to be among friendly people; a nice thing to go to meetings; delightful to get rid of the horrid doctrines, and grim, long-faced bondage of orthodoxy, and to get among people where there is intelligence, love, and freedom; but whose hearts walk after the world for all that. There are many things to draw people to

the truth in the present day; and what I wish to say is, that no one should feel discouraged if they fail to see in all who profess the truth, that allegiance to it—that burning love of it—that thoroughgoing consecration to it, which in their own hearts they may be yearning after. All Christ’s people will hear his voice. God’s work will be done; God’s people will be brought out; God’s people will be of the right sort; therefore let us give ourselves no anxiety of a grievous sort. Our anxiety should be this, to take care lest we fail in doing our duty. In doing our duty, let us not be anxious, for the kingdom will come, and there will be those to enter it, who in the present state, have shown the characteristics of the true sheep, in hearing the voice of the shepherd with attentive and loving ear, and following him. Such will now answer to the description here given. They walk in love, but they will not be all milk and honey. Christ was not so. He was a very disagreeable man to those who were not on the same side as himself. He was always railing against the clergy of his day—the Scribes and Pharisees, whom he denounced as those who had taken away the key of knowledge from the people. He sometimes looked upon them with anger, when they tried to entrap him in his words. He was a man whom they hated. Jesus described the source of this hatred in words addressed to his brethren according to the flesh, at a time when they were unbelievers. He said “The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil.” This is precisely the basis of the world’s hatred towards the people of Christ. If the latter would admit that the world was right, they might hold anything they liked, so far as the world was concerned. The world would like them. The cry of charity is really a plea for smoothing things over. People don’t want it to be said they are wrong, whatever may be thought, and because we say it, we are hated. If we run in the groove of silence, and seem to countenance the world’s fables and frivolities—rather display a weakness to be like the world, we should be thought well of. If this is true with regard to words, much more is it true with regard to acts. The world is made uncomfortable by the implied protest of non-conformity. If we would only do as they do, they would forgive our doctrines. There are many inducements to give in to them. It wants courage to act the part of the high calling. We are in danger of playing the coward, and bowing as it were

in the world's great presence. As an example, look at dress in which the world is at present running riot. This extravagance of personal adornment is a folly in the sinner, and a snare to the righteous. Who are the world's greatest fools? Those who dress the highest. The empty snob is known by his superb and ostentatious appurtenances. You find him got up in the latest style of Vanity Fair, with all noisiness of colour, flash and fumigation; loud voice and impudent swagger, disporting himself in the widest ways of the city. His sister, if possible, more empty-headed than he, is also in the foremost ranks of fashion. What is fashion? It is the mere ingenuity of the world to vary its pleasures; and to deliver itself from what—to its foolish heart—would be the dull monotony of existence. Its enjoyments are of a kind that soon grow stale. It requires "change;" and in the matter of dress, it issues fresh decrees with every moon; and with what alacrity its decrees are obeyed. At once the millions bow the knee! The people—vanity are they!—recognize fashion as their king. As soon as he comes forth, they go and dance like fools round his throne. The greatest fools are nearest the throne. The little wisdom there is in the throng, is found in the outer circle. You can always tell when there is not much in the head: there is plenty of show outside. Everything is as neat, and precise, and superfine as if the man had just emerged from a handbox. There is no necessity for being tawdry or Quakerish; nevertheless, there is a very broad margin between the high dresser and the slut. You may be well up to fashion, or you may be afar off, and you will take your place according to your moral status. This margin, and the working of this rule, you will see in the world. Whom do you find in the inner court of fashion? The empty heads, the triflers, the people who are not governed by principle; those who have no sense of the gravity of existence; to whom God is nothing, Christ a myth, and the future a blank. Come out of the inner court, and go to the outer circle of dress, where people attire themselves for convenience and decency, and as you go, you find people becoming more and more sensible, sober, and unobtrusive, until, by and by, you come upon men of judgment and

capacity, and mind. If this is the case with regard to the world, how little excuse there is for those who profess the name of Christ indulging in the vice of "costly array." Let them obey the apostle, and "adorn themselves in modest apparel, with shamefacedness and sobriety."—(1 Tim. ii. 9.) There is no necessity for being odd, but there is need for eschewing the excesses into which the world is running in the matter, and this can be done without any offence to a pure taste. There is nothing more beautiful than to see men and women of judgment attired in a plain unobtrusive manner. High dressing takes a considerable percentage off the moral dignity of such. It implies a lingering affinity with the low class of intelligence that thinks to create appreciation by the display of stuff that can be purchased over a counter. Men and women, who walk in the knowledge and love of God, can dispense with such meretricious attractions, even if in the doing of it, they have to dispense with the favourable opinions of foolish neighbours. The point I was driving at was this: that those who walk in love are not necessarily liked. The wrong sort of people did not love Christ. Those who loved the truth loved him, but he was hated of the others, though he walked in love; and so were the prophets, and all the righteous men whose approval is recorded in the Scriptures. We are, therefore, in good company if we are disliked because of our faith and testimony. Yet let us beware of making it a cloak of evil. To be valiant for the truth is good, but to delight in ravaging upon the easy prey of orthodoxy—to glory in mere doctrinarian pugilism—to find gleeful sport in tearing, with bark and bite, the rotten rags of a superstitious faith, is abomination of the most odious kind. It is a pitiable sight to see the truth in such unholy hands. It is a jewel of gold in a swine's snout. Such is the unfortunate alliance where the truth is held without those moral effects which it is the very design of it to produce. In all things, let love be the centre of operation—the guiding motive. Be kindly affectionate one toward another, and toward all men. Let the love of God fill the hearts and minds of everyone who has obeyed from the heart the form of doctrine delivered by the apostles.

EDITOR.

FELLOWSHIP IN THE TRUTH.

IN a private communication to a friend in the North, who had put some questions, Dr. Thomas writes on this subject, as follows:

The Lord Jesus said: "I pray not for the world, but for them which Thou hast given me, that they may be one, being sanctified through the truth; that they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us, as we are one, made perfect in One."—(John xvii.) This unity of spirit in the bond of peace (Eph. iv. 3), is what John styles *our fellowship*, the fellowship of the apostles, resulting from sanctification through the truth. Hence all who are sanctified through the truth, are sanctified by the second Will, through the offering of the body of Jesus Christ once. For by one offering he hath perfected for a continuance them that are sanctified (Heb. x. 10, 14), which one offering of the body was the annulling and condemnation of sin, by the sacrifice thereof.—(Heb. ix. 26.) This body, which descended from David "according to the flesh," was the sacrificial victim offered by the Eternal Spirit.—(Heb. ix. 14.) If David's flesh were immaculate, this victim, descended from him, might possibly be spotless; but in that event, it would not have answered for the annulling and condemnation of sin in the flesh that sinned.—(Rom. viii. 4.) If it were an immaculate body that was crucified, it could not have borne our sins in it, while hanging on the tree.—(1 Peter ii. 24) To affirm, therefore, that it was immaculate (as do all papists and sectarian daughters of the Roman Mother), is to render of none effect the truth which is only sanctifying for us by virtue of the principle that Jesus Christ came **IN THE FLESH**, in that sort of flesh with which Paul was afflicted when he exclaimed "O, wretched man that I am! who shall deliver me from this body of death?"—(Rom. vii. 11, 24.)

It is not my province to issue bulls of excommunication, but simply to shew what the truth teaches and commands. I have to do with principles, not men. If anyone say that Jesus Christ did not come in the flesh common to us all, the apostle John saith that that spirit or teacher is not of God; is the deceiver and the anti-Christ, and abides not in the doctrine of Christ; and is therefore not to be received into the house, neither to be bidden God-speed.—(1

John iv. 3, 2; 2 Ep. 7, 9, 10.) I have nothing to add to or take from this. It is the sanctifying truth of the things concerning the "name of Jesus Christ." All whom the apostles fellowshipped, believed it; and all in the apostolic ecclesias who believed it not—and there were such—had not fellowship with the apostles, but opposed their teachings; and when they found they could not have their own way, John says "They went out from us, but they—the anti-Christ—were not of us; for if they had been of us (of our fellowship), they would have continued with us; but they went out that they might be made manifest that they were not all of us."—(1 John ii. 19.) The apostles did not cast them out, but they went out of their own accord, not being able to endure sound doctrine.—(2 Tim. iv. 3.)

Then preach the word, &c., and exhort with all long-suffering and teaching. This is the purifying agency. Ignore brother this and brother that in said teaching; for personalities do not help the argument. Declare what you as a body believe to be the apostles' doctrines. Invite fellowship upon that basis alone. If upon that declaration, any take the bread and wine, not being offered by you, they do so upon their own responsibility, not on yours. If they help themselves to the elements, they endorse your declaration of doctrine, and eat condemnation to themselves. For myself, I am not in fellowship with the dogma that Jesus Christ did not come in the flesh, or that he died as a substitute to appease the fury and wrath of God. The love of God is manifest in all that He has done for man. "When all wish to do what is right," the right surely is within their grasp. I trust you will be able to see it from what is now before you. And may the truth preside over all your deliberations, for Christ Jesus is the truth, and dwells with those with whom the truth is. Where this is I desire to be.

If I believe the truth as it is in the Jesus Paul preached, and fellowship the doctrine of an immaculate Jesus Paul did not preach, in celebrating the death of the latter with those who repudiate the maculate body set forth by God for a propitiation, is affirming one thing and practising another. Those who hold Paul's doctrine, ought not to worship with a body that does not. This is holding with the hare

and running with the hounds—a position of extraordinary difficulty. Does not such an one love the hounds better than the hare? When the hounds come upon the hare, where will he be? No; if I agree with you in doctrine, I will forsake the assembling of myself with a body that

opposes your doctrine, although it might require me to separate from the nearest and dearest. No good is effected by compromising the principles of the truth; and to deny that Jesus came in sinful flesh, is to destroy the sacrifice of Christ.

JOHN THOMAS.

PARAPHRASE OF THE APOCALYPSE.

ON THE BASIS OF EUREKA III, CHAPTER IX, Verses 13 to 21.

13 and 14.—The sixth angel sounded the second woe-trumpet, April 29, A.D. 1062, and I heard one voice out of the four horns of the altar of gold, which is the same altar as that pictured in chapter viii. Although it had four horns, like the Mosaic altar, there was only one voice, representative of a multitude of believers possessing one heart and mind. This voice, which commanded the sixth angel to sound, was in response to the prayers of the saints, symbolised by the golden altar, for retribution on their contemporaries for blasphemy, idolatry, and persecution. This symbolic altar was in the sight of the Deity, in the same sense that Israel was in God's sight when in the Holy Land; a territory on which the eyes of Jehovah are said always to dwell. And the voice said to the sixth angel, who had the trumpet, "Loose the four angels which have been bound by the great Euphrates;" indicating that four powers, whose territories were bounded on the west by the Euphrates, were about to be loosed and permitted to cross it to invade the Eastern Third of the Roman Empire.

15.—The four having been prepared were loosed, not, however, all at once, but one at a time, an interval elapsing between the mission of each. The time occupied in their preparation is not given, but the whole time for which, collectively, they were loosed, was a prophetic hour, or thirty days, symbolic day or one year, a month of thirty-year days, and a year of three hundred and sixty year-days, making a total of 391 years and thirty days; a period which commenced April 29th, A.D. 1062 and terminated May 24th, 1453. The object for which they were loosed was, that they might kill the third of the men, that is, slay with political death, the power of the men who ruled the Eastern Third of

the Roman Empire. Their mission was to make war upon idolatry, which they proclaimed to be a sin punishable with death. The preparation of the first angel-power began under the rule of Mohammed the Gaznevide, a strong and successful opponent of idolatry who reigned in the eastern provinces of Persia, from A.D. 997 to 1028, and for whom the title of Sultan was first invented. Unfortunately for his dynasty, he introduced into his kingdom a number of Turkmans, who, in the reign of his son, A.D. 1038, became so powerful as to overthrow his dynasty. They elected for their king Togrul Bey, under whom their dominion was extended eastward to the Indus, and westward to Media, on the confines of the Roman Empire; from which place he despatched a demand to Constantinople for the tribute and obedience of the Emperor. He was named by the Caliph of Mohammedanism, the temporal vicegerent of the Moslem world, and declared to be the temporal lieutenant of the vicar of the prophet. This alliance was cemented by his marriage with the Caliph's daughter in A.D. 1062, and the marriage of the Togrul's sister with the Caliph; by which event the preparation of the first angel was completed. Under his administration the whole of the Turkish nation embraced with fervour and sincerity, the anti-idolatrous religion of the old Mohammed. Thus an anti-idolatrous power was developed upon the old Mahomedan basis, whose dominion extended to the Euphrates, by which it was divided from the idolators of the west. Togrul died A.D. 1063 and was succeeded by Alp Arslan, who no sooner ascended the throne than he crossed the Euphrates, at the head of Turkish cavalry, with a view to extending his dominion; thus the first angel-power was loosed. He completed the conquest of

Armenia and Georgia, and then reduced to his submission the Asiatic provinces of Rome, taking the Emperor, Romanus Diogenes, prisoner, and killing a third of the inhabitants of those provinces. He was assassinated A.D. 1072, and was succeeded by his son, Malek Shah, the first Turk who bore the title of "Commander of the Faithful." After his death the empire was divided into four parts; the fourth of which, under the dynasty of Roum, was extended to the Bosphorus and Hellespont, and its capital was removed to Nice in Bithynia, 100 miles from Constantinople. Its leader Soliman, imposed tribute and slavery on the Greek idolators, profaned the temples, insulted the priests, and made the Emperor tremble in the walls of his own capital. The mission of the first angel-power was concluded towards the close of the eleventh century, at which period the Greek empire was on the verge of ruin. Its complete destruction, however, was averted by the Crusaders who made war upon the Turks to obtain possession of the Holy Land, thereby propping up the Greek empire for 200 years longer. In the spring of A. D. 1096, 300,000 of them set out under the leadership of Peter the Hermit; they increased in number as they advanced, but a large proportion perished before a city was taken; their principal force was cavalry. After many reverses, they obtained possession of Antioch, and in July, 1099, captured Jerusalem, an event which was followed by the foundation of the Latin kingdom of Jerusalem; this kingdom was conquered by Saladin, A. D. 1187, but the expulsion of the Latins did not take place till A. D. 1295. The preparation of the second angel-power began with Zingis the Most Great, emperor of the Moguls and Tartars, a power composed of many pastoral tribes inhabiting the highlands between China, Silicia, and the Caspian Sea. He pretended to be a prophet, and his only article of faith was the existence of one God, the author of all good. His greatest delight was to be engaged in war. He died A. D. 1227. During the 68 years which followed, the Moguls subdued almost all Asia, and a large portion of Europe; whereby a power was prepared eastward of the Euphrates, and therefore "bound by the river Euphrates." After conquering the northern empire of China, this angel power was loosed by the Moguls pouring into Europe in immense hordes, with innumerable cavalry. They ravaged the countries they passed through, reduced Russia to a servitude of 200 years, made an inroad into

Poland, penetrated as far as the borders of Germany until they approached the shore of the Baltic. They then invaded Hungary and conquered the whole country north of the Danube in a single day. Since the invasion of the Arabs in the eighth century, such a great calamity had never befallen Europe. The Pope endeavoured to appease them and convert them to his idolatry, but was met by their leader with the reply that the sons of God and of Zingis were invested with a divine power to subdue and extirpate the nations,—a statement which is apocalyptically true. At the close of the thirteenth century the Mogul power began to decline, and this gave scope, during the second interval, for the rise of the Ottoman power; the true era of which may be said to date from A. D. 1326. Under the lead of Orchan they subdued Bithynia, crossed into Europe for the first time, A. D. 1341; established themselves in Thrace, secured Adrianople as their capital and surrounded the Greeks both in Asia and in Europe; which resulted in the Roman world being contracted to a corner of Thrace, about fifty miles in length and thirty in breadth. Sultan Bajazet I. then threatened to take Constantinople, but was prevented by the third angel-power attacking and almost ruining the Ottoman power, whereby the fall of Constantinople was delayed for about 50 years; this delay being one of the objects for which the third angel-power was prepared.

Towards the close of the 14th century the Moguls had for their leader Timour, who in A. D. 1380 invaded the kingdom of Persia, and reduced to obedience the whole course of the Tigris and Euphrates. Thus the third angel-power was prepared, "bound by the great river Euphrates." Its loosing took place in the beginning of the 15th century, when the Timour-Mogul power captured Aleppo and Damascus on the west of the Euphratean boundary. Timour then conquered the kingdom of Anatolia, took Smyrna by storm, and compelled the Greek emperor not only to pay tribute, but to take an oath of allegiance to him as the king of the world.

The third interval was occupied in the revival of the Ottoman empire by Mohammed I. and his successor Amurath II., who captured Adrianople, and so united the Ottoman empire, A. D. 1421. By this time the preparation of the fourth angel-power was completed, and in the spring of the following year, it was loosed; an event which was signalled by the Ottoman

power besieging Constantinople. A crowd of volunteers were attracted from Asia for the honour of taking part in this siege. After it had been carried on for two months, it was interrupted by the recall of Amarith, in consequence of a domestic revolt, whereby the Byzantine empire obtained a precarious respite of 30 years.

Amarath II. was succeeded, A.D. 1451, by his son, Mohammed II., who so incessantly sighed for the possession of Constantinople, that in the following year he built a fortress on the Bosphorous about five miles from the city, with a view to besieging it. The Greek emperor perceiving the danger to his capital, tried to divert him from the work but without success. Mohammed began the siege April 6th A.D. 1453, and it lasted fifty-three days. His forces were estimated at 258,000—a number far greater than those found able and willing to defend the city—and his artillery surpassed anything that had yet appeared in the world. Small, however, as their forces were, the Greeks were so obstinate in their resistance that at one time Mohammed began to despair; but by means of a double attack from land and sea, he at length succeeded in dismantling the fortifications. He then invited the Greeks to submit, threatening them with death if they refused. They refused to submit, whereupon the siege was pressed on with renewed energy, and on the morning of May 29th, at the precise termination of the 391 years and 30 days, the city fell amidst great slaughter, the emperor himself being amongst the slain. From this time Constantinople became the capital of the Fourth Euphratean angel-power, the Ottomans. Thus was completed the mission of the Four angels, the object of whose preparation and loosing was that they might kill the third of the men—that is the Eastern Third of the Roman empire.

16.—The number of the hosts of the cavalry, was two myriads of myriads, which may be taken to mean two hundred millions, a myriad being ten thousand; and I heard the number of them, that is the aggregate number of the four angel-powers during the whole period.

17 to 19.—And thus I saw the horses in the vision; and those who sat upon them having breasts fiery and hyacinthine and sulphurous; and the heads of the horses were as the heads of lions, and out of their mouths there burst forth fire and smoke and sulphur: a symbolic description of the artillery drawn by horses, subsequently styled horse-artillery, which first came into

use during the mission of the four angel-powers. When the Apocalypse was written there was no name in any language to designate cannons, and therefore they are described by their appearances. Gibbon styled them "new engines of attack" Horses having been used as symbols of swiftness, war, and conquest, by the Hebrew prophets are appropriately used here to represent the destructive forces of the four angel-powers. The breasts of those who sat upon these horses were what in military phraseology, are styled breast-work; and the heads of the horses resembling heads of lions, symbolise the cannon placed upon those breastworks, from which belched forth destruction, producing a flash of a fiery and hyacinthine colour. This arose from the gunpowder with which they were loaded: the principal ingredients of which—saltpetre and sulphur, when thrown into the fire, produce a hyacinthine colour in combustion. Gunpowder was first used for warfare in the fourteenth century. By these three were killed the third of men, or in other words, the Eastern Third of the Roman Empire, by the fire, by the smoke, and by the sulphur, bursting forth out of their mouths, that is the mouths of the cannons; for it was almost wholly by means of these weapons and gunpowder that Constantinople was captured, and the empire thereby killed and subjected to the Ottoman power. In his description of that siege, Gibbon says "the incessant volleys of lances and arrows were accompanied with the smoke, and the sound, and the fire, of musketry and cannon. Their small arms discharged at the same time, either five or even ten balls of lead, of the size of a walnut; and, according to the closeness of the ranks, and the force of the powder, several breastplates and bodies were transpierced by the same shot:" a description quite in harmony with that of the Apocalypse. The powers of the cannons are in their mouths and tails; that is, their breech, without which they would be useless; for their tails, or breeches are like serpents, having heads or cannon balls, which come from the tail or breech; they are appropriately symbolised by serpents, because the natural power of serpents resides in their heads and tails. It was with these heads or cannon balls that they injured the third of the men.

20, 21.—And the rest of the men, who were not killed by these plagues—that is, the inhabitants of those countries of the Roman Empire not included in the Eastern Third—changed not from the works of

their hands, that they might not worship the dæmonials and idols of gold and silver, and of brass, and of stone, and of wood, which can neither see nor hear, nor walk; and changed not from their murders, nor from their sorceries, nor from their fornication, nor from their thefts. By these dæmonials are meant an inferior race of divine beings, the souls of men of the golden age, hovering between heaven and earth, and to act as tutelary deities, or divine guardians: thus forming a connecting link between gods and men. Under Paganism, they consisted of the supposed departed spirits or souls of such men as Darius, Cæsar and Alexander, who were styled Immortal Gods. Under Roman Catholicism, they consist of the alleged immaterial souls of saints and martyrs, who have been extracted out of purgatory, and been canonised; after which they are worshipped. This state of things is the fulfilment of Paul's prediction that in the last days, there would be seducing spirits, with teaching concerning devils or dæmonials; a prediction which Protestants have assisted to fulfil; for in this respect they are little better than Catholics, seeing that they hold the dogma of hereditary immortality, and erect memorials, &c., of immortal souls in heaven. The idols worshipped by the rest of the men were the images, or idolatrous symbols of these dæmonials: the worship of which was made legal during the fifth trumpet, and the interval preceding the sixth trumpet; it was more firmly established at the end of the sixteenth century. This worship of images was the means of dividing the Italian from the Greek section of the Roman Empire, and brought upon both sections the judgments

of the first and second Woe Trumpets; it also developed the temporal power of the Popes, and was one of the principal causes which brought about the decline of the Roman Empire. Leo III., who ascended the Constantinopolitan throne, A.D. 726, took the lead in abolishing images in the Eastern Third; in consequence of which he was surnamed Iconoclast or Image Breaker. He and his party held a synod in Constantinople, A.D. 754, which decreed that all visible symbols of Christ, except those in the eucharist, were either blasphemous or heretical; that image-worship was a corruption of Christianity, and a renewal of Paganism; and that all such monuments of idolatry should be delivered up to be broken or erased. After considerable opposition, this decree resulted in the abjuration of image-worship in the Eastern Third of the Roman Empire. On the other hand, the Italian Third cherished and vigorously defended this idolatrous practice: the popes being its chief advocates. It rebelled against the authority of the Emperor Leo, and defeated the fleet and army he had sent for the purpose of punishing the Italian idolators. While this was proceeding, idolatry was being revived in the East, which resulted in a general council held at Nice, A.D. 787, composed of 250 bishops, who represented both the Pope of Rome and the Patriarch of Constantinople. At this council it was agreed that the worship of images is agreeable to Scripture and reason, to the fathers, and to the council of the Church. From this time worship of images progressed silently and insensibly, until it covered the whole civilised world; and a large amount of it exists in some form or other to the present day.

A FRATERNAL GREETING FROM THE OTHER SIDE OF THE ATLANTIC.

Baltimore, August 28th, 1869.

DEAR BROTHER THOMAS.—The brethren and sisters of the Christadelphian ecclesia of Baltimore, send greeting. We pray that grace, mercy, and peace, from God our Father, and the Lord Jesus Christ, may attend you in all your journeyings, in preaching the kingdom of God, and the things concerning our Lord Jesus Christ

We had the unspeakable pleasure of seeing in the August number of the *Christadelphian*, that you were in the enjoyment

of good health, for which we give thanks to the Father of all our mercies. And we were very much edified and refreshed by reading your lecture "On the Signs of the Times."—(Matt. xvi.) And we greatly rejoiced to see that the word of the kingdom is taking root in many good and honest hearts, and is bringing forth the fruits of righteousness.

We congratulate our dear brethren in England on their fearlessness and zeal in the cause of truth and righteousness, in which to our minds, is manifested one of

the signs of the times. Another sign of the times we see, is, that the wicked fleeth like a coward, and hideth himself. And well may he fly when he sees the lion-like boldness of the righteous, with the broad two-edged sword of truth in their right hand. For they are sure of being hewn to pieces, as Agag was by Samuel the prophet. Another sign of the times is manifested in the love of the brethren for the truth; in that it hath cast out the fear of the world, the flesh, and the devil. For "perfect love casteth out fear." Go on, dear brethren! fearlessly, go on in the good work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord. Yes, fight on, for the battle will soon be over, and the victory won. When our dear elder brother shall come, and his holy angels with him, then shall he reward his faithful brothers, according as their works shall be. Yes, brethren, that is the time when you shall hear his welcome voice, saying: "Well done, good and faithful servants; thou hast been faithful over a few things, *I will make thee ruler over many things; enter thou into the joy of thy Lord.*" It makes our hearts thrill for joy to see you alive and awake to the great crisis hard impending upon this ungodly world: when judgment shall descend, as it did upon the antediluvians in the days of Noah and in the days of Lot. The good news from England has waked us up to greater earnestness and diligence in the good work of the Lord. And the good Lord has rewarded our labours by adding two more to our number, by baptism; and there is a prospect of more very soon. We are diligently studying the Scriptures, together with *Elpis Israel* and *Eureka*, so as to be enlightened in the things concerning the kingdom of God, and the things concerning our Lord Jesus, so that when he comes, he may find us waiting and watching, and our lamps trimmed with the oil of the truth, and brightly burning with the light of faith and love.

Dear brethren, if we shall not have the pleasure of seeing you face to face in this vale of tears, we hope, by the grace of God to meet you in our Father's kingdom; and surround the throne of our blessed Lord and Saviour Jesus Christ, with that great cloud of witnesses, of whom the world was not worthy. Oh! think of the society we shall then have to enjoy, gathered from all

the ages and generations of the world! Noah, Abraham, Isaac and Jacob, Moses, Elijah and the prophets, Jesus and the apostles, the saints and the martyrs of all ages—men and women who have trodden the same path of trial as we are now walking; who through faith in the "exceeding great and precious promises," gained the crown of life and glory; "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than all the treasures of the world; for they had respect unto the recompense of the reward;—who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens. Others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trials of cruel mockings, yea, moreover, of bonds and imprisonments. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth." It cost something to be a Christian in bygone ages of the world. "Through great tribulation they washed their robes, and made them white in the blood of the lamb."

Wherefore, dearly beloved, seeing we also are compassed about with so great a cloud of witnesses (for the truth), let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of the throne of God.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

A. PACKIE.

ANSWERS TO CORRESPONDENTS.

JESUS IN DEATH.

"C." asks whether Jesus was not the Christ during the three days he lay dead in the tomb of Joseph of Arimathea. The answer seems too evident to require arguing. Jesus, in death, was the Christ in the same sense that any dead body is the man that lived before death occurred. A dead body is not, in all respects, the man that lived. Life is absent, and, with it, all the interesting phenomena of mind which distinguish the body from a mere mass of uninteresting organic matter. This is a great difference. The dead body is only the basis of the living man that was. It is the lifeless form of him who was living, and is now dead, and rapidly progressing toward non-existence. It would be necessary to restore the departed vitality to reproduce him as he was in the state in which we recognize his individuality. Nevertheless, as it is all that is left of him, we continue to speak of it as the man that was. Now, the only difference between an ordinary dead man and Christ in death, is that the body of Christ was under the special guardianship of the divine power of which it had been the medium of manifestation in life. It was not permitted to see corruption. It was enswathed in a divine embalming which averted the decomposition which, in an eastern climate, would have been far advanced in three days. Therefore, it was still the Christ, though in the minimum degree. The Christship of Jesus was the presence of the Spirit, which introduced him into the world (Luke i. 35), and filled him immeasurably at his baptism (John i. 32; iii. 34), constituting him one with the Eternal Father, who was in him.—(John vi. 57; x. 38; xiv. 10; 2 Cor. v. 19.) On the cross, this divine effluence was withdrawn, and the man who had been the willing instrument of Almighty power, soon lay in an undefiled grave, asleep under the shadow of the Almighty wing. The Father could not, and did not, suffer His Holy One to see corruption.—(Acts ii. 24-27.) On the third day, God raised him from the dead, and by the Eternal Spirit, resumed habitation in him, in such manner, glorifying him with *His own self* (John xvii. 5), that

Jesus was more than ever one with the Father, and could say "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty."—(Rev. i. 8.) "I am THE ROOT and offspring of David (Rev. xxii. 16), or as Paul describes him, "over all, God blessed for ever."—(Rom. ix. v.) "God manifest in the flesh, justified in spirit . . . received up into glory."—(1 Tim. iii. 16.)

SIN AND SINFUL IMPULSES.

"W." writes: "Your interesting article on the relation of Jesus to the law of sin and death, in the number for March, must have been welcome to many of your readers; as also your remarks on the correspondence on the same subject, in the number for August. I should, however, like to have seen something more on the subject of sinful impulses. If they are not sin—if "a faculty, impulse, or propensity, going beyond the bounds prescribed by law, becomes the *cause* of disobedience" *only*, and is not sin itself, what becomes of the language of Christ in Matt. v. 38: "He that looketh upon a woman to lust after her, hath committed adultery already in his heart." This would seem to be more than a *cause* of disobedience or sin, for it is sin *committed* already in the heart, yet only an impulse."

ANSWER.—The teaching of the Spirit, in its manifold utterances, through the prophets, Jesus, and the apostles, are in harmony, and if, at any time, they appear to be in conflict, the cause must be sought for in our own misapprehension or oversight. Now the teaching of the Spirit on the subject of sin is very plain. James is very precise in his definition: "Every man is tempted when he is drawn away of his own lust, and enticed. Then *when lust hath conceived, it bringeth forth sin*, and sin, when it is finished, bringeth forth death."—(James i. 14.) If we ask what is meant by sin, we are met by the direct answer: "Sin is the transgression of the law."—(1 John iii. 4.) Hence, sin and disobedience being the same, they are used interchangeably.—(Rom. v. 12-19.) Desire is not in itself sin, if controlled by the enlightened judgment. For example: it is

lawful to desire food when one is hungry, but it is unlawful to steal a loaf; or, if a hungry man went out with the purpose to steal, and was only prevented by lack of opportunity from carrying out his intention, he would be equally a sinner. This meets the case cited by our correspondent: "He that looketh on a woman to lust after her" is a man who harbours and cultivates illegitimate desire, and is, therefore, a sinner merely minus opportunity. There is a great difference between him and the man who "keeps his body under."—(1 Cor. ix. 27.) All men are subject to the warfare expressed in the words: "The spirit lusteth against the flesh, and the flesh against the spirit."—(Gal. v. 17.) The best, like Paul, "find a law in their members," which requires to be kept vigilantly subject to "the bounds prescribed by law," that is, to the commands of the Spirit. The man who, by the power of faith, "crucifying the affections and lusts," succeeds in obtaining the victory, is the man who "will obtain the incorruptible crown."—(1 Cor. ix. 25; James i. 12; John 14; Rev. ii. 26.) Sowing to the spirit, he will reap life everlasting.—(Gal. vi. 8.) The mere impulse to sin is not sin. Sin consists in giving way to impulse in thought or deed. The prophets were men of like passions with ourselves.—(James v. 10, 17.) Jesus was tempted in all points like as we are.—(Heb. iv. 15.) There could be no victory if there were no impulse inclining in a forbidden direction.

WAS THE DEATH OF CHRIST REPRESENTATIVE OR SUBSTITUTIONARY?

The same correspondent writes: "You say substitution is but a myth of the apostacy, and that God will not accept the death of others in the place of what he has decreed. His law, you say, 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, and man must suffer his own penalty. Now, how can all this be true, if man suffers this penalty *in Christ*, as you state in line 28, page 84, March number? The true believer is *in Christ*, by faith and obedience, for the obtaining of the blessings promised, but surely not for penalty incurred in Adam. Neither law nor justice would demand *twice*

payment for the debt, nor double punishment for the offence."

ANSWER.—The true believer is in Christ "for the obtaining of the blessings promised," it is true, but his obtainment thereof is strictly subject to his recognition of the means by which they were "purchased." The first act he is called upon to perform is a participation in those means, viz., the death of Christ. He has to be baptised at the very outset of his candidature; and what is baptism? Paul says "Know ye not that so many of us as were baptised unto Jesus Christ, were baptised unto HIS DEATH."—(Rom. vi. 3.) Therefore, in the very act of putting on the name of Christ "for the obtaining of the blessings promised," he is made to endorse and morally participate in the "condemnation of sin in the flesh," which Jesus underwent in the "body prepared" for the purpose.—(Heb. x. 5.) In this way, we are made to suffer the penalty while "obtaining the blessings promised." By this arrangement of divine love, God is "just, and yet the justifier of him that believeth in Jesus." Jesus was a man, partaking of "the SAME" nature as ourselves.—(Heb. ii. 14.) He was, therefore, no substitute in the orthodox sense. He was a representative. He died a man for men, as the divine law required, and, being without sin, "it was impossible that he should be holden" of the death-bonds in which he was, momentarily, held.—(Acts ii. 24.) God raised him from the dead, and appointed him the saviour, high priest, and judge of those for whom he had given his life a ransom. Orthodoxy makes him a substitute of one being for another; one nature for another, wherein lies the "myth" to be reprobated.

IS PRAYER ANSWERED NOW?

So a sister enquires, in grief at suggestions in a negative direction which have come under her notice on the subject. We can only say that if we are to be guided at all by what is written, the suggestions are as groundless as her fears. Nothing stands more clearly revealed than that God is the hearer of prayer.—(Psalm lxxv. 2.) That such should be the case seems only reasonable. His presence is everywhere by the Spirit.—(Psalm cxxxix. 1-12; Jer. xxxiii. 24.) He knows all things, to the fall of a sparrow, or the formation of an unspoken

thought, and is cognizant of even the number of our hairs.—(Matt. x; Heb. 29, 31; Heb. iv. 12.) He is, therefore, acquainted with all our ways (Dan. v. 23), and “knoweth what things we have need of before we ask Him.”—(Matt. vi. 8.) Having the knowledge of our affairs, will any deny that He has the power to affect them if He will? Surely not. Even Nebuchadnezzar admitted that “He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him ‘What doest Thou?’”—(Dan. iv. 35.) Having the power, will any one deny Him the disposition to interpose in the behalf of those who come unto Him in the way He has appointed—through him who is the way? If none would deny His power, who would deny His graciousness in the face of Christ’s statement, “If ye then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give good things to them that ask Him.”—(Matt. vii. 11.) Having the knowledge of all things, an ear open to the requests of His children, power to do what He will, and a disposition to be “gracious, full of tender mercy, and loving-kindness,” who can say we are not to pray to Him for such things as we need? Only those who walk in darkness would give such ungodly counsel. Such were they of whom Job spoke “The wicked live, become old; yea are mighty in power Therefore, they say unto God, Depart from us, for we desire not the knowledge of Thy ways. What is the Almighty that we should serve Him? and what profit should we have if we pray unto him?” No enlightened and obedient believer in the doctrine of the apostles would endorse this wicked sentiment; for the apostles exhort us to “continue instant in prayer.”—(Rom. xii. 1, 2.) “In everything, by prayer and thanksgiving, make your requests known unto God,” “casting all your care upon Him, for He careth for you.”—(Phil. iv. 6; 1 Pet. v. 7.) Shall it be said that these exhortations are not for us? If we are not the sons of God, they are not for us, and we have neither part nor lot in the matter; but if we are the sons of God, by the adoption in Christ, through the belief and obedience of the truth, we are as much the object of our Father’s care as those living in the first

century, and have as much privilege of access as those who were under the superintendence of inspired apostles. If some do not realise this, there must be a reason which they should find out, and remove. There is such a thing as “prayer being hindered.”—(1 Pet. iii. 7.) Domestic strife is evidently hinted at by Peter. Broils or misunderstandings of any description have the same tendency. “The wrath of man worketh not the righteousness of God.”—(James i. 20.) “Wrath and doubting” enfeeble the uplifted hands of prayer.—(1 Tim. ii. 8.) Let a man ask *in faith*, nothing wavering; “He that wavereth is like a wave of the sea driven with the wind and tossed, for let not that man think that he shall receive anything of the Lord.”—(James i. 6, 7.) “Have faith in God” is the exhortation of Christ. If a man have no faith, no wonder he doubts the value of prayer, and experiences nothing to make him realize it. “Men ought always to pray and not to faint,” says Jesus again.—(Luke xxviii. 1.) It cannot be said that our affairs are unworthy subjects of petition. They may be of little consequence to others, but to us they are of paramount importance. Our very attainment of the life to come is dependent on the circumstances of our life in the flesh. Hence, how needful in all our ways to acknowledge Him who can direct our path.—(Prov. iii. 6.) The forgiveness of our trespasses, the provision of daily bread, and protection from the evil by which we are surrounded, are among the subjects of the prayer sketched by Jesus for our guidance. All of these are personal. Personal needs are permitted to be brought forward when we base them on a recognition of the Father’s supremacy, and the glory of his purposes. Were we not so permitted, prayer would be robbed of half its comfort to those who are invited to “come boldly unto the throne of grace, that they may obtain mercy, and find grace to help in time of need.”—(Heb. iv. 16.) And if we are permitted to “make our requests known unto God,” is it merely as a formality? Is it not that they may be granted unto us in so far as they are in accordance with His will? This cannot be gainsaid. John says “This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hears us,

whatsoever we ask, we know that we have the petitions that we desired of Him."—(1 John v. 14, 15.) There was a class in the days of the apostles whose experience was different from this. James says to them, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."—(James iv. 3.) The prayer of the wicked is an abomination to God, even, and more especially, if that wickedness is coated with a profession of the holy name; (Prov. xv. 8; xxi. 27-29); but "to the cry of the righteous His ear is open."—(Psalm xxxiv. 15; 1 Pet. iii. 12.) It is written: "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards Him."—(2 Chron. xvi. 9.) This is true now; for there is no change with God; but "we walk by faith and not by sight." That is, God works not visibly in His present

dispensation toward the sons of men. If He did, there would be no scope for the faith which He is seeking to develop. He works invisibly. He has all things in His hands, and can by very slight diversions, and with no apparent interference with the will of men, turn the current of events around us into any channel He pleases, causing all things to work together for the good of those who are the called, according to His purpose.—(Rom. viii. 28.) On this great truth, the prayer of faith is founded; and because of faith, the righteous prayer is heard, even to the supply of "the things we have need of." Rejoice, then, all ye righteous, "for the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in Thee."—(Psalm lxxxiv. ii. 12.)

EDITOR.

DR. THOMAS'S VISIT TO BRITAIN.

CONTINUATION OF NARRATIVE BY SISTER LASIUS.

LEAVING Whitby on Friday, November 12th, at half-past eight o'clock a.m., we changed carriages at York, and again at Normanton, en route for Halifax, in the West Riding of Yorkshire, where, arriving about 3 o'clock p.m., we were received by brother Bairstow, by whom we were hospitably entertained during our stay in Halifax.

Our first meeting was on the following Sunday, in the afternoon, when we met a large company of brethren. The breaking of bread is always attended to in the afternoon at Halifax, for the convenience of brethren living at a distance from the town, who would find it difficult to attend regularly a meeting held in the morning. About fifty brethren and sisters assembled in the "Christadelphian Meeting Room," Lister Lane, at the appointed hour, 2 o'clock, for breaking of bread, in commemoration of the great atonement; and for offering the sacrifices of prayer and praise to Him who has "called us out of darkness into His marvellous light." These being attended to, the Dr. was called upon to speak; and another hour of profitable instruction out of the word, brought to a close our first meeting. Friendly greetings were then exchanged with the brethren and sisters, many of whom had come from divers towns and villages of the region round about, to be present on that occasion. Some had come from Manchester, some from Leeds,

and some from Heckmondwike, and Huddersfield; and several who are regular attendants, living some three or four miles from the town. Arrangements had been made for the comfort and convenience of visitors during the interval between meetings. A little ante room at one end of the hall was fitted up with convenience for the sisters to prepare tea, which was served on long tables kept for the purpose. This little refreshment of the "outer man," sustained the activity of the "inner" during the evening's discourse, which was commenced at 6.30. The audience being assembled, the room was filled: every corner occupied—some having to stand. The hall is reckoned to be capable of holding 200 persons. The Dr. having finished his discourse, notice was given that on the Tuesday evening following, the subject would be more fully unfolded in the same place. On Thursday evening, the meeting was held at the Temperance Hall, and about 130 persons were present. On the next Sunday evening, the Christadelphian Meeting Room was well filled with an attentive congregation. The Dr.'s subject was, The Gospel that Paul preached; in the treatment of which, he enlarged more particularly upon that absorbing element of it, the second coming of our Lord and Saviour. He dwelt on the fact that we are to "wait for him from heaven," and that he will not come alone or unattended,

but "shall be revealed from heaven *with his mighty angels.*" Accompanied by these from the Father's throne, he comes to the earth, and calls forth his saints from the gates of the unseen, and they come forth and meet him—those who have made a covenant with him by sacrifice. He gathers them all together unto himself, arraigns them at his tribunal, receives their account, and bestows or withholds his approval as the account may be. He then appears in full manifestation, with his sanctified people; as saith the apostle "to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints." The two hours occupied in unfolding this grand subject, quickly passed away; and the end came while the interest of many was at its height; some even expressing their willingness to sit an hour longer. The people were again invited to meet the Dr. at the same place on Tuesday evening, the 23rd. When the night arrived, a fine, drizzling rain was falling, the air was cold and chilly, and the pavements slippery with slush. Notwithstanding these inducements to remain in-doors, about forty came to the lecture. The Dr. spoke in unsparing terms about the pulpit teachers of the day; referring to Paul's Epistle to Titus, in which, adverting to a similar class in his day, he says "they subvert whole houses, teaching things which they ought not, for filthy lucre's sake." The last clause was particularly dwelt upon, as illustrating the clerical practices of modern times. One in the audience cried out "I preach for nothing!" This made a little sensation, but caused no interruption. The discourse being ended, brother Birstow gave notice that the last lecture of the course would be delivered on Thursday, the 25th, at the Temperance Hall; and that on the Sunday evening following, he would himself continue the subject that had been treated of that evening—proving that the clergy of all denominations, whether paid or unpaid, are scripturally speaking, Atheists. On the Tuesday night, a goodly number mustered in the Temperance Hall, at the appointed hour. The Dr. discoursed concerning the Man of Sin, as spoken of by Paul to the Thessalonians; and also concerning the symbolical Man of Righteousness, represented in Revelations i. While elaborating the doctrine concerning the Man of Sin, in connection with another symbol—that of the Woman riding the scarlet-coloured Beast, a voice cried out "Shame." "Yes," replied the Dr., "it is a shame that reasonable men should surrender themselves to be so hoodwinked by the priesthood of that corrupt community." We afterwards learned that the voice proceeded from the same individual who had cried out at the other meeting, "I preach for nothing." Two men, in the habit of attending the ministrations of a certain Baptist divine in the town, were overheard

remarking one to the other "I have heard more of the gospel in the two hours that I have listened to that gentleman, than I have heard from _____ in four years."

On retracing the course of things connected with the truth in Halifax since his former visit in 1862, the Dr. is gratified to find a much improved condition of things, both in regard to soundness of faith among the brethren, and interest towards the truth among those without, as evidenced by a larger attendance at the lectures than eight years ago. This shows that the brethren have not been idle. They have expended a good deal in fitting up their hall, which they can also fill by their own efforts. Truth is mighty, and will, if planted in a genial soil, and cultivated with care, prevail over surrounding darkness. The lamp once fairly lighted, and set upon a lightstand, will shed a clear, brilliant light around, if continually supplied with the pure unadulterated oil of the spirit-word. Good materials for working, and good order in the distribution of effort, form a solid basis for success, if the light of God's favour doth shine upon the labourers.

Bidding our friends at Halifax a temporary adieu, on Friday, Nov. 26th, we started for Manchester, about thirty miles distant, where after nearly two hours' ride by rail, we arrived in safety. We were met at the station by the two brothers Birkenhead, and conducted to another station, where a train was just about leaving for Sale. About twenty minutes more brought us to the pleasant suburb in question—five miles from the town. Here we remained ten days. Our home was with the family of Mr. Birkenhead. We soon learned that every effort had been made to call the attention of the people of Manchester and Sale to the forthcoming lectures, which were to constitute the first public proclamation of the truth in Manchester. The large room of the Cotton Waste Dealers' Exchange had been secured, also a little side-room, where, on Sunday 28th, at two o'clock p.m., the brethren and sisters met for worship. On that occasion, eleven of us sat round the table, bringing to remembrance the sacrifice made once for all—all whose hearts are sprinkled with the cleansing blood. Three o'clock was the hour appointed for the public address. A good congregation in point of numbers, was in attendance; 160 persons were reckoned up. The Dr.'s discourse was introductory, dwelling particularly upon the fact that God had spoken to the fathers by the prophets and His Son; from Heb. i. The audience gave a quiet, attentive hearing, and many of them at the close came forward to purchase some of the books which brother B. had laid out on the table. The ideas set forth by the Dr. had evidently stirred the thoughts of many of them, for they collected in groups, some round the table and some among the benches, discussing among themselves. Tea was prepared in the ante-room

for the accommodation of brethren and sisters, and a few strangers friendly to the truth. At half-past six, the meeting was again opened, but the attendance was not so great as in the afternoon. Two strangers gave their addresses, desiring to be called upon. On Thursday evening, but few attended. The attention of those who were present, was, however, deeply rivetted by the grandeur of the discourse upon the words of Jesus, "I say unto thee, thou art Peter; upon this rock I will build my church, and the gates of hell shall not prevail against it;" the rock not being Peter, but Christ. Peter being entrusted with the keys; but not with power to transmit them to a successor—this being unnecessary, as the doors once having been opened by Peter, were never afterwards closed by him; and the decree was that what he had unlocked no man could bind, &c. As I listened, I thought of how much service to the Ecumenical Council now assembling at Rome, would that discourse have been. On the following Sunday, December 5th, the meetings were well attended, both afternoon and evening. Brother Birkenhead invited the presence of the people, on the next Sunday, at the same room, with the

view of endeavouring to keep up the interest apparently awakened in the minds of some. A school room in Sale has been engaged by the brethren, in which to hold their meetings, and invite public attention to the truth. The ecclesia in Sale at present consists of eleven persons. All, except two, date the commencement of their new life at some time within the past three years. The first was a wanderer in the remote regions of Canada West, who in the providence of God, learning the truth, returned home to be a worker among his own kindred, in his father's house; and as the event has proved, there to find, as the result of his efforts, co-labourers and helpers in the work of building up the house of God. The strength of the little city is the "strong tower," "the name of the Lord," into which the righteous runneth and is safe.—(Prov. xviii. 10.) "Except the Lord build the house, they labour in vain that build it."—(Psalm cxxvii.) Every wise builder will shape all his undertakings with reference to the overruling power of the all-wise Master-builder, "whose house we are," saith the apostle, if we hold fast the beginning of our confidence, stedfast unto the end.

INTELLIGENCE.

BIRMINGHAM.—There have been two immersions during the month, viz., **JOSEPH JAMES HADLEY**, (20), newspaper reporter, formerly Church of England, and who, when the truth found him, was looking forward to the possibility of qualifying for "holy orders"—an idea which, it is needless to say, the truth has annihilated for ever; and **Mrs. CATHERINE BENBOW** (32), niece to sister Smith, of Birmingham, and sister in the flesh to sister Hayward, of Mumbles; who acquired a knowledge of the truth through intercourse with her relations. Sister Benbow resides at Great Bridge, about eight miles from Birmingham. She was on the point of being immersed while on a visit to Mumbles some months ago, when a telegram called her away to attend to sickness at home. She continued in a state of anxious suspense, with regard to her position, till the evening of Sunday, Dec. 12th, when, in company with brother Hadley, she put on the name of the Lord Jesus in baptism in the presence of a large company.

On Wednesday, Dec. 22, the Sunday school children to the number of 105 assembled for their annual Christmas treat. A bountiful tea was followed by the exhibition of transparencies, with a running explanatory lecture by the Editor. The children sang several anthems during the evening, and returned home largely elated.

On the evening of Saturday, December 25, (Christmas Day) a large number of brethren and sisters—attaching greater importance to their spiritual relationships than those beginning and ending and perishing in the flesh—availed themselves of holiday leisure to partake of tea together, and held pleasant intercourse on the great things of their common faith. Diagrams illustrative of the future constitution of things Palestinian were exhibited and explained by the Editor, and several interesting addresses delivered.

Brother Chatwin requests us to state, in reference to our remarks on his withdrawal in the November number, that though "companions laughed," their laughing never "stung" him: and that though "professional prospects frowned," the "frowning had no effect in "frightening him." His withdrawal, he alleges, had nothing to do with the laughing of companions or the threatening aspect of professional prospects.

DEAL.—The truth is slowly establishing a footing in this place, to which it was introduced some months ago by brother Bosher. Brother Hayes, writing from London, Dec. 20th, says:—"Sister H. and I returned on Saturday from a short visit to Deal, whither we were induced to go by brother Bosher, who kindly met us at the station. The first idea was to give a public lecture, but from the

difficulty of procuring a place for the purpose, as well as other considerations, that fell through, and we had to content ourselves with private conversation. There are about half-a-dozen persons in Deal who are decidedly much interested in the truth, and more or less advanced in the knowledge of it. Of two of the number, I think I may say they are not far from the kingdom of God. As you may suppose, there was much talk, and several explanations asked and given. All went on very smoothly until the subject of *spirit* turned up, when we were stoutly opposed by some old Methodists who were present, and by no means disposed to give up their long and fondly cherished conceit of supposed Spirit-influence in their own particular cases. I almost despair of any good being done with them; it is no easy matter to exorcise Methodists of this notion. They accuse us of ignoring the Spirit, and think it "most horrible," failing entirely to perceive that what we ignore, is simply *their idea* of Spirit. Long explanations were entered into on various points, to the apparent satisfaction of most, if not of all present, and several difficulties removed. I am sanguine of good resulting from this visit, and by no means regret the time and trouble expended."

FAZELEY.—The truth is here attracting more and more attention, through the arrangements of sister Wood. On Wednesday, Dec. 15th, the Editor at her request, lectured on "the doctrine of immortality taught by Christ." The room occupied was the same as on the former occasion, viz., a large room behind a public-house. The audience was again a large one, and would have been peaceable and attentive, but for the interruptions of a certain Methodist parson, who was overflowing with "the zeal of God—not according to knowledge" characteristic of that class of religionists. This gentleman was bursting with hostility: he was irrepressible to a ludicrous degree. He declared he could not stand it, and bobbed up at every second sentence or so, with either a query or a small speech to the people, or a solemn anathema delivered at the lecturer with studied attitude and intonation intended to be very tragic and killing. It was repeatedly pointed out to him that there was no need for him to subject himself to the cruel infliction of listening to the lecture; he had an effectual remedy in the door, which, having relieved his conscience, he could with all the more satisfaction avail himself of. The appeal was of no avail. He kept his place, though urged by many of the audience to leave; and the Editor had to persevere through a storm of interruptions, hoping in the intervals of calm to lodge something in good and honest hearts, that would make an impression. The meeting was more or less in an uproar from the commencement to the close. Several times the Editor had to desist, and allow the storm to exhaust itself before attempting to

proceed further. After keeping up the battle for two hours, the Editor took informal leave of the meeting, and the orthodox party were proceeding to arrange a meeting of their own, when sister Wood gave them notice that in five minutes the gas would be turned off. The result was a speedy clearance, to the great chagrin of the adversary, who had hoped to turn the occasion into a victory of clamour over argument. The result of the meeting as a whole was to create sympathy for the truth. The audience saw that it had not had a fair hearing, and inferred that the promoters of the disturbance were afraid of the consequences of letting it have one. When the audience had turned into the street, the parson harangued such of them as remained for a few minutes; and then indulged in long prayer, after the manner of the Methodized heathen. The Editor's company happening to pass the crowd on their way to the train, the benighted creature directed the shafts of his devotion at the Editor's head. On the following Sunday, brother Hipwell (who in the days of his ignorance often "preached" in Fazeley), obtained a good hearing on the subject of "Life and Death." Several intelligent persons are interested. Sister Wood is likely to see the result of her efforts.

GRANTHAM.—Brother Wootton, writing December 19, says that brother Isaac Turney having moved to Grantham from Nottingham, they have together resolved to do what they could for the truth in the place. They desire the Editor to visit and lecture. Listening recently to a "converted Jew" who lectured in Grantham, brother Wootton was "so struck with him" that he presented him with a copy of *Twelve Lectures*, not knowing but that he might be led to the faith and obedience of the truth, so disregarded alike by Jew and Gentile. Writing again on the following day, brother Wootton transmits "a bit of good news" as he calls it. "Last night," he says, "a gentleman called at my house, and this was the occasion of his visit. Being recently in a shop in this town, where pills and powders are sold for brother Wilby, of Leicester, he had a tract given him which brother Wilby had sent a number of, on which was advertized the *Twelve Lectures*, and so impressed was he with what he read, and knowing that I held similar views, he called on me respecting the matter, and ordered me to get a copy of the *Lectures* and *Defence* for him. He is very anxious. He would like to hear you lecture, and was so pleased when I told him I was trying to arrange for you to come, that he offered to share the expense. There is a small chapel for sale which will be available in six months, and he offered to buy it for us and let us have it at five per cent on the purchase money. We closed with his offer, thanking him. I think and hope that the good seed sown on my part, times gone by (though imperfectly) will not be long now before it bears fruit."

HALIFAX.—Brother Whitworth writes Dec. 21, as follows:—"During the past month, we have to record the following additions to the ecclesia, all of whom put on the saving name by immersion on the 19th inst. JOSHUA HOYLE (58) farm labourer, Norland, near Halifax, husband of sister Hoyle, not previously connected with any sect; AGNES DRAKE (26), of Elland, wife of bro. Z. Drake, formerly connected with the Independents; ROBERT BAIRSTOW (24), card setting machine tender, Elland, formerly a member of, and organist to the New Connexion there; HENRY CLARKSON (25), tanner, (son of brother Clarkson, of Whitby) and his wife ELIZABETH (28). The two last were cases of re-immersion, consequent upon their recognition of Jesus as Son of God—a truth not received at their former immersion, when they believed him to be the son of Joseph as taught by Mr. Dealtry. WILLIAM BARNFATHER (23), coach trimmer, Huddersfield, formerly in connection with the Independents. He will meet with the brethren in the town where he resides. The subjects for the Sunday Evening Lectures given during the past month, have been as follows:—

November 28th.—'The clergy convicted of Atheism.'

December 5th.—'The unknown God.'

December 12th.—'The Philippian jailor's enquiry 'What shall I do to be saved?'

December 19th.—'The perverted Book.'

Since the removal of our meeting place from Grove-street, six months ago, a visible increase has taken place in the attendance of the public, and an interest awakened in many minds in the things concerning the kingdom of God and the name of Jesus the Christ."

LEICESTER.—The brethren here continue their exertions on behalf of the truth. The most recent phase of these is the publication and distribution from door to door, of 5000 copies of a four-page tract written by one of themselves, consisting of an earnest, homely address "to the professing religious community of Leicester." The tract begins with this heading displayed in an attractive style:—

CHRISTADELPHIAN SYNAGOGUE,
HALFORD STREET ASSEMBLY ROOM,
LEICESTER.

The Christadelphians in Leicester assemble at the above place every Sunday morning at half-past ten, for the breaking of bread and worship; and every Sunday evening at half-past six for the proclamation of the things concerning the kingdom of God and the name of Jesus Christ.

All lovers of "the truth" are most cordially invited. All Seats free! No Collections and no Annual Bazaars!

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition

of men, after the rudiments of the world, and not after Christ."—Col. ii. 8.

Brother F. W. Wilby, who transmits a few copies of the tract, says:—"It is a bold attack on the enemy, and in writing the same, I was reminded of the fact that so recently as ten months ago, I was one of that deluded multitude who are alienated from the life of God, thus the profound ignorance that is in them; and when I think of this, my whole soul burns with gratitude to Him who has begotten me by His word of truth, and given me a hope that is both sure and steadfast. It is this blessed hope that enables me to take my stand and shoot straight at the enemy. God grant that our appeal may induce some to do as the writer has done, that at the appearing of our blessed Lord, a people may be prepared and waiting even in Leicester, to go out and meet him." Bro. E. Turney has unfortunately found it necessary to discontinue his monthly visits. This will throw the brethren more upon their own resources, which may not be a bad thing in the end.

Writing Dec. 22nd, Brother Wilby announces the immersion and addition to the ecclesia of another of his brothers, viz., BENJAMIN WILBY, (30), formerly neutral, whom, says brother Wilby, nothing but the powerful truth could have drawn from the world to which he had given his heart. Happily for him, he did not turn a deaf ear to the word of truth, but availed himself of the various opportunities of hearing, and little by little, it laid hold of him, and at last brought him to a cheerful obedience, which was rendered on Tuesday, December 21. On Saturday (Christmas Day), the brethren and sisters spent in profitable intercourse, at bro. F. W. Wilby's house, the time devoted by the world to the mere festivities of the flesh.

LONDON.—The subjects at Crowndale Hall for December, were as follow:—

December 5th.—(J. J. Andrew.) "The devil and his angels; who are they? and what is their destiny," (with special reference to the meeting of the Ecumenical Council at Rome, December 8th.)

December 12th.—(S. G. Hayes.) "David's declaration concerning his child; 'I shall go to him, but he shall not return to me.'"—(2 Sam. xii. 23.)

December 19th.—(J. J. Andrew.)—"The Hallelujah Chorus; What does it mean? Who are to sing it? and when is it to be sung?"

December 26th.—(C. J. Watts.) "The New Heavens, and the New Earth; or the theory of world-burning a delusion."

Brother Pitt writes that during the months of October and November, addresses were delivered by brethren Watts and Leech, in Broadway, Deptford, with the view of spreading the truth in that locality, which is some miles distant from Crowndale Hall.

MALDON.—Brother D. Handley, writing

Nov. 23rd, reports a lecturing visit from brother J. J. Andrew, of London. He says "He had a very attentive, though not very large company. There are several enquiring. The tracts, *Twelve Lectures*, and other works, are in the hands of the people. *Elpis Israel* is in the hands of one of our late mayors. I have had several conversations with him in which I have not shunned to tell him plainly that his hope is groundless. Some can see that they have been deceived. We shall continue to sow in hope." Brother C. Handley, writing December 13th, encloses copies of two handbills issued by the brethren. These, he says, are "stirring up the devil around" them. The one is an announcement for Sunday, December 12th, of a lecture by brother C. J. Watts, of London, in "Mr. Handley's chapel, High Street, Maldon," on "Resurrection an essential preliminary to a future life." "The lecture, says brother Handley, "was well attended, and great attention paid. The greater part of the hearers had been at most or all of the previous lectures, which looks like a spirit of enquiry, especially on the part of some, who have been to our Sunday evening meetings two or three times. The second handbill calls attention to the fact—over the signatures of brethren Handley and Lewin—that a purse of

ONE HUNDRED GUINEAS

has been offered for the production of a single passage from Scripture, proving "the natural immortality of the soul."

MUMBLES.—Brother D. Clement, writing December 17th, reports that the two advertised lectures, in reply to Mr. Wild—referred to last month—were, in every respect, successful. The attendance was greater than even at any of the Dr.'s lectures (except one). The number present at each of the two lectures would be about 300, which is a large number for a neighbourhood like Mumbles. I believe, says brother Clement, that public interest in the matters ventilated by the Christadelphians is on the increase. The truth was never—apparently—so well received among us as at present, for which we thank God and take courage.

Brother Clement further reports the immersion of JOHN COOK, who formerly belonged to the Independent section of the apostasy. His immersion took place in the sea, about four o'clock on the 5th of Dec., in the presence of a large muster of spectators. There are several, he says, who are just recovering from the intoxicating effects of the Romish beverage retailed, in one form or other in all the spiritual wine-shops of Christendom—the churches and chapels—by the thriving publicans (clergy of all sorts), whose traffic has been a profitable affair, but who are now landed in perilous times, even times when people begin to detect their

spiritual imposture, and when it would shortly be true that "no man buyeth of them merchandise any more." "There are a few," says brother Clement, "who have given up the wine and beer shop, and consequently are rapidly getting sober, and we shortly hope to see them drinking of the pure water of life freely. I have hopes of any man when he becomes *total abstainer from Romish drinks*, but very little hopes when he continues a *moderate drinker*. Our experience goes to prove that when men take a drink now and then from Rome's cups, they will never become sufficiently sobered to understand the truth. Surprise is sometimes expressed by one and another that our neighbours cannot see the truth, but when we remember that all creations are drunk with the wine of the harlot's fornication, our surprise ceases. Drunken people are not very capable of perceiving the truth of any matter."

"During the last month, we have been made the subjects of imposture. A man giving the name of Adams, professing to hail from Perth, Scotland, visited us and received our hospitality for three days and two nights, on the representation that he was a brother. The ecclesia decided to give him £1, but it was arranged that the money should be paid through brother Randles, of Swansea, on whom he was to call on his way to Glasgow as he represented. Meanwhile, bro. Randles wrote to London, where Adams said he had been, and found he was a downright impostor, and of course retained the money. The affair has caused a great deal of uneasiness. We wish now publicly to state that for the future, we shall not receive any stranger as a brother unless he is able to produce satisfactory credentials."

NOTTINGHAM.—Brother Phelps, writing Dec. 19th, says:—"During the month, we have had two additions to the ecclesia; one being LOUISA TURNEX, the wife of brother Isaac Turney, jun., who has been a member of the Campbellite body for several years, and much respected. The other is MARY ANN BOOT, daughter of bro. Boot, formerly General Baptist. This is the first of bro. Boot's family who has embraced the truth. It is to him a source of great joy. We also joy with him, and hope that it may not be the last of his family who will lay hold of the covenants of promise and so be made partakers of the inheritance."

SCARBOROUGH.—Brother C. Walker reports the obedience of GEORGE SANDERSON (24), blast furnaceman, formerly Primitive Methodist. He was immersed November 21st. He became interested in the truth through the lectures delivered by the Editor in Scarborough, in the beginning of the

year, and was brought to a decision by the lectures of Dr. Thomas.

UNITED STATES.

BALTIMORE.—In a communication to Dr. Thomas, brother A. Packie, of Baltimore says "We have immersed seven since you were here last; but, better than this, the body is increasing in knowledge, and living in peace and harmony. I do not mean that peace which is at the sacrifice of the truth, for we are "earnestly contending for the faith once delivered to the saints." Tell brother Roberts, for me, that there are some people dwelling in the western hemisphere who are neither Americans nor English, but who claim a birth in Zion."

BRISTOL, (Wis.)—Brother Bingley writing November 6th, records the death of sister Benedict, at the advanced age of 82. She fell asleep in "the confidence and rejoicing of the hope," on June 28. On the occasion of her interment, her son, brother Dr. Benedict, secured the use of the Methodist chapel, and brother Bingley thereby had a favourable opportunity of presenting the hope of Israel to an audience of about 200 persons. Some minds were aroused on that occasion, and to follow up the good work, brother Benedict engaged the Agricultural Hall, in October, for a course of four further lectures. The subjects were as follow:

FOUR LECTURES ON PROPHECY.

Illustrated by a large coloured chart (chart No. III) about a foot larger each way than that used by the Dr.

Sunday, October 3rd.—"The Gospel of the Kingdom, a great prophecy."

Wednesday, October 6th.—"Nebuchadnezzar's image explained."

Friday, October 8th.—"Daniel's visions interpreted."

Sunday, October 10th.—"The first and second coming of Christ, as predicted in the Scriptures of truth."

Brother Bingley adds that the lectures were well attended (especially the last), and the audience very attentive. The local "divine" endeavoured to prevent the people from attending, but without success. Brother and sister Benedict are helping such as are disposed to look further into the matter. The brethren, at present, only number five.

CHICAGO (Ill.)—Brother W. A. Harris, writing December 6th, says "Since my last letter to you, we have had three additions, in the persons of J. A. REESE, formerly Methodist; and A. J. DAVIS, who belonged to the Wilson party, or, as you call them, American Dowietes. These were immersed June 24th, in Lake Michigan, after an intelligent confession of their faith, and affectionate desire to render obedience. On June 28th, we immersed R. H. TIMKE, of German nationality,

who thus becomes adopted into the divine family, by obeying the commands of the Lord Jesus, and doing the will of the Father.—(Matt. xii. 50.) His former profession was Lutheran. The brethren here are much cheered by these new accessions, resulting from individual perseverance and energy. We have the prospect of two more joining us soon, so you see that though the soil is barren, yet occasionally the seed of the kingdom finds good ground; that is to say, good enough for it to germinate, but whether deep enough to result in bringing forth much fruit, remains to be seen. We have had the pleasure of a visit from brother J. K. Speer, of Yaton, Iowa, who formerly resided in Sweetwater, Ill., where he was pastor of a Campbellite church; but investigating with some of his flock the Scriptures, according to Alexander Campbell's unpractised motto (Prove all things; hold fast that which is good)—he found Campbellism to be anything but the truth. What the truth *was*, he found by discovering and studying a book called *Elpis Israel*, and some others, written by the same author."

WATERLOO (Iowa.)—Brother Geo. Moyer, writing to brother W. A. Harris, says "There are eight of us here, out and out for the truth. We hold no fellowship with those half-hearted persons, who are always learning but never come to a knowledge of the truth. There are others who are learning, and even now are with us, save in obedience. There are also a very few who are known to us as mortal resurrection opposers, speaking evil of things they understand not. We treat all such kindly, but tell them plainly how they err, not knowing the Scriptures."

ELMIRA (N. Y.)—Brother A. Hall, writing Dec. 7th, encloses a few lines from a relative as "an evidence of the power of the truth." The relative in question "was bitterly opposed to the truth and its adherents." "I have known him," says brother Hall, "pitch *Elpis Israel* out of doors." The lines, which are addressed to the Editor, are as follow:

"Dear Sir.—Pardon this intrusion on your notice. I deem it a duty to express to you the inexpressible benefit I have received from a study of the *Lectures*. I had previously seen publications pertaining to the one faith, but they had failed in my case to show me the truth, with a love for it. By means of the *Lectures*, I have been enabled to prosecute the study of others, the worth of which I did not before realise. It is my earnest purpose to follow the great Master's commands, and seek to obey Him in all things."

Yours with sincere respect, PETER WYLLIE.
PHILADELPHIA (Pa.)—Brother W. Ennis, whose "connection is at present with the ecclesia in West Philadelphia," of whom the chairman is William Campbell, mentioned in connection with the anonymous communication from Philadelphia, published in the

November *Christadelphian*, and who is described as "a brother enjoying the love and confidence of all with whom he associates in the fellowship of the mystery of the gospel") writes on the 22nd of November, to report—among other things—the addition of three to "the number of the names of the disciples" in that city. Names are not given.

ROCHESTER, (N. Y.)—Brother O. Morse writing Dec. 7th, says, "There is in this place an ecclesia of the living God, who have come out of the Gentile darkness that covers the earth, and have no fellowship with the unfruitful works of darkness, being separated from Hibernism, Dowieism, and all other "isms" which lead from the truth. We are in full sympathy with true Christadelphians, wherever found. We number at the present time some forty members, about half of whom live in the surrounding country, at a distance varying from 27 to 60 miles. We meet once a year, when we rejoice together in view of the great salvation; and those in the city meet every first day, to celebrate the supper, and edify one another, living in peace and love. Our aged and beloved brother, James McMillan is as a father to us, and very intelligent in the Scriptures. We are glad to hear of our beloved brother Birkenhead's success, in Sale, near Manchester, in bringing his relatives to the truth, for which he left us and returned to his native land, a few years ago."

SARATOGA SPRINGS.—Brother George Walker, writing December 5th, announces the obedience of Dr. TODD (51), formerly neutral, and his wife, Mrs. TODD, formerly Baptist. The incident, he says, "is very refreshing in this barren land." They were immersed by himself, on the 21st of November, in Lake Loughborough. Brother Walker says it is nineteen years since he

left Edinburgh, Scotland, with his wife and five children, and two of his wife's sisters. They heard the Dr. in Edinburgh before starting, and on arriving at New York, one of the sisters again heard him, and, with her brother, became obedient to the faith. Brother Walker and his family moved up the country, and his sister-in-law sent him *Elpis Israel* and the *Herald*, by the reading of which he was brought to a knowledge of the truth. He was immersed, he says, in the presence of the Doctor and a number of the brethren. On coming out of the water, the Dr. said to him "You have made a good start." "This sounded strange to me," he says, "having been zealous and devout from my youth. I had been a deacon in Kennedy Church, Leith (Scotland), and afterwards, for a number of years, a Plymouth brother, and only starting! But it was the truth." He proceeds to say that he and his wife stood alone in Elmira for eight years, and then four years ago, came to Saratoga Springs, where he was sought out by brother and sister Smith, with whom, in his own house, he and sister Walker broke bread for about two years. They have tried to make the truth known, but few have believed their report. The obedience of Dr. Todd and his wife is an encouragement to the little company.

SPRINGFIELD (Ohio).—In a communication, dated at the close of Nov., brother W. H. Reeve, says "This ecclesia has had several additions, and is in an active and healthy state. The winter course of lectures so far has been well attended. Last night our hall was uncomfortably full, and good attention paid." He mentions that he is contemplating a visiting tour among the ecclesias of the United States (east), Canada, and probably England.

THE REVEALED MYSTERY,

A well got-up Pamphlet of Thirty-two pages, price 2d.; by Post, 3d.

By DR. THOMAS.

This is a very useful tract for those who are looking into the truth, and therefore useful to those who seek to lead people into the path of enquiry. It consists of three parts:

1.—A series of forty-eight propositions, definitive of the truth, accompanied by references, at the foot of each proposition, to those parts of the word which prove the statements made.

2.—A lucid discourse on the subject of eternal life, and delivered by the author about thirty-five years ago.

3.—A brief analysis of the doctrine of the Kingdom of God, set forth in the Scriptures, supported by references to "the testimony of Moses and the prophets" and "the testimony of Jesus and the apostles."

The pamphlet concludes with a comparative synopsis of the one faith taught by the apostles—1st, As believed by the Christadelphians; and 2nd, As perverted by the apostacy.

The Christadelphian.

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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Vol. VII.

IMMORTALITY, HEAVEN AND HELL;

THE UNSCRIPTURAL CHARACTER AND HEATHEN ORIGIN OF POPULAR DOGMAS
DEMONSTRATED; AND THE TRUTH CONCERNING THESE THINGS EXHIBITED.

BY DR. THOMAS.

SECTION I.

A good rule, because adopted by the Few, no argument against it—the "Great Wise, and Good" of no authority in spiritual things—"the Voice of the People" not the "Voice of God"—the Things of the Spirit not revealed in the words of Man's wisdom—Some of these specified—Words of the Spirit defined by the Spirit—Paul's doctrine the antithesis of the Athenian philosophy.

It is a principle very generally adopted by a certain class of interpreters, that if a word or phrase be not used in Scripture, the idea or thing of which it is the representative, forms no part of divine revelation. Thus, they contend, that because the terms and phrases "Trinity," "Triune God," "Eternal Son," "infant baptism," "infant regeneration," "Elect Infants," etc., are nowhere used in the writings of the prophets and apostles, the things implied by them are untaught by the Spirit of God. Elect, regeneration, baptism, Son, God, and Eternal occur in numerous places; this is admitted: but "Triune" and "Trinity" are never used in conjunction with the word "God," nor indeed are they to be found separate or conjoined with any other words in the Holy Oracles; therefore, say they, the Spirit of God does not teach the dogmas conveyed in these phrases, and which are so strenuously contended for by the "great and good men" of the several *Christian* sects, as a part of that orthodoxy, or system of right opinions, without which a man cannot be saved.

This class of interpreters consists of few persons; yet, though infinitely outnumbered by those that differ from them, they claim that they alone are right, and that their principle of interpretation is faultless. This is certainly high ground, yet it is consistent. Did we not believe in it, we would certainly not object to the correctness of the principle, because of the paucity of its adherents. We differ from them, however, not because the principle is unsound, but because of their partial application of it. If the principle be a good one, then it is good to apply it in all cases. But judging from their practice, they consider the universal application of the principle as *impolitic*. It is deemed inexpedient because, as it would seem, the application of it to some of their own theories would prove them fallacious. But, "honesty is the best policy," and it is expedient to apply a good principle of interpretation to the resolution of all words and phrases wherever they may occur in God's book, although such an application uproots every theory implanted in our minds by the sectarian guardians and tutors of our early years. It is true, we are but few who dissent from the partial, disingenuous and timid policy of these interpreters; but, few though we may be, let them not consider that our position is untenable on that account: let them not look upon their own things, but upon the things of others; for if we be few as compared with them, they should remember, that our relative minority is not so great as theirs, when regarded in reference to the multitude of their opponents—for

"Numbers are no mark, that you will right be found;
A few were saved in the Ark, for many millions drown'd."

"The law and the testimony," and not numbers and the authority of names reputed "great and good," are the marks by which alone it can be determined under the ascendancy of "the Man of Sin," whether the light of truth illuminate our understandings, or they be darkened by the thick clouds which are suspended portentously over "the Great City," by the wine of whose spiritual abominations the inhabitants of the earth have become inebriated.

If we ought not to be contemned by these interpreters because we are few, neither ought they to treat us contumeliously because we dissent from the theories of persons whom they may regard as wise, great and good. A man may be wise; and of understanding in the wisdom of the princes or chief men of this and past ages of the world, but this is wisdom and understanding which is under sentence of destruction and annihilation, for it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." It is also written, "He taketh the wise in their own craftiness; And again, "The Lord knoweth the thoughts of the wise, that they are vain." And again, "Great men are not always wise" and "good" as they may be, they are nevertheless fallible; for even an apostle saith, "In many things we all offend." It behoves us, therefore, not to "glory in man;" for to those who are *in Christ*, and who walk not after the flesh, but after the Spirit, it is written, "all are yours; whether Paul, 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."—(1 Cor. iii. 21.)

From these premisses, we confess we can discover no reason why we should receive more readily the interpretations of the "great and good" of this generation, than those of the same class in the apostolic age. They are equally frail, equally liable to err, and the multitude which confers upon its leaders the attributes of wisdom, greatness, and goodness is as little competent to judge of true wisdom, greatness and virtue, as were the "blind" of former ages, who were led by the "wise and prudent" just as they happened to be led. The popular voice proclaims them "great, wise, and good," who minister most successfully to their prejudices and passions, which are in harmony with that "strong delusion" which God has sent upon them "that they should believe a lie ;" because they received not the love of the truth, that they might be saved."—(2 Thess. ii. 11.) Some "great men" think that "the voice of the people is the voice of God ;" then of course it is the voice of God which declares them wise, good and great. This is doubtless very flattering to their vanity, but we cannot admit such an assumption. The "voice of the people" declared Herod's voice to be the voice of a God ; but the angel of the Lord smote him. Herod accepted the flattery, but he soon became convinced that God spoke not through the inconstant multitude. No, my readers, the voice of the people is the enunciation of that fell delusion which beclouds their minds, and which as a covering is cast over them, and will continue to obscure and pervert their vision until the Lord of Hosts shall come and take it away. As it is written : "He will destroy in this mountain (Zion) the face of the covering cast over all people, and the veil that is spread over all nations."

Were we sceptical, we would by no means object to the principle of interpretation in question, because it was at variance with the decisions of the great, wise, and good, of the popular party, nor would we condemn the few interpreters who maintain it on that account. We remember that "great men are not always wise," and that though few, they may be right. Now all that we ask is, that they will treat us with equal candour. We admit their principle and contend for its application in all cases. This universality of application is objected to practically by men, whom it is their pleasure to style "great, good, and wise ;" but must we yield to this objection, because the ground we take is repudiated by them? Can these few interpreters consistently repudiate us as "heretical and factious" because we try conclusions with their "great, good and wise men?" By the same justification with which they justify themselves against the condemnation of their "great, good and wise" opponents, do we claim exemption from their proscription. We hope then, that they will bear with us, and mete out to us such measure, not indeed such as they have received, but as they contend they have a right to expect, from their "great and good" opponents. And we would urge them the more to do this, as we agree with them in the principle, and do but invite them to apply it to practice in all cases. We invite them to practise what they teach ; for if their principles be true, the universal

application of them will do no harm to the truth.

Now, without controversy, we believe that "the things of the Spirit of God," are brought to light, or revealed, in such words and phrases only as in His wisdom He judges to be best adapted to convey them, and that He deliberately selects His words, and resolves them into such phrases and sentences as harmonize with the eternal and universal principles or laws of His dominion over things physical and moral. This constitutes the grand characteristic of spiritual language as contradistinguished from the words, phrases, and sentences, constructed by "the Wisdom of Man," in harmony with the hypotheses of his "foolishness," and ignorance of "the things of God." Hence the theological dialect of the Oriental and Occidental schools is a compound of foolish words and phrases, which make a foolish language, the product of confusion, mythology, and perversion of the truth. Such were the words of "the wisdom of the (*archontes*) leaders of the age" contemporarily with the apostles, in which the Rabbis of Israel and the philosophers of the Gentiles expressed their theological conjectures. Their speech, or phraseology, was fit only to express the conceptions of the carnal mind in relation to spiritual things, and for illustration by fictitious comparison, such as fables, parables, or similitudes. It was necessary to reconstruct "the words which man's wisdom teaches," and to cast them into the mould of the Holy Spirit's wisdom, before they could give a faithful representation of "the things of God."

"The things of the Spirit of God," before they were made known in the first century of the Christian Era, are styled *sophian Theou en musteereo teen apokekrummeneen*, i. e., the wisdom of God concealed in secret. Concerning this hidden wisdom, Paul says, *oudeis toon achontoon tou aionos toutou egnooken* i. e. none of the chief men of this age had knowledge of. These were "the secret things which belong to God;" but since they have been made known by the Spirit to the apostles, they have become "the things revealed, which belong to us and our children for ever, that we may do all the things of His law"—(Deut. xxix. 29). Now let the reader mark this well, that the Rabbis of Israel and the philosophers of the Gentiles, who were the Archons, or princes, chief men, or leaders, of the time co-existent with the law of Moses and the apostles,—*were entirely ignorant of "the things of the Spirit of God."* As it is written by Isaiah, and quoted by Paul in a modified form; "since the beginning of the world men have not heard, nor perceived by the ear, neither hath eye seen, O God, beside Thee, the things which He hath prepared for him that waiteth for him.—(Isaiah lxiv. 4.) "But" adds the apostle, "He hath revealed them unto us by His Spirit;" hence they are styled "the things of the Spirit of God." And here we would enquire, *what are the things which Jehovah hath prepared for him that waiteth for Him?* Paul refers to them when he says, "do ye not know that the saints shall judge the world? Know ye not ye shall judge angels?" "We are temperate in all things that we may obtain an incorruptible crown."

The dead body is sown in corruption, it is raised in *incorruption*; it is sown in dishonour, and raised in *glory*; it is sown in weakness, and

raised in *power*; it is sown a natural body, it is raised a *Spiritual body*." As we have borne the image of the earthy, we shall also bear the image of the "Heavenly Adam." The dead (in Christ) shall be raised incorruptible and we (the living who remain at Messiah's Advent) shall be changed." This mortal (body) must PUT ON IMMORTALITY, "That you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints." "We look for the Saviour from heaven, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like to his glorious body." "Giving thanks to the Father who has made us meet to be partakers of the inheritance of the saints in the light." Jesus Christ hath abolished death, and hath brought life and [aphtharsian] incorruptibility to light through the gospel." "God will render to every man according to his deeds: eternal life, to them who by patient continuance in well doing, seek for glory, and honour, and (aphtharsian) incorruptibility." These are some of the things of the Spirit—things relating to the destiny of the righteous; to incorruptibility, life, glory, honour, power, a spiritual body, the immortality of the mortal body, the glorious dwelling place of the saints, &c.: things of which the chief men of that age had no conception. They had, indeed, speculated abundantly, wisely, and learnedly on heaven, hades, souls, gods, immortality, ghost, and demons, but their "wisdom was foolishness with God," who *by his revelation*, "made foolish the wisdom of this world," and thus made a show of it openly that the thoughts of the wise are vain. As we have said, God did not make these things known in the foolish phrases of the wisdom of the wise men of the age. No; we find no such phrases in His revelation, as the immortality of the soul, the intermediate state of the dead, the transmigration of souls, particle of divine essence, disembodied spirits, going to heaven on angels' wings at death, etc.; and the reason is, because these phrases of human invention do not express the truth concerning the living and the dead. Hence, the apostle says of the things of the spirit, "which things we speak, not in the words which man's wisdom teacheth, but" in words "which the Holy Spirit teacheth (sugkrinontes) interpreting spiritual (things) by spiritual (words.)"—(1 Cor. iii. 13.)

The rule, then, is a good one, that *if the theological phrases of the schools be not used by the Spirit in teaching the truth, the things which men design to express by them, constitute no part of the revealed wisdom of God.*

Among the scholastic phrases we recited, are "the immortality of the soul," and "the immortal soul." As we have said, these phrases are such as "man's wisdom teacheth," and although of great currency in that age, even as they are in this, and highly esteemed, yet they were repudiated by the Holy Spirit as inexpressive of the truth; and a different collocation of words adopted by which to make known the new doctrine of "life and immortality." We do not deny that the Spirit speaks of "souls," but we say that he uses not the word "soul" in the pagan, papal, or protestant sense of "immortal soul," for if he did, he

would certainly have adopted the phrase. This is obvious from the use of the word in James v. 20, "He that converteth a sinner from the error of his way, shall save a soul from death;"—does this mean, save an immortal soul from death? Can a deathless soul die? Again in Ezek. xviii. 4, "The soul that sinneth it shall die;" Is it an immortal soul that shall die? And again, of Messiah it is said in Isaiah liii. 10, "Thou shalt make his soul an offering for sin;" and in verse 12th, "he hath poured out his soul unto death;" Was it an immortal soul poured out unto death, or was it not Messiah's blood, in which was the life of his flesh, that became a sin offering? From these few passages it is clear that the word "soul" is not used by the Spirit in the sense of an "immortal soul," as the chief men of the age suppose.

The truth is, that the word "soul" is used in the Scriptures in a great variety of senses; in other words, we cannot say that *soul* means blood or life, and that it is to be thus interpreted wherever it occurs. *Its textual signification depends on the context.* This will give the true, or spiritual sense; not of *soul* only but of all other words taught by the wisdom of the Holy Spirit, for the Spirit interprets his own terms.

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him." He styles them "untaught questions and speculation," because they are at variance with the wisdom of the leaders of the age, in the jargon of which, as delivered from the theological chairs of schools and colleges he has been indoctrinated. They are, indeed, "untaught" in his "vain philosophy," and unfortunately, "he cannot have a knowledge of them, because they are spiritually discerned;" that is, these things of the Spirit can only be examined by the light thrown upon them, not by the fleshly wise, but by the Spirit in the prophetic and apostolic writings. This light the natural man excludes from his understanding by a perverse adhesion to the traditions of "the disputers of this world," who have elaborated speculations on soul and spirit and heaven without regard to, and subversive of the teaching of the Spirit. Having hewn out to themselves broken cisterns which will hold no water of life; having invented many crude theories, they labour to conform the doctrine of Jesus to their ideal flights, but the truth will not harmonize with fiction; hence, they denounce it as "foolishness," and its advocates as "pestilent and mad." The natural man loves darkness rather than light. For this reason the philosophers of Athens mocked the apostle of Jesus Christ. He made known to them a "new doctrine" of "life and incorruptibility." They taught that all men had immortality; but he declared that "God only hath immortality;" they, that the divine soul in man was immortal; he that the dead body should *PUT ON IMMORTALITY*; they declared that death dissolved the union between the immortal soul and the mortal body, never to be restored, and at that crisis the soul sped its way to the region of everlasting light; he announced that the dead should be raised to life eternal at the appearing of the Judge of the living and the dead. "And when they heard of the resurrection of the dead, they mocked him." If their theory were true, the resurrection of the dead was an absurdity, for if

when the immortal soul "bursts the cerements of its prison house" it is translated to the region of everlasting light, the resurrection of the dead body to life would be of one making two persons, one in heaven, the other upon earth; besides, if the immortal soul be the man upon their hypothesis, he went to God at death, which was all that could be desired. Assuming that theirs was the true wisdom, they rejected "the things of the Spirit of God" with contempt; and "professing to be wise men they became fools," and by their folly, missed the prize of incorruptibility by a resurrection from the dead.

Unless they will condescend to receive the wisdom which is from above, this will be the unhappy lot of the chief men of this generation. They have imbibed from their nurses and tutors (before they could discern between truth and error) the crude speculations of the natural man of the pre-apostolic age. These theories have become a part of themselves, and as adorable as immortal self. Being thus thoroughly imbued with "the wisdom of the wise and the understanding of the prudent," when they read the word of life, they can discern nothing in the words "soul," "spirit," "heaven," "immortality," etc., but the things which "man's wisdom teacheth." But God's thoughts are not as theirs, neither is he bound by their decrees. "His doctrine drops as the rain, and his speech distils as the dew;" they are peculiar to himself, wise, consistent, and true, and reveal things of which all antiquity is previously silent. Pained at the absurdities palmed upon the world for truth, we aim to disentangle "the things of the Spirit of God" from the meshes of the vain philosophy of the Schools; and though we cannot flatter ourselves that multitudes will be emancipated from the thrall of learned ignorance and folly, yet we do hope that we may be able to open the eyes of some, that they may see out of obscurity, and spiritually discern wondrous things out of God's law. But should success not attend our well meant endeavours, we shall yet have the satisfaction to be derived from the conscientious discharge of our obligations to God, our neighbours, and the truth.

(To be continued.)

A JEWISH SETTLEMENT IN CHINA.

The *Jewish Chronicle* gives the following account of a curious discovery made during the late war with China, by a Jewish officer in the English navy;—

At the breaking out of the English war with China, he received his commission as lieutenant, and went to the seat of war, and served under Commander Hollins. Our friend was assigned the command of a small vessel carrying three guns, for the purpose of penetrating the rivers and streams of the interior, and preventing any hostile assemblages. He seldom advanced farther than five or six miles from the principal rendezvous; but on one occasion, tired of cruising about in the same place so often, and meeting no opposition, he proceeded ten miles up the river, and still found no hindrance. He sailed until he had advanced

about thirty miles into the interior of the country: passing several cities and villages, but seeing no fortifications, and not being molested in any way, he was about to retrace his steps, when, looking ahead, he thought that there appeared something in the distance resembling a fortification. He determined to ascertain the nature of the place, and headed the ship to it. When he approached, he was surprised by seeing multitudes of Chinese junks, and other small boats approaching the vessel. The deck was then cleared for action in case of a fight. As the enemy approached nearer to the ship, they let fly a cloud of weapons and stones, which, however, did no injury. The lieutenant, thinking to scatter them, had one of his guns loaded with grapeshot, and poured it into them where the crowd appeared thickest. It must have done considerable execution, for they raised a yell. They attempted to climb up the sides, but were met on every side by the sailors. Now the fight began in real earnest. With all their guns employed, it was as much as the Britishers could do to keep the natives from gaining a footing on board of the vessel. The Chinese fought desperately. Their leader—a tall, majestic-looking man, wielding a long straight sword—by his presence seemed to inspire them with increased bravery. Seeing this, an attempt was made to capture him. He had effected a footing on board for himself and followers—more were swarming up. A shot through the bottom of his canoe cut off his retreat; there was no hope for him but fighting till more came to his relief. After a brief struggle, the capture of the chief is effected, and all the belligerents cease fighting. The British vessel then attempted to make its way out of the river; but the natives as soon as they perceived this, raised such a yell as we never heard before, and the chief, extending his hands, addressed his captor in a language which did not resemble the Chinese in any respect. The lieutenant was astounded at recognising the familiar tone of the Hebrew language. Thanks to his parents, in his youth he had received a good Hebrew education, and was able to carry on a conversation in the Hebrew language with the chief, who told him if he would give him up, he would promise that they would not be molested, but permitted a free egress, and also, if he desired, he would show him the city. The officer accepted the proposition, and accompanied by him as a safeguard, and also a body of men from the ship, they visited the town. It was an immense city, surrounded on all sides by walls and fortifications, and contained over one million of inhabitants, all Jews. In no other part of the Chinese empire are there any Jews. Here they are allowed every privilege. They can carry their produce to other cities and trade with them, but are not allowed to emigrate. They have their own laws, and their chief officer is a Jewish Rabbi, who, with twenty others, enacts laws, decides disputes, and deals out justice to the inhabitants of the city. In this tribunal is vested the power of life and death, and from their decision there is no appeal. They keep a standing army of the young men of the place, in order to protect the city. Their laws command the observance of the Jewish religion; but their rites and ceremonies differ from ours in many respects. They observe the Sabbath on what is to us Thursday, but

still they call it the seventh day. The synagogues are the most beautiful buildings that are to be seen in the empire. They are all built in one style, which resembles a mixture of the Gothic and Corinthian, and are ornamented by beautiful pagodas. Each synagogue is capable of holding over 2,000 worshippers, and generally consists of a large hall, with an arched roof, all of stained glass, which presents a beautiful appearance. The roof is supported by pillars of variegated marble, ornamented by fine porcelain cornices. The holy ark is a beautiful structure in itself, and is approached by nine steps of the whitest marble. On opening the doors, and drawing the curtain, the whole building is flooded by the light which issues forth. In every available spot inside the ark, candles are placed, which are kept burning continually, but still are not seen. The effect, as may be imagined, is beautiful. In each house of worship are three "saphorim," which are written on pure white vellum. These are handled with the greatest care, and only by the priest himself. Women are not allowed to enter the synagogues, except on holidays and days of festivity. In the aggregate, their rules are in strict accordance with our religion, and are sensible in themselves. The military leader who had been taken prisoner, together with the priests, spared no pains to make themselves understood, explaining everything which they thought would prove interesting. The party spent about six hours in examining the place, and then returned to the ship, laden with presents, which to them were curiosities. The officer has still in his possession several cabinets, not over four feet square, each of which contains over 300 drawers and secret places. The most interesting curiosity which he received was a Prayer Book written in Chaldaic, on vellum, which he presented to the British Museum. Several little articles yet remain in his possession, which are highly treasured by him. Thus a community of Israelites exists in Oriental China never heard of before, yet consisting of over 1,000,000 souls, speaking the original sacred tongue, keeping their own laws, and possessing documents which record their history thousands of years ago.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 17.

From Shorthand Notes by brother J. BUTLER, (revised.)

EPISTLE TO PHELEMON.—In this brief epistle, there is a matter twice referred to, which deserves our most serious consideration. The first time it is mentioned is in the fourth verse: "I thank my God, *making mention of thee always in my prayers;*" and again, in the 22nd verse: "I trust that *through your prayers,* I shall be given unto you." You will

recollet that, on one occasion, the disciples asked Jesus to teach them how to pray, as if they felt their incapacity or ignorance of how to approach God. Jesus, in answer to their request, said "When ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking; but when ye pray, say after this manner;" and he gave them the brief form of prayer which is called "The Lord's Prayer." The first feature, then, of acceptable prayer is brevity. Prolivity of petition is the very opposite of real prayer; for what is prayer? It is the request of limited intelligence to infinite intelligence,—the address of a feeble creature to One who does not require to be talked aloud to in order to hear, and who does not require to be importuned with many words in order to be moved. The gods of the heathen were represented in an opposite light. Their worshippers were told that the longest and most energetic devotions were likely to be most effectual. The difference between the two kinds of worship were never more signally illustrated than in the case of Elijah and the false prophet, on Mount Carmel. There had been three years and a-half of famines because the nation had apostatized from the God of Abraham, and had gone aside after the gods of the Canaanites. At the end of three years and a-half, Elijah sought to bring the nation to its senses upon the question. Meeting Ahab, Ahab said "Art thou he that troublest Israel?" and Elijah replied "No; it is thou who art the trouble of Israel, in having turned the nation after idols." The result of the interview was that Ahab undertook to gather the representatives of the nation together to Mount Carmel with the false prophets, and to submit the matter in controversy to a public test. The god that should answer by fire was to be recognised as the Lord of Israel. In due time, the false prophets and Elijah met; and Elijah gave the false prophets the first chance. He set them to work at once to call upon Baal; and they were very earnest in their entreaties, and, without doubt, sincere. They evidently thought Baal a reality, and so they cried aloud and shouted; and as the time went on and no answer came, they began to get excited and frantic in their exertions; they cut themselves with knives and jumped upon the altars, and Elijah taunted them. He ironically told them to pray on and pray louder; perhaps their god was asleep, or on a journey, or was hard of hearing. After they had exerted themselves in vain all day long, Elijah said "Come near." They came near, and, at his command, they dug a trench round his altar, and poured water over it three times, till the trench was filled, and the whole place in a swim. This done, he simply knelt down and said "Lord God of Abraham, and of Isaac, and of Israel; let it be known, this day, that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. The people seeing this, fell on their faces, and exclaimed "Yahweh, he is the Elohim! Yahweh, he is the Elohim!!" Elijah then gave commandment to take the false prophets, and let not one of them escape; and he received them

from the hands of the people—the whole of the 400—and slew them,—murdered them, as some people would say; but killing is not murder when God commands. There will be murder of this sort, on a large scale, when Elijah comes again; for Elijah will again appear, as saith the prophet: “Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.”—(Mal. iv. 5.) This prophecy was partly fulfilled in John the Baptist; for you will recollect that when the disciples said to Jesus, “Why say the Scribes, Elias must first come,” he said to them, “Elias hath already come, and they have done to him whatsoever they listed.” But though John the Baptist came in the spirit and power of Elijah,” (Luke i. 17), the fact does not displace the coming of the real Elijah of Ahab’s day, for Jesus said again, “Verily, Elias truly shall first come and restore all things.” Putting the two statements together,—Elijah has come, and Elijah truly shall first come—we gather that John the Baptist was in relation to the first advent, what Elias will be in relation to the second. Elijah did not die; being a man of God in a thorough sense, God did not allow him to see death, but withdrew him from the scene whilst in the act of bringing Israel (that is, the ten tribes) back to God. Very shortly afterwards, the ten tribes were carried away beyond the river Euphrates, and there they have remained to this day in a completely disorganized state. But Elijah will return and resume his work, and restore the lost tribes to the land and the wisdom of their fathers.

Elijah’s prayer shews that we have no need to pray long. Realise this fact, that God’s mind is far more susceptible than ours, and that he is more willing to give good things than we are to ask them, and then we realise how in a few words we may pray effectually. This effectualness of prayer will not consist in the tone in which our words may be uttered. What an abomination to read in the newspapers of So-and-so “intoning the prayers!” A pious tone is one of the absurd and nauseous features of the system that happens to be in vogue in the days in which we live. A man of true godliness—a man who has got his religion from the Bible, and not from the pulpit, is just as sensible in his dealings with divine things as with human things. He is no brother to the man who puts on a pious face when religion comes on the board, and begins to

talk in a “religious” accent. True religion has nothing to do with cant. A religious tone and manner is the dress of hypocrisy or superstition. It is true that a person under the influence of religious feeling will show it. The organ of veneration excited in the mesmeric state will throw the subject on his knees, fix his face in a sublime expression, raise his hands in an attitude of entreaty, and impart to the very tones of his voice a subdued expression which is very different from his ordinary utterance. This is the language of that faculty in our nature, which, enlightened by the truth, gives power of approach to God, but it has no affinity with the abominable cant and pietism of the hypocrite.

Let us be short in our prayers; there should be no prolixity; brevity and intensity should be their characteristics. It is no prayer at all if you merely say words. Prayer is a concentration of the mind upon the Deity in adoration, gratitude, or entreaty. This cannot be attained without words, but you may use words without the act of true devotion; neither can it be attained without understanding. Understanding is the basis of our relations with men; much more is it so with God. We must become enlightened with regard to the fact that he is, and that he is everywhere present—that no distance is any barrier to the divine ear. Wherever we pray, we ought to feel that God is there; because we know that “He is not far from everyone of us,” (Acts xvii. 27), but besets us before and behind.”—(Psalm cxxxix. 5.) If a man fail to realise this, he fails in the first qualification of acceptable and profitable prayer. God is a spirit (Jno. iv. 24), and fills heaven and earth.—(Jer. xxiii. 24.) Although he is personally in light that no man can approach, (1 Tim. vi. 16), His mind is so unlimited in grasp, that it matters not that ten thousand persons pray to Him at the same time; he can notice all. You cannot get away from His presence. To communicate with Him, you have only to turn your thoughts to Him. Realise that you are speaking to God, and that He hears, and you will then, if you are righteous, pray the effectual, fervent prayer that availeth much. As to the *subject* of prayer, about which some people are at a loss sometimes. Jesus has told us all we need care to know, in the model prayer given to his disciples. You will find that it contains everything about which we may or can pray. It is addressed to “Our Father, who art in heaven.” That address does

not occur again in the prayer; there is no need of repeating the name of God as the modern heathen do. Such repetition indicates that the person praying is standing afar off, and feels a difficulty in securing God's attention. Jesus fixes our attention on the fact of the Father being in heaven as the basis of all prayer; therefore let us grasp this to begin with, that though He is everywhere present, the centre of His presence and power is away from the earth in the starry vastitude around us. Thither our minds should rise in prayer. Do not, as it were, pray to anyone in the room in which you kneel; let your thoughts mount to heaven. Remember that there is something in you and about you which connects you with the Father; far off as he personally is, and that something is what the Scriptures describe as His spirit, and which the natural-man philosopher discourses about as the "electric fluid" and "the ether." But remember also this, that God hears only the prayers of those who are pleasing in His sight. The prayers of the wicked are an abomination, and there are wicked people who have the name of Christ upon them. He only hears those who honour Him. "To the pure Thou wilt shew Thyself pure; to the merciful man Thou wilt shew Thyself merciful; to the froward Thou wilt shew Thyself froward."—(Psalm xviii. 25, 26.) God heareth the righteous—"His ear is open to their cry," (Psalm xxxiv. 15), but it is shut to those who are displeasing to Him. They may pray, but He takes no notice, though He knows their words of course, just as He knows of the sparrow's fall. People who choose to walk according to their own devices, He leaves to their own devices. "Commit Thy way unto the Lord, and He shall direct thy steps;" if you do not, he won't. How important then to know you are walking in the course that is well pleasing to God! But it may be said, how can we tell when this is the case? Well, we cannot expect God to send us a special message how we stand in his regards; that is hereafter to be declared when the judgment is set. Nevertheless, he has done all that is necessary to enable us to know, and if we have not the answer of a good conscience, it is our own fault. He has declared His mind most minutely by the prophets and apostles—"line upon line, precept upon precept, here a little and there a little." All we have to do is to make ourselves familiar with what He has said—daily waiting at wisdom's gates, watching at the

posts of her doors. If we are living in neglect of His word and allowing the things of this life to drive it into the corner, our ignorance, uncertain conscience, and unanswered prayers are the due reward of our folly. But if we are like the man spoken of by David, whose delight is in the law of the Lord, and in His law doth meditate day and night, and whose steps are conformed thereto, we may know that the Father is well pleased with us, and that He will listen to our prayers and do what we require of Him.

Some starving creatures doubt the utility of prayer. They cannot see any good in it, and live in neglect of it. This shows that they have not yet risen to the position of real children in Christ, but are grovelling in the mire of the natural man. We must not take our cue from such, but resist them—steadfast in the faith. We must be guided in the matter by Jesus, who was in the bosom of the Father when he gave his disciples this prayer; and who was expressly sent to declare to us the mind of the Father. He directs us to pray, and tells us how to pray. The first thing that he puts into the mouth of an acceptable worshipper is, "Hallowed by thy name." What does this mean? The name of God is equivalent to God himself. The name of a man is the symbol of the man; and any slight to the name is an insult to the man himself. "Hallowed" means sacred, held in great reverence. This is what God's must be by us. David says of the Deity, "Holy and reverend is His name;" and it was a precept to Israel that they were not to take his name in vain. The first lesson, then, that Jesus teaches with regard to our approach to God, is that it ought never to be undertaken without a reverential sense of His greatness and holiness. To realise this, we have only to use our brains. We can see that God is the only power—that all things about us are but the creations of His eternal energy. His greatness is beyond the reach of our puny intellects. He is from everlasting to everlasting. He was before all things—before any part of the splendid universe we now see; and when we consider the perfection of His wisdom, the excellence of His goodness, and the greatness of His might, we are enabled to feel that in our approaches to His presence, we can only be acceptable to him if we carry with us a due sense of His supremacy and our own utter nothingness.

Having acknowledged the greatness of "Our Father in heaven," we are permitted to say "Thy kingdom come." This is in

natural sequence to the first sentiment. What is the highest desire of the mind, filled with the fear and the love of God, but that His will may become law on earth? Such a mind feels at present as David expresses it, in a dry and parched land where there is no water. A state of society prevails in which God is almost unknown, and His will universally set at nought, in consequence of which, joy is no dweller with the sons of men. What can a lover of God desire but this, that the time may come, and soon come, when the will of God will be as much considered in all transactions on earth as it is in heaven; and since we know that the means He has appointed to bring about that state of things is His kingdom, the most natural petition we can present is "Thy kingdom come; thy will be done on earth as it is in heaven."

Then comes "daily bread." The spiritual is first in acceptable prayer; ascription to the Deity, based upon a rational apprehension of His greatness, is followed by the prayer that His will and love may become the rule and delight of the world. Then come the matters pertaining to our individual fortunes in the present time. God first, the future next, then the present: this is the divine order of ideas. "Give us this day our daily bread." In this, Jesus teaches that our temporal concerns are not too insignificant to be the subject of prayer; indeed, how can they be insignificant to us? Why, they constitute the stepping-stone to the things that are coming. No man can attain to the kingdom of God until he has passed through a period of probation now. Therefore the things pertaining to that probation are most important. It is not God's will that we should starve, that is to say, for starvation's sake. He may place men in straits sometimes for their good, or allow them to be put, like Jeremiah, into a loathsome pit for his word's sake; that is another thing. If men are cast into prison for Christ's sake, they will, if they are true sons of God, rejoice like the apostles that they are counted worthy to suffer for his name. But apart from this sort of thing, God doesn't wish that we should be ill-fed and ill-clothed; the very opposite, for Paul speaks of such blessings as things that "God hath created to be received with thankfulness of them which believe and know the truth."—(1 Tim. iv 3); and of God he speaks thus: "He giveth us richly *all things to enjoy.*"—(1 Timothy vi. 17) Also in writing to the Corinthians, in

the chapter in which he says that God loves a cheerful giver, he says "and God is able to make all grace abound toward you that ye *always having all sufficiency in all things*, may abound to every good work." Consequently it is compatible with the truth to have abundance, if that abundance is used faithfully "as good stewards of the manifold grace of God." (1 Pet. iv. 10.) All depends on this. If a man use it for his own aggrandizement, he is an unfaithful steward, for the wealth that is entrusted to him is not his own. He is not even himself his own; he and all he has are the property of Christ who will hold him responsible for the disposal of his life. If he keep his abundance with a close hand—refusing to render the assistance it is in his power to render to the needy, or to the struggling cause of the truth, he will be pronounced unworthy of his trust and stripped of all he has, and cut off from the greater riches of the age to come. God is willing that we should have enough and to spare; therefore, Jesus instructs us to pray, "Give us this day our daily bread," and God can give it; only we must have faith. The man who thinks the provision of livelihood a thing in his own hands entirely, in which God will take no part, argues irrationally, disbelieves the testimony and harms himself. Upon how many circumstances beyond control does our living depend at present, and although God won't send an angel to lift a piece of bread from the ground which we can stoop to pick up for ourselves, yet what we cannot effect for ourselves, He will be entreated to do by the prayer of faith which makes the divine will the basis of all petition. It may depend upon the mood of a certain man; God has the hearts of all men in His hand and can turn them whithersoever He will. He can so attemper the mind of the man as that our bread may be secured; or how often does it depend on the accident of meeting a certain person, which meeting God can easily bring about. If you only saw mesmeric operations, you would be able to understand how God has everything under His control. When the mesmerist has a man under his control, he can stop him by the mere force of his will, while he is in the act of walking, and make him turn round and walk in the opposite direction. This helps us to see unlimited scope for the operation of divine providence. All things are possible with God; it only requires faith. "Give us this day our daily bread, we believe thou canst and wilt." If you do not believe that, you had

better not pray, for God is insulted by faithless prayer.

Then come the words, "forgive us our trespasses as we forgive them that trespass against us." In this, Jesus recognises the fact that while in the flesh, we are liable to fall into transgression, and he teaches that these transgressions may be forgiven, but you will observe that this privilege is burdened with a condition which Jesus elsewhere (Matt. xxi. 18-35) gives us to understand will be stringently enforced—God will only grant forgiveness to those who do for others what they ask for themselves. Jesus adds "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

"Lead us not into temptation, but deliver us from evil." This implies that we are to believe that our circumstances are so entirely in the power of God that if we ask him and are very anxious to be kept in the right way, and to be protected from evil, our request will be granted. Would Christ have taught his disciples to pray these prayers, if they were not prayers to be answered? The reason of all prayer is that all things belong to God and are at his disposal, and that He delights to be entreated as to their disposal in behalf of those whose heart is perfect towards him. Well, here is a model prayer given by Jesus himself, and therefore one which we should all do well to follow. At the same time, we need not restrict ourselves to the very words of it. It is rather given as a sample of the kind of prayer we ought to pray. "After this manner" is Christ's indication of the use he intended us to make of it. The continual use of a set form of words is apt to extinguish that true prayerfulness that is conscious of addressing the Deity. The choice of words should be left to the impulse created by enlightenment. In our intercourse with men, we should dislike being addressed in a stereotyped form of words. We most appreciate the spontaneous and unstudied expressions of intelligence and friendship, and the Scriptures reveal that God is not less concerned as to the manner of our approach. The "Lord's prayer" may be used in its very words if the spirit so incline and the heart go warmly with the words, but the best use

we can put it to is to fix it before our eyes as a standard of guidance as to how we ought to pray and what we may pray for, leaving the wording to the inspiration of scripturally begotten prayerfulness. Another point of importance not specially brought out in the Lord's Prayer is that we ought to pray often. Our minds are so feeble that we are liable to forget the things that are out of sight. We remember best the things that we have always to do with. Things out of sight die out of memory; now, God is out of sight. In prayer we keep him in sight, and are enabled to "endure as seeing Him who is invisible." We must therefore pray without ceasing. This does not mean that we are always to be praying: it means that our praying must be a matter of continual practice. Let it be always attended to, like the reading of the word. We have an illustration of what is acceptable in the matter in the case of Cornelius, of whom it is said that he prayed to God always; and his prayers came up for a memorial before God, and led to his being guided into the way of truth. Now, he was commander of a hundred men, and had to attend to military business. Consequently he prayed "always," not in the sense of non-intermission, as a mad woman once supposed, but in the sense of daily practice. Daniel is another example of acceptable practice in the matter of prayer. He was "a man greatly beloved," and "he kneeled upon his knees three times a day, and prayed and gave thanks before his God."—(Dan. vi. 10.) David, "the man after God's own heart," says of himself "Seven times in a day do I praise Thee, because of Thy righteous judgments."—(Psalms cxix. 164.) Then we find that Jesus himself frequently withdrew himself from both the people and his own disciples, and spent all night in prayer to God. Let us then "continue instant in prayer." The practice will make us feel acquainted with God, and greatly assist us in ordering our conversation aright before him. It will build up a divinely-approved character upon the foundation laid by the word, and qualify us for the inheritance of the saints in light, in which God will be over and in all—blessed for evermore. EDITOR.

"BOTH ALMOST AND ALTOGETHER" A CHRISTADELPHIAN.

A CLERICAL NEOPHYTE TRANSFORMED BY THE TRUTH.

ON Monday, December 27th, 1869, a large company assembled in the Athenæum Rooms, Temple Row, Birmingham (Christadelphian Synagogue) to witness the immersion of Mr. JAMES MARTIN, a young man (27 years of age) who, for several years, has taken a leading part in connection with the Circus (Baptist) Chapel, Bradford Street, Birmingham, and who occasionally filled pulpits in various parts of Birmingham, and being zealous, preached nearly every Sunday somewhere—if not in a pulpit, then in the market place. When the truth found him, Mr. Martin had nearly decided to enter the ministry, and, with this view, had disposed of a thriving business, and commenced the preliminary studies which were to fit him for entering Mr. Spurgeon's college, London, from which he hoped to emerge a full-blown and duly "authorised" preacher of the Baptist section of the apostasy. He has been spared this miserable fate. The truth has saved him, causing him to abandon his ministerial project, and return to business, which he purposes to subordinate to the proclamation of the truth as opportunity may present itself. The 8th chapter of Romans having been read,

The EDITOR addressed the meeting as follows: (his remarks being taken down, without his knowledge, by brother Hadley, newspaper reporter, who afterwards rendered transcript.) We are assembled to-night, brethren and sisters and respected friends, for the purpose of doing that which Paul here thanks God the Romans had done, namely, that they had from the heart obeyed that form of doctrine that was delivered unto them. We are here to obey the form of doctrine delivered by Paul 1800 years ago. The only difference between ourselves and the Romans in the matter, is, that in the days of the Romans, Paul was alive to personally deliver the form of doctrine entrusted to him, and in some cases personally superintended the obedience of that doctrine. We are under no disadvantage on account of that difference, because Paul has repeatedly given us to understand that the importance of what he did, did not arise from the fact of his doing it, but from the nature of the thing he did; and he gives us further to understand that the doing of the same things by anyone is as important as if done by himself. He was thankful that even the enemies of the truth in Cæsar's palace were preaching the truth from strife and contention, thinking to add to the severity of his bonds.—(Phil. i. 16.) He rejoiced that Christ was preached whether in love or hostility, because the great im-

portance of the fact lay in Christ being preached, and not in the individuality of the preacher. Paul happened to be made choice of as a preacher of Christ, because he was a man of a particular character, a vessel fit for the work. He says of himself, writing to Timothy (1 Tim. i. 16), "Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might show forth all long-suffering, for a pattern to them which hereafter should believe on him to life everlasting." That is the only character in which Paul puts himself forward—so far as personal importance was concerned—as a man fitted to be an example to those believing, to life everlasting. The word of life everlasting itself which was delivered to and by the apostles, we have, although we are without the personal presence of the apostles. We should not have had it, but for the book we have in our hands, for there is now no living apostle—no man in the earth who can of his own knowledge declare to us this word of life everlasting. In the providence of God, the word of the apostles was committed to writing. Indeed, in His providence, the word of truth generally had been in course of production in a written form centuries before even their time. The process began with the beginning of Jewish history. It commenced with Moses, and was continued for ages by the prophets, which God from time to time sent to His nation. The apostles came last, and put the finishing stroke to the system of faith God has placed in the world for righteousness. It is one of the vain traditions of the apostasy, that what they call "Christianity" was of the apostles alone. The plan of salvation has been in operation from the beginning; and the "Old Testament," as the first part of the Bible is called, has as much to do with it as the New. Paul says (2 Tim. iii. 15.) that the Scriptures which Timothy had known from a child, are able to make men wise unto salvation. We know that these could be none other than what are called the Old Testament; for Timothy "from a child," could only be acquainted with that. It is a statement of Paul's, then, that the Old Testament is able to make wise unto salvation. If the statement is true of the Old Testament, it is of course especially true of the New, in connection with it; and peculiarly so to us Gentiles. The things written by the personal followers and companions of Jesus Christ, (under the Spirit's guidance) contain express directions as to how we may place ourselves in such relation to the things God has promised, as to become heirs of them. The whole matter is made exceedingly plain in the Scriptures.

In these, we have the form of doctrine apostolically delivered 1,800 years ago; and having the form of doctrine, we are enabled to obey it from the heart. We do not require the interposition of any priest, doctor, or professor to assist us in doing this. We have no need for men who prefix blasphemous titles to their names. Not only do we not require such assistance, but such assistance would effectually hinder us from getting at the simplicity of the gospel. The gospel is exceedingly simple; the way of salvation is an exceedingly simple plan. Parsons only mystify the matter.

Let us consider one or two statements, in which the matter is exhibited with a simplicity incapable of being obscured from those who have learnt to read the word of God, independently of human tradition. To begin with, Paul tells us that the gospel is the power of God to salvation unto everyone that believeth.—(Rom. i. 16.) Therefore, the gospel is the means of salvation, and if we want to know how the means are applied, we have only to look at the words of Christ: "he that believeth and is baptised shall be saved." What can be more plain than this? We have only to find out what it is we have to believe in order to avail ourselves of the saving arrangement Christ has placed in the world, in the gospel. If we trust to traditional Christianity, we shall never find this out. The difficulty disappears when we begin to look into the scriptures independently. So slight does the difficulty then become that those who have surmounted it in the attainment of a knowledge of the gospel, are surprised they should have lived so many years with the Bible in their hands and not have understood the matter, or have seen the great difference between the gospel of the apostles and the gospel of the clergy.

We find, for instance, that the gospel was preached to Abraham, for Paul says in the 3rd of Galatians at the 8th verse, that the gospel was preached before to Abraham in the promise, that, in his seed, all the families of the earth should be blessed. Then we find that the gospel was preached to the Israelites in the wilderness, for Paul says in the Hebrews iv. 2, "Unto us was the gospel preached, as well as unto them." The "them" you will see by the context has reference to those who came out of the land of Egypt. Then we find that it was preached through the prophets, and is contained in their writings, for we find Paul saying in Romans i. 2, "which (gospel) He (God) had promised before by his prophets in the HOLY SCRIPTURES;" and further at the end of the same epistle, he says it was "By THE SCRIPTURE OF THE PROPHETS made known to all nations for the obedience of faith."—(Rom. xvi. 26.) Now, on coming to Jesus and the apostles, if you compare what they preached with what was promised

to Abraham and to Israel and written in the prophets, you will find that the gospel in all the Bible is one and the same thing, only at every succeeding development it gets larger and more clear. But how does the case stand with what is preached in churches and chapels? None of you can find the orthodox gospel in that which was preached to Abraham, for in that we hear nothing of heaven, hell, or immortal souls; you cannot find the orthodox gospel in that which was preached to the Israelites in Egypt, for in that there is nothing about heaven, hell, eternal torments or immortal souls. You will not find the orthodox gospel in the writings of the prophets, for they contain nothing about heaven, hell, eternal torments, or immortal souls; and so with the gospel preached by Jesus and the apostles. What you find in all of them is, the glad tidings of the kingdom of God to come, and the things concerning the name of Jesus Christ, which treat of the method God has adopted by which he may release us from the sentence of death under which we all are held by nature. The whole matter is exceedingly plain when we begin to read the Scriptures, and emancipate ourselves from the obscurity created by the preaching of the present day, which is neither more nor less than the darkening of counsel by words without knowledge, for preachers use the words of Scripture, but wrest them from their original meaning.

Having perceived what the gospel is,—and surely "the things concerning the kingdom of and the name of Jesus Christ" are gospel or glad tidings, for they constitute tidings or intelligence of a kind calculated to impart joy and gladness. For consider the things concerning the kingdom of God; that it is God's intention to restore the ancient kingdom of Israel under the seed of Abraham, the son and successor of David, the Messiah or Anointed One of God; that this restored kingdom will be made the supreme government on earth, before the destructive power of which, all other governments will vanish away, and by which the world will be governed for the glory of God and the good of universal man; a government which will rule without error, and enforce mercy, justice, and true judgment, and chase unrighteousness and suffering from the world; is not this glad tidings? Why it is the very thing that men of a superior sort are striving after in the world, but which they will never get at. It never can be realised except in connection with the instrumentality God has appointed for the purpose,—the rebuilding of the tabernacle of David that is fallen (Amos ix. 11); by the man whom he has appointed to do it, (Acts xvii. 31); a man who is despised by those who profess to believe in him, even he who was crucified on Calvary because he said "I am the king of the Jews." Then consider "the things concerning the name of

Jesus Christ," and see if they are not glad tidings. Is it not glad tidings to know that God in His love has made an arrangement by which we can be restored to His favour, and escape from the sentence of death resting upon all of us? Is it not good news that our sins may be forgiven, and that we may obtain the high rank of sons of God and brethren of Christ? Is it not good news that though we go to the grave of corruption, we shall be delivered therefrom and be caused to stand again when the Redeemer who liveth shall stand in the latter day upon the earth? and that standing again, we shall not be encompassed with present weakness, but live upon the earth in an incorruptible and immortal nature, and having occupation of a kind commensurate with the glorious faculties with which we shall be then endowed? Being associated in kingly glory, honour and immortality with Jesus Christ, the elder brother and head of the great family which God is creating for Himself? All that is considered honourable by men now, will be realised in a perfect form by those who now by faith lay hold of the promises of these things. These are glad tidings, and the only glad tidings there are on the earth.

Having found the gospel, which is the power of God to salvation, and believed it, what next? Obey it. How? There are many commandments, but to-night we have only to do with the first, that, namely, which is immediately associated with the belief of the gospel, and which Peter gave to those who believed, on the day of Pentecost. He said to them "repent and be baptised, every one of you."—(Acts ii. 38.) If Peter were here now in the presence of a company of believers, do you think he would give us a different commandment from what he gave on the day of Pentecost? "Ah, but then," it might be said, "those to whom Peter gave the commandment, were all Jews, and as they had been introduced into the Law of Moses by circumcision, it was necessary that they should change their position by some visible ceremonial. It may not follow that we who are born in the Christian dispensation are to be baptised." In answer to that, we have only to take the case of the Gentiles to whom Peter was afterwards sent to open the kingdom of God. He said (Acts x. 27) "Can any man forbid water, that these should not be baptised which have received the Holy Spirit as well as we. And he commanded them to be baptised in the name of the Lord." Do you think that if Peter were present with us Gentiles to-night, he would treat us differently to those in the house of Cornelius? No man can say so; there is no respect of persons with God. The command to us now, as much as to Gentiles 1,800 years ago, is to be baptised.

"Well," people say, "suppose we admit it, what do you mean by "baptism?" We get

to know that without any mistake from the record. We begin to learn it in this very chapter; for consider the question put by Peter, "Can any man forbid water?" It follows from that and from several other statements of a like kind (Acts viii. 36; Jno. iii. 23) that baptism is connected with water. No sane person, professing to believe the New Testament, will refuse to submit to that. The only question which remains, is how is the water to be administered? Is it to be sprinkled upon the face, as is done in these days, to little babies, who do not believe because they cannot? Is it to be poured upon the head from a vessel, as is done by some few hypercritical persons; or is the person to be immersed in it? Consider the word "baptise." It is a Greek word, meaning immersion. You have an example of this in the baptism of the Spirit. On the day of Pentecost, the Spirit came into the house, and filled the house, so that they were all baptised in the Holy Spirit. Take Christ's sufferings; he says "I have a baptism to be baptised with." Was he not completely immersed in suffering? Look at the 38th verse of the 8th chap. of Acts; "he commanded the chariot to stand still, and they went down both into the water and he baptised him." The baptism could not have been sprinkling, or it would have been unnecessary for them to go into the water. If it had been pouring, the same remark applies: a vessel dipped into the water and emptied upon the eunuch while they stood on the bank would have been all that was necessary. Again, you find it stated in John iii. 23, that John was baptizing in Enon, near to Salim, "because there was much water there." If baptism had been sprinkling or pouring, much water would not have been necessary. If it was immersion, as it must have been, you can see a reason why John should select a place where there was much water. But we can get even closer than that, by considering the statement I read in your hearing at the opening of the meeting, (Rom. vi. 3,) that "So many of us as were baptized into Jesus Christ were baptized into his death; therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in THE LIKENESS OF HIS DEATH, we shall be also in the likeness of his resurrection." Here Paul declares baptism to be a likeness of the death of Christ. What "likeness" to the death of Christ is there in sprinkling or in pouring? None. Is there any in immersion? Yes. It is an exact likeness; it is a burial with him. The evidence is irrefutable.

Then comes the question, what good does baptism do? The first answer to this is, that supposing it did no good, we should not be

justified in esteeming it lightly. God has commanded it. The mind truly instructed in things divine will account everything sacred God has commanded. But we can see more concerning baptism than that God has commanded it; we can see it is a ceremony with which God has associated a great change for us—not a change in our physical condition or in our mental condition, except so far as our mental condition may be affected by the answer of a good conscience. It is a change in our divinely-recognised relation to Christ. The change is thus expressed by Paul in the 3rd chap. of Galatians, verse 27, "As many of you as have been baptised into Christ have *put on Christ*." Therefore, in submission to baptism, we put on the name of the Lord Jesus Christ; we become connected with him and acquire rights and privileges which, by God's permission, will bring forth fruit in the time appointed. Consider a woman married to a man; she takes his name. There is no physical change, no actual or literal change, except that created in the recognition of people around. Yet, by reason of that change, her relation to property and other things, is greatly changed; she acquires a title to things which were not hers before. And so in the marriage ceremony which God has appointed in connection with Christ, there is no literal change; the water makes no difference, but there is a change created in God's view of us and disposition toward us. Some scoff at this, and say it is absurd to suppose that God would associate so great a change with such a trivial act. Such forget that God has chosen weak and despised things, yea, and things that are not, to bring to nought the things that are, and to bring into being the things that are not. He works from below, as it were, in the accomplishment of his ends. There is a philosophy in this which is beautiful. It is meet that God should be highest. He is meet all, and sustains all. He is wise in all his ways and good in all his designs. There is no error with him. When he is exalted in the counsels and regards of men, there will be peace and joy on earth. This will be when his purposes are complete. Meanwhile, he is developing his purpose, and this principle of working—by which man is kept down and God exalted—is visible in his present methods. He employs institutions that have the effect of bringing him into view, and eclipsing the creature. "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty," the object being "that no flesh should glory in his presence."—(1 Cor. i. 27-29.) Baptism is an ordinance in which the flesh is debased and God is exalted, because we go into the water, not to get any good from the water, but because God has commanded it. The

change which follows is expressed in the words: "I will be to you a father, and ye shall be my sons and daughters."

The individual who is to submit to this act of obedience to-night, has gone through a form of baptism before. As you all know, he has been for many years a Baptist, and some people may ask why should he be baptised again? The answer to that is that what God has required in the New Testament, is the baptism of a believer. The baptism of one who is not a believer, is not the obedience required, and, therefore, not recognized. Such a baptism is no advantage to the individual. The benefit received in valid baptism is the change effected in God's mind, and we cannot accomplish this change unless we comply with his appointed mode. An unbeliever is not the object of this change, however often he may be immersed, because in his ignorance of the word, the element of validity is wanting.

Mr. Martin did not believe the gospel when he was baptized some years ago, for the simple reason that he did not know it. He knew the gospel preached in the Circus Chapel and the gospel preached in the other churches and chapels of Birmingham, but that is not the gospel Paul preached. Such a statement has a very arrogant and extraordinary look about it at first sight, but his case is an illustration of the fact that if a man of intelligence will but look into the matter, he must inevitably come to the same conclusion if he conscientiously apply his mind to the Scriptures. During the past few years, many in this town, and these not the superstitious, or the unthinking and ignorant, but men accustomed to reflect, have given attention to the matter, and the result has been, to convince numbers who are now bold enough to assume the name of Christadelphian—a large number when compared with those who could have been found six years ago. "Why use such an outlandish name?" say some. There is a reason. Paul says that those who are Christ's are the brethren of Christ. He says, "Wherefore, he (Christ) is not ashamed to call them brethren." Now the word Christadelphian simply means a brother of Christ; therefore it is a designation that teaches the truth. "Then, why not call yourselves 'Brethren of Christ?'" Simply because it would not answer the purpose for which a name is taken, that of identity. Other people call themselves the brethren of Christ, and so far as the public is concerned, we should lose our existence as witnesses for the truth if we were to accept that designation in its English form. By assuming the name of Christadelphian—a name more odious in common repute than that of Mormon—we secure the result desired. It is a matter to be thankful for, that so many thoughtful men and women are mad enough—as some people think—to assume that name. I am particularly glad

that some who have in past times been active in disseminating orthodox views, and have acquired facility in such work, are amongst the number. Mr. Martin's case is of this nature. He has for years been a labourer in the cause of orthodoxy. I have no doubt his obedience will create a sensation in some quarters. Some will treat the matter one way and some another. Some will shake their heads about "poor Mr. Martin," and whisper that they always thought there was something strange about him, and that his joining the most fanatical of all sects was only what might have been expected. He will have to endure the reproach cast upon the sect 1,800 years ago—the reproach of madness. It is a reproach unfounded in truth, if people will but come near and see. The truth proclaimed by the Christadelphians is no matter of fanaticism or of imagination; but of cool judgment, pure principle and mature conviction. It requires patience, investigation, cool purpose, and a good conscience to bring a man who has anything to lose, to the determination to become a religious Ishmaelite, for that is the position of a true Christadelphian. Others may reason about Mr. Martin's case differently and more wisely. They may say "If a man of Mr. Martin's stamp can be drawn into such a body as the Christadelphians, there must be more in what the Christadelphians believe than we have been in the habit of thinking." We can only pray that so it may be in a multitude of cases; and that the word of the Lord may have free course, and that labourers may be sent forth to the harvest of these latter days of the times of the Gentiles. We want labourers at a crisis like the present, when all through the country, religious conviction is being shaken and the minds of men bewildered by the Babel contentions arising between antiquated sacerdotalism and daring free-thought; we want labourers to take advantage of such a state of things, to point men to the truth which will save them from the deadly enthrallment of superstition on the one hand, and the devouring vortex of infidelity on the other.

MR. MARTIN: I labour to-night under the disadvantage of having been unwell since yesterday. Nevertheless I feel I am in the presence of friends. I believe you can sympathise with my position, and I should be very ill indeed, if I had nothing to say. I could not help thinking as I sat listening to brother Roberts, what a strange position I occupy to-night. My mind naturally went back to the time when I was a candidate for baptism. I believe that is about nine years ago. My position was not altogether voluntary as it is to-night. I was introduced to the minister of the chapel quite unexpectedly by a friend who was anxious to enlist soldiers into the army of which he himself was a member. I remember well I expressed my surprise to the individual and to the

minister himself, at the fact that I had been introduced to him at all. However, conversation ensued which led me to state that I had a desire to number myself amongst the people of God. At the close of the conversation, which, I may say, was not at all respecting what I believed, I was admitted as a proper candidate for baptism. I was baptised, not as a believer of the gospel, but as a docile and kindly-disposed individual, who wished to be saved. I know that was my own feeling, and I have reason to think that that is the standard by which candidates are judged. In fact, I think I can say that the majority of men connect themselves with places of worship by such a standard. How far that is proper and right, I need not tell people like yourselves. Brother Roberts spoke of the necessity of re-immersion. Now, I see that necessity, or I would not be here. I have weighed matters in reference to myself with great care, and I am deeply impressed with the conviction that it is my duty to be baptised into the name of Christ, and not, as I previously was, into the name of a society or system. I look upon myself at the present moment as occupying a similar position to those persons whom Paul met at Ephesus who had been baptised into John's baptism, but not into the name of Christ. They said in answer to Paul, "We have not so much as heard whether there be any Holy Spirit," and after he had instructed them, they were baptised in the name of the Lord Jesus. Now, at my previous baptism, I had not so much as heard of the things I now believe. I thought myself a disciple, and I was a disciple after a certain sort, but not necessarily of the right sort. The men at Ephesus were disciples of John, but had to be baptised into Christ. People fancy that because they are disciples, they are disciples of Christ. This is not necessarily the case. We read of the disciples of Moses, the disciples of John, the disciples of the Pharisees. I want to be a disciple of Christ; and to be a disciple of Christ, we must learn of him to put on his covering name. That is now my way of looking at matters. I see the necessity of being baptised into the name of Christ, that being buried with him into death, I may live with him in the age to come.

You would like to know, perhaps, something of the way I became acquainted with the truth. I would like to say, in starting, that I have not arrived at my present conviction without much thought and patient investigation. Some people seem to think we can jump out of one way of thinking into another all at once. This is by no means the case. I have been principally indebted to certain brethren connected with this place for their kind and persevering efforts in endeavouring to lead me to the truth. To-night, I publicly thank those brethren. I feel deeply grateful, I assure you, that such a result should have attended

their labours, as my own enlightenment. It is almost a wonder. If they had not persevered, and even pestered me, I doubt if I should have looked thoroughly enough into the truth to see it. I fought against them long and ardently, but now I feel like a soldier thoroughly beaten, his weapons taken out of his hands, and himself made prisoner. Please God, I intend to learn the use of the new weapons I have laid hold of, and to fight another battle, on a different side. I found myself on the wrong side: that is why I have been beaten. Now, I find myself on the right side, and on this side I mean to remain, and conquer. I have gained help from cundry sources. I have been especially enlightened by a perusal of the works of Dr. Thomas, in the light of the Scriptures.

I have some acquaintances in the clerical world, and, on a recent occasion, I availed myself of the opportunity of laying the views I was beginning to think were true before a Baptist minister I know. At first he pooch-pooched them. He said he had read the Christadelphian works, but thought them one-sided as the writers excluded everything that favoured the opposite of the views they advanced. They held up the negatives only, he said, and held back the affirmatives. I asked him to produce the affirmatives. I need not tell you that he failed. I was in that state that I should have been glad if he could have produced the affirmatives of the orthodox side. I was beginning to see that it was the wrong side, but was not quite decided. My ministerial friend, supposing I belonged to his class, spoke somewhat freely. Failing evidence, he began to make the thing appear ridiculous. "What sort of a place have they?" he said. "Well," I said, "it is a place that would seat 400 people, so far as I can judge." "Well," said he, "the thing has been in existence six years to my knowledge, and I know Birmingham is the head quarters, and if they have only got to that, it is a proof, to my mind if not to yours, that they cannot be so very fascinating or truthful." "Well but," said I, "we sometimes talk of the little flock." "Yes," he said, "of course; but then you know that had reference to the time when the world was in a very different state from what it is now. We cannot talk of a little flock now: it would be quite out of place!" He admitted there was a good deal of truth in the views put forward, "but," said he, "what advantage is to be derived from embracing Christadelphianism?" I said "I am inclined to think that there are few advantages. The disadvantages, I fear, are far greater than the advantages." "Does it," he continued, "make the gospel more acceptable? Does it make greater strides in society? Does it snatch men from the pit of destruction, more than what we teach?" I said "My dear sir, it is not what it does, or how many adherents it has,

or what sized place they meet in; the question with me is, Is it the truth?" I said "Are you justified in preaching what is untrue because it is more acceptable? It appears to me," I said, "from your style of remark that if Christadelphian views were more readily accepted than orthodox views, you would preach them." "Well," he said, "I have no doubt there is a lot of truth in it, but I doubt if it will reach the masses as the things I preach do." I said "I have no doubt I shall see it my duty to conform to the fellowship of the Christadelphians." "Don't do anything in haste," he said, "I should like to see you again." "Well," I said, "I should like to have another interview on the subject;" and we did have another interview, but the conversation was of so unsatisfactory a nature that I resolved not to see him again. His parting words were, "Mr. Martin, you have gone too far. You want to know what you never will know. You see that star yonder," he said, pointing to the sky, "I recommend you to go up and fetch it down, and put it in your pocket." With that, a friendship which had subsisted for some time was broken off. That is one of the advantages I have derived from becoming a Christadelphian.

I had a talk with another friend in the same line of life. He said, "I will tell you, Mr. Martin, I am disposed to think that all that the Christadelphians teach is right with the exception of two things, and those are, the divinity of Christ and the personality of the devil." I said I should like to have some little chat about the matter, because if these were the only two points he objected to, I said I thought his objections might soon be removed. However, I never had the opportunity afterwards of having a chat. I may mention another case of the same sort. A friend of mine who attended the same chapel for years, and who is now one of your brethren, was written to by his pastor, when on the point of leaving, and his note contained a statement to this effect: "There is no necessity for your leaving. The things which you believe I believe also, but they are not yet seen to be the truth at the place where I minister." I mention these facts by way of encouragement. They are facts of that sort that will contribute to the progress of those who are wending their way to the truth. What can a man of any sincerity think when he hears such statements dropping from men who are public teachers? When a man preaches what he does not believe, there is something rotten. I would rather be where the truth is spoken out without fear or compromise. Well, of course, the clergy say we are "heretics." We can bear such statements. I know pretty well what I shall have to contend with. In fact I have already had to listen to things which would have been very hard to

bear, but that I felt stable and firm in the word of God. An intimate friend of mine a few days ago, called me an infidel. The remark had the effect of driving me in the direction he did not want me to take, viz., towards the Athenæum. In fact, when a man who has the word of God in his heart and understanding, is called an infidel by men who pay no regard to its teaching, it only helps him the right way. The clergy calling us heretics is nothing to the purpose. We should, of course, like them to have a different opinion of us. We should like the gospel to embrace even the lying clergy. We pity them. We would that the truth of God should prove their salvation; but so long as they oppose the truth, they are not to be considered. What are a clergyman's statements worth? If you ask them to prove their statements, we know they cannot. They tell us the soul is immortal, but when you ask them to show it from the Scriptures, they fail, and must ever fail. I never met a man in my life—for I have for a long time had my doubts about natural immortality, and used to ask about such things—I never met a man in my life that could show from the Scriptures that the soul of man is immortal. They tell us we shall go to heaven when we die. I for one, have no objection to go to heaven when I die, if it was so, and should have no objection to tell you that you should go to heaven when you die, but what would be the value of my statement any more than a clergyman's if it is not taught in the word of God? The clergyman tells me after I have gone to heaven, I shall come back to earth to be judged. That beats me. If ever I get to heaven, I should like to remain there. I cannot understand a man being in heaven thousands of years, and coming back to earth to be judged. The gospel is quite understandable—that the dead shall come forth at the time of the resurrection, and that "Jesus shall judge the quick and the dead, at his appearing and his kingdom." I should like to recommend the truth to many intelligent and earnest men I know. I know if

they will look into it, they will find that the things taught in the Athenæum are the teachings of God's word. They can come to but one conclusion, and that is, that they are the truth, and coming to that conclusion, they can but follow that conclusion to its logical result—taking part in the same hope as we. The clergy call us heretics: what is our answer? That "after the way which they call heresy, so worship we the God of our fathers, believing all things that are written in the law and in the prophets."—(Acts xxiv. 14.) Let them come forth and show that this is a wrong way, and then they may hope to turn us away from it. If men will but read and judge for themselves, the word of God, like a sharp two-edged sword, will cut the leading strings in which we have all more or less been held, and set them free. "Let God be true and every man a liar." This must be the motto of their investigations. What are men doing? While flattering themselves that they are serving the Lord, they are serving men who have so influenced them that they are compelled to believe a lie. They are following the traditions of men, and therefore offering to God a vain worship; for Jesus said to the religious people of his day, "In vain do ye worship me, teaching for doctrines the commandments of men."

My reason, in brief, for appearing before you to-night is that, believing the gospel, I wish to obey the command Jesus gave for the obedience of all believers. I wish to be baptised. As I said before I was baptised nine years ago; but, as we have heard to-night, God only requires baptism of a believer. I was not then a believer. I wish to be united to the glorious name of Christ, that I may be accepted in him, and obtain the great salvation which is offered through him. Though to some extent, like a worn-out soldier, I have some energy left. While I have laid down my former weapons, I have taken up others, and my intention is to fight with them on a different side, under different auspices, and I doubt not, with different success.

OLD MANUSCRIPTS OF THE BIBLE.

THE Rev. Dr. T. J. Conant, described by newspapers as "one of the most thoroughly learned and critical Biblical scholars of the age," recently read a paper before the Brooklyn Historical Society on: "The existing documentary proofs of the integrity and uncorrupted genuineness of our sacred writings, and the possible means of perpetuating the text of these ancient documents." He showed how the text, none of it being of earlier date than the close of the third century, is identified with that of the sacred

autographs. He then proceeded with a description of the most ancient MSS. of the New Testament. The earliest known transcripts of the sacred writings were made of parchment or vellum, the oldest MSS. being written on material of the finest texture. In form, the New Testament MSS. are not rolls like the MSS. of the Hebrew Scriptures, but are in shape and size like modern books, chiefly of the quarto form. The written characters were not of the form which we call *running hand*; each letter was made by it-

self, having a general resemblance to our printed capitals, without connection with its preceding or following one. So laborious and tedious was the process of writing, that the task was devolved upon professional scribes, and authors often wrote the first draft of their works by dictation to an amanuensis. As another peculiarity in the manner of writing, the lecturer stated that there is no separation of words. The text runs on in one unbroken stream of letters, without anything to indicate where one word ends and another begins, or even any punctuation to show the beginning and end of sentences. But the initial and terminal forms of inflection, and the regular structure of the principal parts of speech, and the connection and course of thought, leave very little uncertainty of this kind in Milton's *Paradise Lost*, written from dictation in his blindness, than in the whole New Testament.

The lecturer then spoke of the different modes of arranging the text on the page. In some MSS. it is written continuously across the whole width. In others it is written in double columns. In others in triple columns; while in the *Codex Sinaiticus*, (recently discovered), it is written in quadruple columns. The lecturer then spoke of the division in the text, the oldest being those of the Vatican manuscript, indicated only by a blank space, equal to the width of two or three letters, and of similar division in the Sinaitic manuscript, indicated more clearly by an initial letter of each paragraph, standing out beyond the line of the column, as well as by a space at the close of the paragraph. The lecturer then described the preparation of MSS., and the duties of the copyists and correctors, illustrating the conscientious care bestowed on the preparation by a note appended to a part of the Sinaitic MSS.

MISCELLANEOUS ITEMS BEARING ON THE TRUTH.

EMIGRATION OF RUSSIAN JEWS.—A movement of emigration has commenced amongst the Jews of Western Russia, and a committee has been formed at Memel to assist poor families in leaving the country. The house of Rothschild, of Paris, has transmitted 30,000*l.* in aid of the fund for that purpose.

MODERN LITERATURE AND THE IMMORTALITY OF THE SOUL.—The "Rev." Henry White, the chaplain of the Chapel Royal, Savoy, stated in a recent sermon that a celebrated German theologian had reckoned up a thousand volumes which had been published during the present century in opposition to the doctrine of the immortality of the soul, and ten thousand vague speculations on the subject.

HELPLESSNESS OF THE PAPACY.—In a circular note, addressed by the Italian Government to its diplomatic agents abroad, explaining the attitude of Italy in regard to the Œcumenical Council, the Government declares that it reserves to itself the right to reject any decisions of the council which may be in opposition to the laws of the kingdom and the spirit of the age. What a contrast to the time when the decrees of Pope's Councils were a terror to the kings!

JEWISH APOSTACY.—The *Jewish Record* says that the Synod of Jewish Rabbis, which has just been held, has recognised three new principles:—1. Individual authority in religious matters. 2. The primary importance of free scientific investigation; and 3. The rejection of the belief in Israel's restoration. The Synod also recommends choral services and the use of the organ in the synagogue, and musical performances on Sabbaths and festivals. Alas for Israel of the nineteenth century! They are no better than their

forefathers who disbelieved God, turned aside to the heathen, and stoned them who were sent to bring them back to the right way, but they will proceed no further. The prophet like unto Moses is about to reveal himself unto them and "every soul that will not hear that prophet shall be destroyed from among his people."

THE BISHOPS IN THEIR TRUE COLOURS.—The *Nonconformist* thus denounces the conduct of the prelates in the late Irish Church debates:—"But these hucksters in lawn, these right reverend hagglers in rochets and stoles, whose eloquence reaches its highest flights when defaming the operation of the original law for the support of Christ's ministers, or when fighting for the last penny which can be snatched from endowments which have been the scandal of Christendom—these mainstays of Christianity, the chief warriors on the 'bulwark of Protestantism, who rather than abandon State support and State pay, volunteer to endow that Church which their own standards denounce as apostate, and so to admit the enemy into a citadel for a bribe—who can say that they have imported a divine element into the political scene? A party of corn dealers from Mark-lane, cheapening samples in their trade, or of Jews from the market in Houndsditch, battling over a mountain of old clothes, could scarcely have afforded a less noble spectacle to the nation. All the episcopal eloquence has gone into the line of womanish lamentation over the inevitable, of crying over spilt milk, of groaning over the broken bauble of court precedence; or worse, in the perversion of history in the bitter slandering of the free Churches of England, or in excuses for the endowment of Jesuitism."

STANDING NOTICES.

All communications must be addressed to ROBERT ROBERTS, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable.

The Editor cannot undertake to acknowledge privately the receipt of letters or remittances. The time and money which this practice would consume are not at his disposal. Correspondents will find their communications acknowledged on the cover.

Correspondents would confer a favour by observing the following rules, particularly when they write anything intended for *The Christadelphian*: 1, write plainly, especially when the names of persons or places are dealt with; 2, leave liberal space between the lines; 3, avoid cross writing; and 4, use really black ink.

Communications for the *Intelligence* department should be in the hands of the Editor by the 20th of the month at the latest; and as much earlier as possible. ~~They~~ They should be written on *one side of the paper only*. In reporting immersions, as much information as possible should be given respecting the individuals, so that brethren everywhere may feel introduced.

Contributors placing any special value on papers they may write for the *Christadelphian*, will please retain copies of them, as the Editor cannot undertake to return them in case they are not used.

Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Correspondents sending newspapers containing matter they consider worthy of notice, will secure attention to it, by marking it distinctly. If not marked, the paper is thrown aside from want of time to go through it. A better plan would be to cut out the interesting part and enclose in an envelope.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of "Books in Supply," inside of cover. We often receive orders for books that are sold out.

Purchasers of books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, or the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

Orders will be executed with the utmost practicable promptitude. Purchasers, however, must not consider themselves neglected or forgotten if delay should sometimes take place, as there are

many causes which occasionally prevent the immediate despatch of parcels.

TO FRIENDS IN THE UNITED STATES AND CANADA.

See the foregoing so far as applicable. The letter postage between England and the States is now reduced to THREEPENCE per $\frac{1}{2}$ oz. Orders may be sent direct to the Editor, and all orders must be accompanied with the amount required to cover them.

Paper dollars may be sent. In the list of "Books in Supply," the American and Canadian prices (post free) will be found inserted in parallel columns after the English price. The difference between the value of paper money on this and the other side of the Atlantic, accounts for the difference between the English and American prices.

The postage on books to the States and Canada is three times what it is from one part of Britain to another. Parties remitting from the States and Canada will please remember this, and avoid the mistake of adopting the English scale.

TO FRIENDS IN NEW ZEALAND.

See the foregoing so far as applicable. J. Brown, Abbotsford, Greenisland, Otago, New Zealand (acting as agent for Christadelphian works), will supply orders sent to him, when the orders are accompanied with the required remittance.

The price of books in New Zealand is ten per cent. greater than at home. Purchasers remitting to brother Brown will, therefore, add a tenth part to the English price, and then add amount required to cover postage from Greenisland, to their address.

The Christadelphian.

"He is not ashamed to call them brethren."--(Heb. ii. 11.)

FEBRUARY, 1870.

This we shall consider the strictly editorial column. We have felt the lack of such a corner in past times, in which matters in general, big or little, affecting the truth and its operations, can be noticed in a free and off-hand way, without the ponderousness of "article" matter; and at the same time without the inconspicuousness and insignificance of little paragraphs in odd corners.

"Notes" on the cover have had to do duty for this department; and it may not be necessary now to dispense with them entirely; still, the principal things we have to say, we shall say here.

To begin with, we bespeak attention to the notices above, which, as indicated in the heading, will be treated as permanent announcements, to appear every month, subject to

such alterations as circumstances may impose. Due acquaintance therewith on all hands, will save trouble and make the machinery work smoothly; and the machinery is now attaining to such proportions, that really it is a necessity to secure smooth and easy working.

Our contents this month afford increasing variety, but the same quality of spiritual fare that has appeared on our monthly table for time past. By spiritual fare, we, of course, mean something more robust than the effeminate sort of article which, by this either unbelieving or superstitious generation, passes current for "spiritual." We don't mean the soft talk of "pious" flavour which counts as religion with a generation drunk with the wine of the Harlot. We don't mean the weak watery outflow of the sentimentalism of the natural man who knows not the things of the spirit of God; but who mistakes the natural motions of his upper brain for the workings of light divine within; and—deceiving and being deceived—clothes it with a garment of sanctimonious phrases of remote Bible extraction, and palms it on the world as the truth of God. We mean the truth revealed in the holy writings, apprehended clearly, appreciated warmly, and spoken vigorously, without fear or favour.

First on the list, our readers will find the first of a series of interesting articles by Dr. Thomas. The articles were published in pamphlet form twenty-five years ago, by way of rejoinder to Alexander Campbell, who, in a widely circulated address, endeavoured to sneer down the Dr.'s arguments against natural immortality. The articles are known to but few of the present generation, and will therefore be read with as much relish as if fresh from the Dr.'s pen. They constitute too valuable an exposition of divine truth to be allowed to sleep in the corner. Our readers will doubtless be thankful for their re-publication; and who knows but ultimately they may take a more permanent place among the publications now at the command of the truth?

Next, a narrative of Chinese travel seems to throw light on the whereabouts of some portion at least of the lost ten tribes. It is interesting to have evidence of their existence, though, in the absence of all evidence, faith would reason thus: "God has promised to

restore the ten tribes of Israel to their own land. What God has promised, He is able to and will perform, however much appearances may be against it; and therefore the ten tribes are in safe keeping somewhere."—Our relation to God in prayer is the important topic treated of in "Sunday Morning at the Christadelphian Synagogue, No. 17"—a subject which must have a vital place in the understanding and affections, before the truth can be of any ultimate use to the believer.—"Almost and altogether a Christadelphian," is an interesting and encouraging illustration of the power and progress of the truth. Such instances, thanks be to God, are not so rare as they once were. They are doubtless destined to become common. May the word of the Lord have free course, and be glorified, and to this end, let every true man and woman put their hand to the work—some in one way, some in another—striving together for the faith of the gospel, in obedience to the last recorded commandment of Jesus: "Let him that heareth, say Come." We may state that it is intended to publish "Almost and Altogether a Christadelphian," in tract form, for general circulation.—The continued narrative of the Dr.'s British travels on behalf of the truth, requires no more than mention to secure a speedy and delight-imparting perusal.—Some interesting particulars will be found in "Old M.S.S of the Bible," and "Answers to Correspondents" may be found to contain profitable reading. In the "Intelligence" department will be found the usual supply of refreshing news from divers parts, concerning the truth's operations, which have attained such a wonderful increase and vigour within the last few years.

THE ECUMENICAL COUNCIL.

The false prophet is incubating blasphemy, and plotting designs against the world. Blasphemy is his trade; but he is about to push it to its utmost extremity of daring, and proclaim himself personally infallible. There is a little difficulty about it. Some of the minor incarnations of diabolism, whom he is at present inconveniently obliged to make use of, in the hatching and promulgation of his decrees, make some demur to the proposition as practically involving their own abolition. They naturally argue that if they make the

Pope personally infallible, there will be no more need to convoke bishops and cardinals, when a new piece of infallibility is wanted, seeing the Pope will be able to do it all himself! There is, however, a large party in favour of the absurdity, and it is not unlikely, that with their assistance, the Pope will be able to put the finishing touch to the superstructure of sin which, on the seven hills of Rome, has lifted its accursed head to patient heaven for a dreary night of centuries. Practically, the enormity has existed from the beginning of the system. The Pope has been regarded as infallible to an extent that leaves little for his ambition to desire. Alteration will be one more of theory than anything else. The way of it, heretofore, has been this: the infallibility has been held to attach to the "church" aggregate in council; the Pope, as the head of the church, has been regarded as the infallible interpreter and mouthpiece of the church's infallibility. Theoretically, his infallibility has been restricted to the constructions he might put upon what the church had decreed, but this gave him a margin of almost unlimited authority. Theoretically, he could not promulgate a new dogma, without convoking the church to discuss and pronounce in favour of it; but the elasticity of his power of interpreting decrees, already promulgated, gave him, practically, the position it is now proposed to give him, theoretically. It is proposed to declare him personally infallible, and thus set him above the "church" from which, heretofore, he has been supposed to derive his infallibility. The adoption of such a theory will mark the last stage of ripeness for destruction. They cry "peace;" they boast that the council, which was convoked at a time of political disquiet, has assembled under circumstances of profound tranquillity. It is noted that the fires of Vesuvius, active recently, have recoiled before the presence of the "fathers," and the infatuated old gentleman who happens for the moment to fill the chair of the Man of Sin, shouts, in his presumption, "the church is STRONGER THAN HEAVEN ITSELF!" "When they shall cry peace and safety, then sudden destruction cometh." The immediate future is black for Rome. A very cauldron of divine indignation is waiting to engulf her. It would be no surprise if destruction should come upon

her while her pillars and head men are gathered from every clime, under the shadow of the Vatican. Assuredly, the hour of her judgment is near, even at the door! Strong is the Lord God that judgeth her! Blessed are they who, in every sense, "Come out of her," hating even her "mark," which is paraded now in all the shop windows of England that deal in such ware—that they receive not of her plagues, which, very shortly, will become the wonder of the world.

THE EASTERN QUESTION.

The Viceroy of Egypt, menaced from Constantinople, has drawn in his horns for the present. He professes humble obedience. He evidently thinks the moment inopportune for pushing his claims, and has accepted the Sultan's ultimatum, which required him to surrender the ships and armaments he was getting up on his own account, and also the power to borrow money in his own name. But, we are informed by the telegrams that he is tardy in suiting action to the word, and that the Sultan, uneasy at the non-appearance of the ships he promised to give up, has sent to know the reason why. The Viceroy's answer is that he is waiting to know exactly how much they cost him so that he may know how much to charge the Sultan! It is added that the answer was "perfectly satisfactory!" The following remarks of the *Echo* are to the point:

"If the subject were not so serious, we could laugh at the ignorance of Eastern politics displayed by our contemporaries this morning. The telegram announcing that the Khidiv has swallowed Aali Pasha's sugared pill may be true enough, but there is nothing in this which should make them rejoice as though peace had gained a great victory, when no single cause of the irritation has been removed. If the *Daily Telegraph*, which sings the loudest, and therefore the most ridiculous pean, intends to give way to similar ecstasies of rejoicing on every occasion when a hole in the Eastern question is thus darned by the fingers of Western diplomacy, there may, within the next few days, be one or two occasions for further expressions of this futile joy. There was never any danger of war unless England and France willed it. They did not will it. The Khidiv insulted

the Vizier by replying to his despatch, not from Aali Pasha's words, but from those of the British Ambassador. Turkey is used to eating leeks; the Grand Vizier swallowed this one, and now the Khidiv eats another. That is all. The cruel waste, the ruinous armaments which crowd about the theatre of the Eastern question, are growing larger and bolder. The Khidiv, who makes this submission, so easy to the flexible backs of Easterns, does not relax one atom of his purpose that Egypt shall be independent of the Sultan. Nothing can be worse than the actual condition of the Turkish Empire. We cannot share the feelings of those who seem delirious with joy because another patch has been added to the rotten edifice.—*Dec.*, 1869.

RESURRECTION, SOULS, & THE ADVENT.

[*.* "Answers to Correspondents" crowded out.]

T. C. N.—"Now that the dead are raised."—(Luke xx. 37)—calls attention to the fact of resurrection which the Sadducees denied; and has no reference to the time. The tense of the verb is indefinite. Jesus and the Pharisees agreed as to the time recognised in connection with the doctrine of resurrection: thus (Jesus), "I will raise him up at the last day"—(John vi. 39), which, as we learn from Paul, is when "the Lord himself shall descend from heaven with a shout."—(1 Thess. iv. 15, 16; 1 Cor. xv. 52):—(THE SADDUCEES) "Whose wife shall she be in the resurrection?" The matter in dispute was the fact that resurrection would take place at all.—"The souls of them that were

slain,"—(Rev. vi. 9)—is an idiom for the persons themselves. A reference to the Concordance will show this. That it is not intended to teach the invisible soul-entirety of the popular theory, is evident from the distinction which (hypercritically treated, as it needs to be to support that theory,) it makes between the "souls" and the individuals. Supposing the contrary were for a moment admitted, there would arise the difficulty,—that whereas we discourse of the soul of a man, the spirit of a man, and the body of a man, we lose all conception of the man himself, and all means of detecting his (in that case) volatile identity. "Behold I come AS A THIEF"—(Rev. xvi. 15) is not in conflict with the testimony of Paul, that "the Lord himself shall descend from heaven WITH A SHOUT, and with the TRUMP OF GOD."—(1 Thess. iv. 15.) The first, as will be seen by the context, describes the relation of the advent to the nations of the earth, who when it occurs, are mustering for "the war of the great day of God Almighty," and who will be unconscious of the presence of Christ in the earth, till made to feel it in the adversities of war; the second refers to the bearing of that event on the household of faith. An illustration will be found in the typical experience of Israel. "The thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking," (Ex. xx. 18) were manifestations to Israel alone in connection with their interview with the Deity, prior to marching under Joshua to the conquest of Canaan. The world at large were ignorant of the "terrible sight," which made even Moses quake on Sinai.

DR. THOMAS'S VISIT TO BRITAIN.

CONTINUATION OF NARRATIVE BY SISTER LASIUS.

On Wednesday, December 8th, we bid adieu to the friends at Sale and Manchester and departed for the city of Edinburgh, about 200 miles distant in a north-easterly direction. The route lay through a level of country, until passing Oxenholme Junction, where the level surface began to rise, and became diversified with cone-shaped hills and wooded vales. Here and there a little stream escaping through the rocks had been frozen while falling; others more sheltered, still flowed quietly through the valley below. After more than six hours' ride, we reached Edinburgh a little after four p.m., and found some of the brethren and sisters awaiting our arrival. They welcomed us and accompanied us to the apartments which had been chosen for our use, arrived at which, several of the sisters kindly received us to a cheerful fireside and a tempting repast. Reminiscences of the past were recalled; some, carrying us back both in time and in distance. The progress of events develops progress of idea and of character. The natural is the basis of

the spiritual; both require development and growth, but the spiritual must often grow upon the ruins of the natural.

On Sunday, December 12th, we met with the brethren in the Temperance Hall. Several brethren were present from Tranent, increasing the congregation considerably. After breaking of bread, the Doctor spoke from the words of the apostle John to the little children, and young men, and fathers in Christ; exhibiting the characteristics of each, their duties and responsibilities. The evening lecture was announced to be delivered in Cockburn-street Hall, a place reckoned to be capable of holding 300 persons. The place was filled on the occasion. The week-day lectures were delivered in Phoenix Hall, Melbourne-street, at which the attendance averaged about 150. No active opposition was manifested from the outside, nor yet any decided acquiescence to the things which were spoken. A sort of armed neutrality seemed to prevail, accompanied with a desire to hear more—a condition of mind natural to

the cogitative and cautious. The week-night lectures were given but once a week,—on Wednesday evening. This was an arrangement of the brethren in consideration of the prolonged tour preceding the visit to Edinburgh. They desired that the Doctor should husband his energies for future exigencies, and also that he should be at liberty to bestow some attention to their immediate spiritual necessities, which were of a somewhat urgent kind demanding careful attention. For the consideration of these, a gathering of some thirty brethren and sisters took place twice a week at the house of one or other of said brethren, where knotty points or rather points which had become knotty by microscopic treatment, were taken up. The deliberations which took place suggest the reflection that the most minute of the thoughts of the Deity are far above the profoundest reasonings of men, and are to be approached with reverence and godly fear, demanding a ready acceptance on the part of those who come to learn of Him. The Lord has said, "Come and let us reason together," but this reasoning is to be understood as conducted upon the basis of faith and child-like confidence in our minds towards the word of God. To reason on this wise implies a certain amount of acceptance; a disposition to receive every word of the written testimony, although our minds may not be able to grasp some of its more subtle mysteries, or explain some of its hidden meanings. The child does not stay to query or investigate the errand on which it is sent; Abrahamic faith is of this sort. Abraham being called of God to leave his kindred and his father's house, asked no questions, presented no doubts, simply believed and obeyed—arose and went; and this disposition was counted to him for righteousness. May we all be able to attain this child-like faith, "endeavouring to keep the unity of the Spirit in the bond of peace." "He that loveth life and would see good days, let him depart from evil and do good, seek peace and pursue it." The pursuit of peace involves a liberal outlay of self-sacrifice; but surely brings its reward in the end. All good things are worthy of the labour put forth to attain them.

On Sunday morning, December 26th, the brethren met, as usual, in Temperance Hall. After the breaking of bread, the Doctor spoke from the 1st epistle of John iv. chap.—dwelling specially on the exhortations to love one another, and abide in the doctrine of Christ; quoting, "Know ye not that Christ dwelleth in you, except you be reprobates;" and proceeding to show that there are two indwellings in our spiritual life, Christ dwelling in us, and we dwelling in him: that Christ cannot dwell in us bodily, but as saith the apostle, "Let Christ dwell in your hearts by faith." The doctrine of Christ understood and believed, is the beginning of the formation of Christ in the heart, after

which, the person is introduced into Christ, by being baptized into Him. By a continued imbibing of knowledge and wisdom through his word, we become the subjects of a gradual growing up into Christ, and our hearts and minds become gradually expanding receptacles of His Spirit; and, "Except the Spirit of Christ be in you, ye are none of his."

About six o'clock, a storm of wind and snow set in, and the prospects of an audience at the evening lecture were rather doubtful, unless it was to be presumed that such an interest in the subject had been awakened as would lead people to brave the discomforts of the weather. About 150 proved to be of this stamp so far as attendance could be taken as an indication. The 1st chap. of Heb. with a few verses also of the 2nd, formed the basis of the Doctor's discourse. He preached Christ unto them—Christ, in his relation of son to the Father, and Lord over his own house, whom the angels were called upon to worship; as it is written, "When He bringeth the first-begotten into the world, He saith, and 'let all the angels of God worship him.'" At the time of his birth, we read that a multitude of the heavenly host praised God and gave glory to the Highest, portending "peace on earth and goodwill toward men." He pointed out that although the angels are now so far superior in nature, power, and might to ourselves, yet in relation to the inheritance of the saints upon earth, they are ministers sent forth to minister, or do service for those who shall be heirs of salvation. While Jesus was here, angels ministered unto him, attended his resurrection, and finally escorted him to the Father's right hand; and are now attendant upon his commands, doing service in mundane affairs, directing affairs among the kings of the earth, shaping events with reference to the purposes of Deity in relation to His land and His people. Thus was "all power and authority given unto Christ, in heaven and on earth;" and in view of His exalted position, and supreme authority, the apostle proceeds to a conclusion, saying: "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for, if the word spoken by angels was steadfast, and every transgression of 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." Special attention was called, in conclusion to the interrogatory, "How shall we escape if we neglect so great salvation," &c., desiring each individual to put it to himself, and answer if he could.

The four weeks allotted for our stay in Edinburgh being ended, the Doctor went for one Sunday to Galashiels; and then to Tranent; little towns within easy reach of Edinburgh. On Thursday, 13th, the first of three lectures arranged for in Tranent, was delivered in a hall attached to a public house,

where the other lectures were also given. More than a hundred persons attended the opening discourse. On Sunday, 16th, a goodly company assembled, morning and afternoon. Several of the brethren and sisters from Edinburgh were present. The room was quite full in the afternoon. Commencing at 4.30; and after the manner

of Paul, the Dr. preached "Christ and him crucified," quoting the words "I determined not to know anything among you, save Jesus Christ and him crucified;" but pointing out that preaching Christ was not confined to facts concerning his death, his nailing to the cross, or his entombment in the grave.

INTELLIGENCE.

BIRMINGHAM.—There have been five immersions during the month, four of which appertain to Birmingham. For particulars of the first case, in which a special interest was felt, we must refer our readers to an article elsewhere appearing, under the title, "Almost and Altogether a Christadelphian." The other cases were **HELEN WOOD**, a sister in the flesh to sister Wood, of Fazeley, whose hands are thus strengthened in her efforts to uphold a testimony for the truth in her neighbourhood; **EZRA MILLS**, (21), book maker, formerly neutral; **EDWARD FIELD**, (29), electro-plate worker, formerly Baptist; attending Mount Zion Chapel, Newhall-st., Birmingham, for upwards of twenty years, being half of the time a member of the church; he says he has "turned his back upon the motley crew of so-called worshippers in hope of immortality in the age to come;" **CATHERINE BLUNT**, (19) daughter of one of the brethren, formerly orthodox.

A number of brethren have commenced weekly lecture meetings at a class room, remote from the centre of the town, which they have hired in the hope of extending the influence of the truth. May the blessing of the God of Abraham attend their endeavours. The exercise cannot fail to improve themselves, even if it should not result so powerfully as might be wished upon the ignorant in the neighbourhood.

The quarterly meeting of the ecclesia was held on Tuesday, January 4th, when, after tea, there was a large muster of the brethren and sisters. The report read set forth the following statistics: additions during the quarter, 13; withdrawals 1; exclusions 1; present number of the ecclesia, 143; highest attendance at the table, 92; lowest, 64; average, 79. An analysis of the attendance (showing how many times certain numbers of brethren and sisters had been at the table during the quarter) was read by the Assistant Secretary, brother James, by whom it was contended that the figures did not show that average regularity of attendance which would exist if a high sense of duty were more generally prevalent. His remarks were supported by others, by whom it was argued that attendance at the table was not a matter of choice like attendance at ordinary meetings,

but a matter of obligation to Christ. The financial report showed the total ordinary contributions for the quarter £24 8s. 6d.; special collection towards cleaning hall, (now to cease) £7 7s. 7½d.; largest ordinary weekly collection, £2 8s. 0½d.; smallest ditto, £1 10s. 6½d.

At the close of the meeting, the Editor made two communications to the ecclesia which he thought the time had arrived to make, referring to matters with respect to which, curiosity and some anxiety had for several months existed, but concerning which, no positive announcement could be made. The first was that Dr. Thomas had finally decided to remove his residence from the United States to Britain, and has charged the Editor with some of the arrangements incident to the transfer. The removal cannot be completed without a return voyage by the Dr. across the Atlantic, which will probably be accomplished in the approaching summer. He will take up his residence at Olton, in the neighbourhood of Birmingham, which is the most central position that could be chosen, geographically considered—a matter of some consequence when it is considered that the Dr. may have to fulfil future lecturing engagements in the country. The choice is the Dr.'s own, and is in the interest of the truth, for the reason stated, and also because it will liberate Birmingham for the proclamation of the truth in the country. Birmingham is an important centre of population—comprising a population of nearly 400,000—and has yet to be operated upon more powerfully by the truth's testimony. In a sense, the presence of the truth is scarcely felt yet in so vast a community. A little rough scaffolding has been laid down for building operations: this is about all that has been done. When Birmingham is stirred by the truth, the influence will be felt

throughout the country. This is exemplified in other matters. Birmingham cannot be neglected, then, and Dr. Thomas's presence is a guarantee against neglect, and, therefore a step sanctioned by sound discretion.—The second announcement made by the Editor was that through the arrangements of the friends of the truth, in divers parts, he would be enabled to continue the *Christadelphian*, and to devote himself wholly to the conduct of it, and to the service of the truth generally. The reproach which some were inclined to cast upon such a position, he repelled by asserting his right to accept employment on the paper he liked the best. The unfriendly critic had no objection to the Editor's taking a situation on a daily paper, on which he would have to slay away his energies in ministering to the gossiping appetites of unjustified sinners—the Gentiles. Why did they object to his "taking a situation" on a monthly paper, whose influence was to purify and encourage the saints, and enlighten the ignorant unto life eternal? Simply because they belong to the Gentile party while making a pretence of belonging to the saints. The case is entirely against them. It is a question of writing in both cases; the difference is in the subject and object. Those who insist on the *Birmingham Daily Post* being preferred to the *Christadelphian*, evidence that, in spite of their professions, they are no friends of the truth, but the servants of the flesh, in which all their thoughts, and schemes, and friendships begin, continue, and end. With such, we have no connection. We disregard their enmity; we desire not their favour. Our face is set; our purpose is fixed; the truth is our guiding star. To the croakings of the miserable creatures that roost in the sides of death's valley, and flap their clammy wings at the passing pilgrim to life eternal, we give no heed. We shall gird up our loins, and hold on our way, uninfluenced by the counsel of the ungodly. This position the Editor explained would involve his frequent absence from Birmingham, but would not necessarily injure the cause of the truth, for reasons hinted at above. He should, however, contrive to spend the Sunday in Birmingham as often as possible, bestowing the time required by other places out of the week days.

EDINBURGH.—Brother Gascoyne, writing January 19th, says:—"Our respected brother Thomas has come and gone. He left for Wishaw this morning by the 10-20 train, accompanied by sister Lasius and brother Martin. No doubt you have been fully posted as to their proceedings during their stay here. Our meetings have been numerous, and I assure you the Doctor has not spared himself in his endeavours to present the truth in his usual clear, forcible manner. It has (at least to me) been a season of real enjoyment, I trust not without profit. My only regret is, that his stay was of such short duration, I wish him with all my heart, "God speed." You will be pleased to learn that on the 22nd of last month, we immersed three into the saving name, in the presence of a number of the brethren. We also had an addition to the ecclesia in brother Peter Graham, from Greenock, who is now residing in Edinburgh. We have a few intelligent enquirers, who I have no doubt will soon be in a position to identify themselves with that sect which is everywhere spoken against.—We have sustained a great loss by removal of brother and sister Ellis to Glasgow, where they have begun business. Yet although we feel much the loss for our own sake, we trust the change may be the means of doing much good in Glasgow.

FAZELEY.—(See Birmingham Intelligence.) Sister Wood now has company in the faith. The obedience of her sister is the first-fruits of the labour bestowed on Fazeley. Others are giving heed to the word, and more than one is likely to obey. The formation of an ecclesia is a likely result. The Editor again lectured on the 12th ult. The room was full, and as there were no disturbers present, the attention was great; subject: "The Second Appearing of Christ." Brother Whitcomb, of Birmingham, had a good hearing on the following Sunday.

GLASGOW.—(See Edinburgh Intelligence.) It is to be hoped the removal of brother Ellis to this place may prove the advent of better days for the truth, which here has been wounded in the house of its friends. Let there be nothing unequivocal in the start. A good foundation is of great consequence in building, whether the house be of inanimate stones or living stones.

GRANTHAM.—Agreeably with the invitation referred to last month, the Editor visited Grantham on Saturday the 15th ult., for the purpose of turning to account the facilities provided by the brethren (Wootton and Turney) in conjunction with the gentleman mentioned last month,—Mr. W. J. Spriggs, for the proclamation of the truth. Three lectures had been announced to be given in the Public Exchange,—one on Saturday evening, a second on Sunday afternoon, and the third on Sunday evening. Grantham is a comparatively small place of some 12,000

inhabitants. Consequently large meetings were not expected. The smallness of the population, however, is compensated for in a religious point of view, by great activity of dissenting and, as was stated, Papistical zeal, which, though not at all according to knowledge, is useful as a fulcrum on which the lever of a lecture can work to good advantage in the elevation of the truth. The first meeting was moderately attended. There might be 150 persons present. The bulk of the auditors were disposed to listen attentively to the "new and strange" matters submitted to them, but there was a coterie of zealots at one side of the room, who had evidently attended for no good purpose. They were of the Methodist branch of the apostasy, and of the quasi-clerical order known in that body as "local preachers,"—a class of men who combine all the Scriptural ignorance of the clergy with all the rudeness and partizan zeal of the uneducated rough. These men began to indulge in exclamations of dissent, and ejaculatory interrogatories. Their rowdy spirit was caught up by a few others. The Editor answered some of their questions. This only emboldened them in their rudeness, led to uproar. The uproar, however, was not all-prevailing. The lecture proceeded, though in a broken manner, and some were impressed with what they heard. The effect of the interferences of the adversary was to excite the meeting, and give the matter greater noise out of doors, which resulted in bigger meetings subsequently. Herein is a great advantage of uproar, if there is anything worth hearing, and there are people whose attention needs to be aroused. The second meeting (Sunday afternoon) was nearly double the size of the first, and notwithstanding the Sabbatarian professions of the disturbers, the uproar was worse than ever. Quite a number of persons were irrepresible in their propensity to interfere. Their interruptions developed a double increase by causing people who wanted to hear, to shout in the hope of obtaining order, and by exciting to disorder such as sympathised with the objects of the disturbers. Thus the confusion waxed worse and worse. Still the Editor struggled on till brought to a standstill by a Methodist local preacher of the name of Pearce, getting up to pierce the lecturer with a resolution of condemnation. The editor objected to the proceeding as an unconstitutional interference with the liberty of free speech. The audience had been invited to hear a lecture: they had accepted the invitation, and their duty was to sit still and listen. The local preacher persisted, and having somewhat of a stentorian voice and the sympathies of a large portion of the audience at his back, he succeeded in obtaining a hearing for his resolution, which of course, was "carried unanimously," so far as a vote all on one side, in which those repudiating the proceeding took no part, could be said to

do so. The Editor observed that having thus given vent to their displeasure, he hoped they would be able to hear the rest of the lecture in patience. The local preacher rose and said, that having passed the resolution, they were bound to leave the meeting or remain perfectly quiet, and with singular inconsistency, he then sat down and composed himself to hear the lecture out, and everybody else did the same, although they had condemned the lecture as an effort of the devil! The fact is, the resolution, which had been carefully prepared beforehand, was a mere manoeuvre to check-mate the lectures, from a newspaper point of view; for it was to be published in the columns of the local newspaper as the unanimous deliverance of the meeting, by which, no doubt, it was hoped to destroy or at least weaken the impression made on the minds of the audience. The audience heard quietly for some time, but the interruption broke out again, and by the close of the meeting, there was a perfect storm—the audience freely indulging in hisses, groans and other uproarious manifestations. Several possessed creatures came to the front of the platform, and yelled and gesticulated in a very formidable manner, so far as menace went. The Editor smiled at them, and descending among them, passed through the midst of them to the door. No man set on him to hurt, though there wanted not the disposition. The little town was in a regular stew of excitement, during the interval elapsing to the evening meeting, which was fixed for seven o'clock, in the hope of catching the congregations as they dispersed from church or chapel. At seven o'clock a large assembly came together, about three times the dimensions of the first meeting. A hurricane was anticipated, but the event disappointed everyone, some agreeably so, others not. The meeting was profoundly quiet, and sat rivetted for two hours, while the Editor discoursed on the kingdom. There were even occasional symptoms of "applause." The triumph was great. When the Editor sat down, Mr. Local Preacher got up and again proposed his resolution. It was seconded in a twinkling, and was about to be put with the same hurry, when a gentleman by the name of Hawkins, rose and said, if he was the only dissentient, he must enter his protest against the resolution. They had listened to a lecture such as he rarely had the opportunity of hearing. It had been an intellectual treat. What was more to the point, he had carefully followed the lecturer in all his Scripture references; and he must say that nothing had been advanced that could reasonably be objected to. He would advise them to beware of passing the indiscriminate resolution which his friend Mr. Pearce had proposed. If the lecturer was right, it might be that by passing it, they would be fighting against God.—This speech, delivered by a gentleman of influence in the community

—a prominent tradesman and politician and a bosom friend of the proposer of the resolution—had the effect of taking the wind out of the resolution. A few voted for it; and “on the contrary” being put, nobody held up their hands: so that practically it was a failure, as it deserved to be, for it was a piece of pure impertinence to test the sentiments of a meeting known beforehand to be adverse, and which had been convened, not to act as a jury, but simply to hear a stranger’s views on Scripture topics. For results we must wait. These will doubtless come.

LONDON.—Brother A. Andrew writes Jan. 15th—“On New Year’s Day, the brethren and sisters met at a social tea meeting, for mutual benefit, and also for the benefit of others, of whom there was a number present, interested in the truth. After tea, addresses were delivered by several of the brethren, on definite topics:

Brother J. J. Andrew—“Some of the controversial questions of the times solved by the truth.”

Brother Hayes—“The joys to be realized in the kingdom, and the joys which their present contemplation affords.”

Brother Greenwood—“The wisdom of God in permitting evil for the purpose of evolving good.”

Brother Leach—“The attitude which believers in the truth should assume toward non-believers.”

Brother Watts—“Various objections brought against the belief and practice of Christadelphians.”

This plan of speaking on definite subjects was found to be very advantageous, as it tended to prevent the repetition of the same thing by several speakers, and to make the meeting much more interesting and profitable than it would otherwise have been.

“We have, as you remark, disposed of a large quantity of literature in London. This I have no doubt, is one of the causes of the success which has followed the proclamation of the truth here, during the comparatively short space of time during which public efforts have been made on its behalf. If every ecclesia would keep a good supply of Christadelphian literature at their place of meeting, to supply on the spot the wants of persons interested by the public exposition of the truth, it would be found more effectual than leaving people to the unassisted effects of a lecture. Many a one who hears the truth for the first time may be struck, but having no opportunity of providing himself with something printed, goes away, and takes no further interest in it; whereas, if a stock of books is kept and exposed to view, an interested person is induced to purchase, and thus

take away something which keeps alive his interest, and leads him to look into the truth, the result of which, in the case of an intelligent and candid mind, is inevitable. The more of our literature we circulate judiciously, the more will the truth be likely to prevail.”

—[No doubt of it.—Ed.]

The subjects of lectures for the month have been as follow:

January 2nd.—(Brother Boshier).—“The Coming of the Lord Jesus: its absolute certainty, and its paramount importance to all who desire to obtain eternal life.”

January 9th.—(Brother J. J. Andrew).—“The Thief-like Advent of the Bridegroom: an event unexpected by the world at large, but earnestly longed for by all true disciples of Christ; and the signs of its approach.”

January 16th.—(Dr. G. S. Hayes).—“The Coming of the Son of Man as the judge of the quick and dead, to reward obedient believers of the gospel, and punish the disobedient.”

January 23rd.—(Brother J. J. Andrew).—“The Return of God’s Son from Heaven, as a king and priest, to abolish the papacy and all existing state-churches, and establish a new state-church based on the truth, extending over the whole earth.”

January 30th.—(Brother J. Watts).—“The Rising of the Sun of Righteousness upon a world sunk in ignorance and superstition, to dissipate the gross darkness covering the earth, and introduce the bright millennial day of universal righteousness.”

Writing on the 24th inst., brother J. J. Andrew says “Our ecclesia has just suffered its first loss from death. Last night, sister Thomas, who has been confined to her bed for nearly four months, by consumption, breathed her last. She has been in the truth about fifteen months, and, during that time, has always manifested great earnestness in regard to it. Her faith in the fulfilment of God’s promises remained strong to the last, and she died in full assurance of a resurrection at the appearing of him who styled himself “the resurrection and the life.”

MALDON.—Brother C. Handley, writing January 13th, says that the brethren, thinking that the attendance at their meetings might be increased by using placards in addition to that painted board outside the chapel, have commenced the practice of doing so, announcing names and subjects for particular days, and they find their expectation realised. Brother Boshier being commercially in the neighbourhood, lectured on the 23rd ult. to a fair audience.

NOTTINGHAM.—There are matters to be reported from this place, but we have not received full particulars. The Editor being at Grantham, 24 miles beyond Nottingham, was invited by the brethren to stay in Nottingham on the return journey and lecture. This

he did on Tuesday, Wednesday, and Thursday, January 18, 19, and 20. On the first day, there was a tea meeting before the lecture, at which about 80 brethren and friends were present. At the lecture, there was a largely increased audience, which was smaller on the second night, but again increased on the third night. The lectures were given in the ordinary meeting place of the brethren. There are several intelligent and devout people enquiring their way, who will doubtless find the happy destination of a confident settlement on the rock of truth.

The intelligence referred to above has partly come to hand. It is to the effect that CHARLES TUCKER, frame-work knitter, formerly Church of England, was immersed during the month, and added to the ecclesia. There has been a business meeting of the ecclesia, at which reports were read, but none of the statistics in the reports, (which would, doubtless, be generally interesting) have come to hand.

TRANENT.—Brother Cornwall writes Jan. 21st, as follows:—"Our long-looked-for visit of brother Thomas has come at last. He arrived on Thursday afternoon, 13th. That was the night of our first lecture. He again gave two lectures on the following Sunday to attentive audiences, which may be said to have been large, when we consider the opposition which the truth has received at the hands of the clergy. There would be fully 200 present in the forenoon, including fifty-eight brethren, of which number thirty-nine were of our own ecclesia, the remainder being visitors from Edinburgh and elsewhere. In the evening there would be fully 250. Our hall was densely filled. All were cheered and delighted with the Dr.'s exposition of the great salvation, which rivetted the attention of all, and we hope enlightened the understanding of not a few. We now wait in expectation of the fruit of our beloved brother's labours amongst us. The brethren were gladdened to find the Dr. so energetic after his long and continuous labours in proclaiming the great salvation, which he does as no other can. Our only regret was that his stay with us was so short, affording the brethren no opportunity for mutual conversation, on some of those important matters, that pertain to the "faith once delivered to the saints." Our annual social meeting took place on Monday, when almost all the brethren came together, and a number also of those who are enquiring after the truth, in the expectation of brother Thomas being present; but in this they were disappointed, as he had left by the morning train. We, however, spent a pleasant evening together. After tea, one of the brethren gave a short review of the efforts that had been made during the past year to

make known the truth. After noticing the opposition these efforts had encountered, he made the encouraging announcement that they had not been in vain, as they had resulted in five confessing the name, in the obedience of the truth, during the twelve months, making our present number in fellowship forty-one.

CANADA.

INNERKIP.—Brother Malcolm writing Dec. 6th, says "We persevere in our testimony for the truth. There has been no addition to our number lately, but there is a prospect that some will shortly join themselves to the saving name in this community. The ecclesia has thought it a duty to withdraw from one brother on the question of resurrection and judgment; and also its support from the *Marturion*, on account of the course it has pursued of late."

NEW ZEALAND.

CAVESHAM, DUNEDIN.—Brother W. W. Holmes, writing October 27th, says "Brother John Brown (Abbotsford, Greenisland) has paid a visit to Tasmania, principally in the cause of the truth, having his eldest brother and family there, whom he particularly desired to show the way of salvation. He spent a month away altogether, distributing books and tracts, and speaking to various persons, with what results we cannot yet tell. . . . Since my last to you, the truth has had effect near Christchurch, in the immersion of WILLIAM MURPHY, farmer. This has been brought about (instrumentally) by brother W. N. Gorton, who left us two years ago to journey in that direction for employment. Brother Gorton states there are two other young men of whom he has good hopes. The learned divines are roaring in their dens in Southland, but the Christadelphian babes in Christ, recently brought into the fold, are able to confute them. My last account from the neighbourhood was that nine other persons had come forward in a tractable manner, and were likely soon to become obedient."

UNITED STATES.

YATTON, (Iowa).—Brother J. K. Speer, writing in the beginning of January, says: "On the evening of the last day in 1869, (viz., last Friday night) eight persons were immersed into the name. They had long been in search of the way of life, and now rejoice in hope with the original six at Yatton. Perhaps, this is now the largest ecclesia west of the Great River. They did not go into the water, believing the foolishness of the Gentiles."

The Christadelphian.

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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Vol. VII.

IMMORTALITY, HEAVEN AND HELL;

THE UNSCRIPTURAL CHARACTER AND HEATHEN ORIGIN OF POPULAR DOGMAS
DEMONSTRATED; AND THE TRUTH CONCERNING THESE THINGS EXHIBITED.

BY DR. THOMAS.

SECTION II.

Dogmas of the “Wise Men,” “Scribes,” and “Disputers,” of the Apostolic Age.

1.—THE Oriental or Gentile philosophers of Asia, taught that the earth, originally dark, was constituted and populated with men, and the lower animals by one DEMIURGUS, a deity of a subordinate nature and rank to the Supreme Being, whom they styled BUTHOS, and who inhabits the AIGON PLEROMA, or Everlasting Region of Light.

2.—They taught, that after he had formed men, Demiurgus communicated to them “*particles of the Divine Essence* ;” which particles are the immortal souls of a kindred nature to the Deity, and without which, though living men, they would have remained destitute of reason and uninstructed, except in what relates to mere animal life.

3.—They maintained, that while he continued in this world, man was compounded of *two principles*, acting in direct opposition to each other: the one, an earthly, corrupt, and vitiated body; and the other, a divine soul, derived from the region of purity and light.

4.—That this pure, intelligent, ethereal and immortal soul, being through its connection with the corrupt and vitiated body, confined as it were within a prison of matter, was constantly exposed to the danger of being involved in ignorance, and acquiring every sort of evil propensity from the impulse and contagion of the vitiated mass by which it was enveloped.

5.—That to extricate these immortal souls from the evil matter in which they were confined, BUTHOS, the Supreme God sent inspired teachers into the world, much to the displeasure of DEMIURGUS and his associate genii, who had rebelled against Him. Those divine particles of the Deity which listened to the calls of BUTHOS by His messengers, they supposed to be directly borne away on the dissolution of their bodies, pure, ethereal, and disengaged from everything gross or material, to the immediate residence of God Himself.

“Borne on angels’ wings to heaven,
Glad the summons to obey!”

6.—That those ethereal and immortal particles of the Deity, which would not listen to the admonitions of their kindred essence, were denied the hope of exaltation to the skies, and could only expect at death to migrate into new bodies, either of reptiles, beasts, or men, as might be best suited to their base, sluggish, and degraded condition.

7.—That when the work of setting free all those souls should be accomplished, so that none of them should be lost, but all restored to the Divine Essence, from which they originally emanated, BUTHOS, they supposed, would dissolve the fabric of this lower world.

Such was the creed of the magicians, astrologers, sorcerers and Chaldeans of the ancient oriental world. It was a part of the wisdom of the princes of that age which God has proved to be vain and foolish. It was the parent symbol of western lore; in other words, it gave birth to “Jewish fables,” and Grecian philosophy. The “science” of the Chaldeans and Egyptians, “falsely so-called,” was transferred to the Isles of the Gentiles by the Greeks. On the north, south, east and west of Israel’s land, the people “dwelt in the land of the shadow of death, and walked in darkness.” Their teachers, notwithstanding their “wisdom and understanding,” their science and philosophy, were “blind leaders of the blind.” They knew nothing as they ought. Their notions about God, souls, immortality, religion, were consummate foolishness, as the word of God declares. Paul refers to them when he says, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”—(Col. ii. 8.)

This caution which the apostle gave the disciples at Colosse was very important, but it was a caution which they did not regard. It was this same “philosophy and vain deceit” which had subverted the truth among the Israelites in the ages before the birth of Messiah. “To them were committed the oracles of God;” but these were made of none effect by the traditions which they received from the Chaldeans, Persians, Greeks and Romans, under whose sovereignty they successively passed. “There is none that understandeth; they are all gone out of the way.”

They embraced the traditions of their rulers, who spoiled them with mythological “philosophy and vain deceit after the traditions of men.” So long as they continued satisfied with the law and the prophets, their spiritual language remained pure and uncorrupted by the phrases which

“man’s wisdom teacheth.” “They spoke not of immortal souls in heaven or in hell,” as is plainly testified by a certain writer, who says, that “before the captivity and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased, as to their happiness or misery. They spoke of it simply as a place of silence, darkness, and inactivity.” *Appendix to New Version*, page 55.

This remark is true, as is manifest from the Holy Oracles. In these, the style is, “*the dead know not anything*, neither have they any more a reward, for the memory of them is forgotten; also their love and their hatred and their envy is now perished, neither have they any more a portion for ever in anything that is done under the sun;” “there is no work, nor device, nor knowledge, nor wisdom in the grave (*besheol*) whither thou goest.”—(Eccles. ix. 5, 6, 10.) In Psalm cxi. 3, it is written concerning Messiah, “the enemy hath persecuted my soul: he hath smitten my life down to the ground; he hath made me to *dwell in darkness, as those that have been dead.*” Also in Psalm lxxxviii. concerning the resurrection, it is written, “Wilt Thou show wonders to the dead? Shall the dead arise and praise Thee? Shall Thy loving kindness be shown in the grave, or Thy faithfulness in destruction? Shall Thy wonders be known in the dark, and Thy righteousness in the land of forgetfulness?” And in Psalm vi. it is written, “In death there is no remembrance of Thee, O Lord; in the grave (*besheol*) who shall give Thee thanks?” And to Abraham the Lord God spoke, saying, “Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. Abraham did certainly not go to his own “bosom,” but “to his fathers,” of whom Terah was an idolator. Was Terah in heaven? Where Terah was, there was his son Abraham, sleeping in the dust till the Lord his God should raise him from the dead.

SECTION 2 A.

Dogmas of the Wise Men of Israel.

The principal sects of philosophy among the Jews were the Essenes, Sadducees, and the Pharisees, which arose among the people after the restoration of the State under Ezra and Nehemiah.

1.—Of the ESSENES, Josephus says that “their doctrine is this, that bodies are corruptible, and that the matter they are made of is not permanent, but that the souls are immortal, and continue for ever; and that they come out of the most subtle air, and are united to their bodies as to prisons, into which they are drawn by a certain natural enticement; but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward; while they allot to bad souls a dark and tempestuous den, full of never-ceasing punishment, which is built on this first *supposition* that souls are immortal.”—(Book ii. c. viii. 11)

2.—Of the SADDUCEES, he says, “the doctrine of the Sadducees is this, that souls die with their bodies.”—(Antiq. B. xviii. c. 1-4.) “They also take away the belief of the punishments and rewards in Hades.”*

* *Jew. War.* B. 2. c. viii. 14.

Added to this, Luke says, the Sadducees deny that there is any "resurrection," (c. xx. 27); also in Acts xxiii. 8, he remarks in addition, "and they say there is neither angel nor spirit." "And this doctrine," says Josephus, "is received but by few, and they of the greatest dignity."

3.—Of the PHARISEES, he saith, "they believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have lived, virtuously or viciously, in this life; and the vicious are to be detained in an everlasting prison, but that the virtuous *shall have power to revive and live again.*"—(Antiq. B. xviii. c. 1-3.)

In another place he says, "they say that all the souls are incorruptible, but that the souls of good men only are removed into other bodies, but that the souls of bad men are subject to eternal punishment."—(*Jewish War*. B. ii. c. viii. v. 14.)

From the testimony of this historian, it would seem that three distinct opinions prevailed among the Jews concerning "souls." The first, that it was immortal or deathless; the second, that it was incorruptible, or had an imperishable vigour in it; and the third, that it was neither immortal nor incorruptible, but perished with the body. The Essenes who taught the immortality of the soul, concluded that it re-ascended to the celestial regions of light and purity immediately on the dissolution of the body, and hence the idea of a resurrection did not enter into their system, for resurrection has reference only to body. This is obvious, seeing that resurrection signifies to rise again. It is, therefore, affirmed of that which primarily arose from the dust at creation, and returned to the dust at death, and shall come forth from the dust a second time a new creation: this, as we all know is a substantial man, who was fashioned from the dust by the Spirit of God.

As they believed in rewards and punishments after dissolution, these punishments were necessarily unceasing and eternally felt, "on the supposition," as Josephus says, "that souls are immortal." If this supposition be admitted as true; if it be received as an axiom, then it will be easy to prove that the destiny of bad souls is life and incorruptibility in fire and brimstone, though it will not be so easy to comprehend how, being incorruptible, they can suffer pain. Incorruptibility is the attribute of angels and of the Divine Nature, and admits of no sensations of torment; if it did, it would hardly be promised to the righteous as an inestimable benefit, for it is a part of their reward.

The writings of Moses do not speak in *unveiled* language of the resurrection. It is not surprising, therefore, that the Sadducees should deny it; for the Mosaic doctrine of a resurrection to eternal life requires a spiritual investigation to discern it. The written law, they contended, was to be interpreted without regard to figures or types, and it was this law only they admitted as authority. The prophets and the Psalms were of no consideration with them. Being men of carnal minds, and rejecting the light of these testimonies, they could not discover where Moses taught the doctrine; therefore, they boldly avowed the dogmas of the Stoics and Epicureans, which are summarily expressed in the apothegm, "let us eat and drink, for to-morrow we die."

Two sects of philosophy, then in Israel, rejected from their systems, the resurrection of a mortal body to immortality; the one, inferentially; the other, avowedly. The Essenes taught dogmas which subverted the faith of their followers in a resurrection; while the Sadducees denied immortality of soul, resurrection, future state, angels or spirits at one sweep, as untaught in the Mosaic law. The opinions of the Pharisees, however, were opposed to these conclusions. From the history of Josephus, we do not learn what the Pharisees considered the essence of the soul of man to be. The Essenes regarded it as an emanation from the most subtle air; but we have no reason to believe that this was the Pharisaic notion. The nearest we can come to their view is, that they regarded it as *the germ of the body*; that in this germ, there was an imperishable vigour, which did not, albeit, amount to life itself in active manifestation. The imperishable substratum of life remained under ground, where whether it remained in the ashes of the deceased in dreamy somnolency, or assumed an ideal shape, we are left to conjecture. I am inclined to think that the former was their superstition; for they supposed, that virtuous souls "*shall revive and live again,*" which certainly implies, till they shall have the power, they are not living: yet they speak of rewards "*under earth,*" which indicates a degree of life capable of enjoying them. The theory however is a lame one, and well befitting the wisdom of the blind leaders of Israel.

They do not appear to have believed in the transmigration of souls; though at first sight it would seem they did. They believed, says Josephus, that "*the souls of good men only are removed into other bodies.*" But, by this he means, that their souls only were removed from the old body into a new natural body at the resurrection (who were good men); and not into the bodies of other persons. Transmigration of souls whether good or bad, is a notion which belongs only to that system of "*vain philosophy*" and "*science falsely so called,*" which teaches the pre-existence of souls in the essence of Deity, and their consequent immortality. The Pharisees did not, as far as we can discover, believe in this absurdity, though sufficiently absurd upon other points.

The diverse dogmas of the Sadducees and Pharisees may be illustrated by Paul's metaphor of a grain of corn. The unplanted naked grain consists of a body, and a seed-bud or germ. If set in the earth, and it remain there without vegetating, the seed-body and its germ would both be destroyed. This illustrates the opinion of the Sadducees. But, if there be "*vigour*" in the germ, though the seed-body die, the bud will put forth, or germinate, and acquire a new body; and thus the seed revives, and lives again. This seems to have been the idea of the Pharisees in relation to the revival of the souls of virtuous men.

But, the question naturally presents itself, in what did they consider the germ or soul, of the body to consist? As we have said, Josephus throws no light upon the subject in history of their opinions. Whatever their conclusion may have been, it is obvious that they supposed that *a conscious vitality* resided in the germ, *which was beyond the power of man to destroy*; and the conscious particle, atom or principle continued under

the earth from dissolution until power should be conferred upon it to revive and live. The absurdity of their theory consists in this, *that this vigour of the germ, or soul, should be enjoying rewards under the earth, and yet not live*; for it cannot be living if it is to receive power to revive and live, as they pretended. To revive and live, if there be any definite meaning in language, signifies vigour and life are acquired in the act only of coming again to life, and that previous to this action, the subject has been absolutely dead.

From the phraseology of the sentence passed upon Adam, it is clear that the germ of the body is its earthly particles, all the rest of it is gaseous or aeriform; which in the process of corruption, is mingled with the air and soil, and by its action on the radicles and leaves of vegetables, contributes to their growth and sustentation, "*Out of the ground wast thou taken, for dust thou art, and unto dust thou shalt return.*"—(Gen. iii. 19.) Thus spake the Lord God to our earthly progenitor. He declared him to be dust, and that he should become dust again; that he should return to his original earthiness. The answer to the question, *what is the germ of the mortal body?* is found in this historical fact, the dust of the ground or earth, was that out of which man was originally formed, as it is written, "the Lord God formed man of the dust of the ground." It was from this the animal man first arose to life; it is from this also, the particles of earthy matter into which he is resolved by corruption, that he may arise again to a second and unending life.

But some will say, "how are the dead raised up? How can the dust of the dead become living men?" The answer to this question is contained in Rom. viii. 11, where it is written, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also make alive your mortal bodies *by His Spirit* that dwelleth in you." All things are possible with God. If God could of the stones raise up children to Abraham; or of five loaves and two fishes feed five thousand persons, He can doubtless by His Spirit re-animate the dust of the dead in all their personal identity. The animal man has been compared to the naked grain when planted in the earth; but the analogy is defective in this, that while the grain contains a living germ, the living principle of the mortal body is not within itself, but imparted to it by the Spirit of God at the instant of its resurrection to animal life. The Pharisees erred in supposing that an incorruptible semi-conscious principle of life was innate to the flesh. The life of the germ of the mortal body resides not in the particles thereof, but in Jesus who is the resurrection and the life. The incorruptible and vital principle is with him. Men can "kill the body;" they can deprive it of life; but the life itself they cannot destroy. That life is beyond their reach. They may reduce the body to dust and ashes, and scatter it to the winds, but the life which shall re-animate that dust is infinitely above their control. It is hid; it is hid in God, not in the germ of dust, but with Christ: as it is written, "our life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory."—(Col. iii. 4.)—But this the wise men of Israel did not believe.

From these hints, the reader will be prepared to interpret with all consistency and ease the passages in Matt. x. 28. "Fear not them which kill the body, but are not able to kill the soul (*psuchee*); but rather fear Him who is able to destroy both soul and body in Gehenna." The word "soul" here, is the same word in the Greek as in ch. xvi. 25, 26, where it occurs four times, being twice translated *life* and as often *soul*; thus it reads, "whosoever will save his life (*psuchee*), shall lose it; and whosoever will lose his life or soul (*psuchee*) for my sake, shall find it: for what is a man profited, if he should gain the whole world and lose his own soul or life (*psuchee*)? Or what shall a man give in exchange for his soul or life (*psuchee*)?" There is no good reason why in both these places, *psuchee* should not be rendered *life* throughout. Hence the former passage will read, "Fear not them who kill the body, but cannot finally extinguish the life, but rather fear Him who is able to abolish both life and body in Gehenna." This is obviously the correct interpretation as it appears from the parallel passage in Luke xii. 4, which reads, "I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear Him who, after He hath killed, hath power to cast into Gehenna." Cast what into Gehenna? The body unquestionably; first kill and then finally destroy. *Psuchee*, life or soul, is as applicable to the lower animals as to man; if therefore, it be contended it signifies "immortal soul," it must be conceded that the souls of beasts are immortal as well as those of men, which none but metempsychosians, we presume, will contend.

The Pharisees did not believe in the resurrection of the whole human family. They taught that the children of Abraham *alone* should be raised from the dead, and enter into future happiness (C. Bapt. p. 57); and even this, it would seem, they understood only in a limited sense, as of those children of Abraham who imitated his example. This appears from Josephus, who says, that they believed that "the souls of good men *only* are removed into other bodies," and "the vicious are to be *detained* in an everlasting prison," and would therefore not have power to revive and live again; for they supposed that the virtuous as a part of their reward would have power to return to life.

1.—First then in relation to resurrection, they believed that the heathen would not rise.

2.—That the righteous sons, or children of Abraham, would rise from the dead.

3.—That his unrighteous descendants would not rise, but be detained in the prison-house of the dead for ever.

From these testimonies of Josephus, then, it would seem that they did not believe in a resurrection of the unjust. Paul, however, affirms in his defence before Felix, they allowed that "there shall be a resurrection of the dead, both of the just and the unjust." There is an apparent contradiction here, which may be explained on the supposition, that some of the Pharisees believed only in a resurrection of good men, as Josephus intimates, while others of them, of whom was Paul, believed that both

the just and the unjust of Abraham's descendants would arise from the dust of death. There, was, doubtless as much diversity of sentiment among them concerning the subject of the resurrection, as among us at this time; some affirming one thing and some another.

Unlike the Sadducees, their rivals, the Pharisees, received the prophets and the Psalms as parts of divine revelation as well as the books of Moses. It was from these they learned the non-resurrection of heathens, and the resurrection of the just and unjust. Isaiah had written in ch. xxiv. 13— "Other lords besides Thee have had dominion over us: *they are dead, THEY SHALL NOT LIVE; they are deceased, they SHALL NOT RISE*: therefore hast Thou visited and destroyed them;" also in ch. xliii. 17, the same prophet teaches the non-resurrection of the Chaldean oppressors of Israel, saying, "thus saith the Lord, your Redeemer, the Holy One of Israel: for your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. *They shall lie down together, THEY SHALL NOT RISE, they are extinct, they are quenched as tow.*" And in Psalm cxl. 9, 10, Messiah in prayer to Jehovah saith, "As far as the head (or rulers) of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them: let them be cast into the fire, into deep pits, *that they RISE NOT UP AGAIN.*" And in Dan. xii. 2, "and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." These passages sufficiently establish the belief of the Pharisees on the points in question.

Thus far, then, we have presented to you opinions of the Asiatic philosophers, both Jew and Gentile, in relation to immortality, immortal souls, resurrection, and the destiny of the virtuous and unrighteous, extant in the world during the ages and generations preceding, and contemporary with that of Christ and his Apostles. In all this, our object is to show you the seeds of those things, which are now believed, and contended for by religious leaders as gospel truths, things which have long been taken for granted as truth, but which, it is manifest, are only the foolish traditions of carnally-minded men, and no part of "the things of the Spirit of God." In connection with this branch of our subject, we have only to add the opinions of those who gave direction to public sentiment in the classic regions of Greece and Rome.

(To be continued.)

"THE ROCK" AND THE CHRISTADELPHIANS.

THE following letters, signed "C." and "Testimony" respectively, appeared in *The Rock*, of the 18th of January, and the subjoined reply by Dr. Thomas was duly forwarded for publication in the same paper, but at the time of writing, it is not known whether it has met with editorial acceptance:—

To the Editor of *The Rock*.—Sir,—In your supplement of January 7th, you give up a whole column to a letter from a Christadelphian, which is likely to mislead many persons. It is well that your readers should be made aware of the real sentiments of these infidels. Let them consider the following extracts from one of their works:—

“There is but one God, out of whom all things (even the Son and the Spirit) have been creatively elaborated.”

“No baptism of the Holy Spirit now takes place.”

“Jesus Christ is not ‘very God,’ co-equal and co-eternal with the Father.”

“With the exception of the mode of his conception, and his anointing with the Holy Spirit, Jesus was essentially a man.”

“The object of his death was not to appease the wrath of offended Deity.”

“We affirm that the devil is not (as is commonly supposed) a personal supernatural agent of evil, and that in fact there is no such being in existence. The devil is a Scriptural personification of sin in the flesh.”

“This (viz.: the doctrine known in theology as the immortality of the soul) we declare to be a Pagan fiction, subversive of every principle of eternal truth.”

No amount of after-qualification can do away with the force of the above statements.

If any man wishes to judge for himself of the real tendencies of the Christadelphians, he can consult the pamphlet from which the above passages are extracted. Its title is *A Declaration of the First Principles of the Oracles of the Deity*, published by Davis, 8, Needless Alley, Birmingham. He will there see how profusely Scripture can be quoted to countenance a lie, and how artfully falsehood can be encouraged by one who seems to combat error.—I am, &c., C.

To the Editor of *The Rock*—Sir, In your supplement of the 7th instant you inserted a statement by Dr. Thomas, giving an epitome of the faith of the “Christadelphians.” The article is the first I have heard of that body. I have read it carefully, and may I ask you, or any of your readers, whether I gather correctly from it that their system ignores the personality and office of the Holy Ghost? The writer professes a belief in “one Lord, who is the one God, by His Eternal Spirit manifested in sinful flesh.” Does he mean “the Lord the Spirit?” It so, why not “one God the Spirit,” for “God is a spirit?”

If the manifestation of Jesus was, as he says, in sinful flesh, then Jesus was a sinner. Does he mean to say this? What, then, becomes of His justification? Propitiation seems to be likewise ignored; and the whole system appears to be built upon the sandy foundation of man’s free will and power to believe and save himself.

Where is the Comforter, which is the Holy Ghost, that Jesus promised to and did send upon His Church, to teach and to guide into all Truth?

Do the adherents of such a system profess to be Bible-taught disciples of the “one God” and “one Lord?” Is not the Bishop of Lincoln’s denunciation of it as an “Infidel association,” just and well merited? Nay, is not its teaching a sin that “hath never forgiveness?”—Yours truly, TESTIMONY.

REPLY TO “C.” AND “TESTIMONY.”

To the Editor of *The Rock*. Sir,—Permit me to express to you the high appreciation entertained by many of your unwonted editorial liberality, in giving insertion to my endeavour to enlighten your inquiring correspondent concerning “THE CHRISTADELPHIANS.” It is thought that there is scarcely another periodical to be found in Britain or America that would have had the courage to insert it. Religious journals are, for the most part, mere *ex parte* advocates of their own peculiar notions, received by tradition from their fathers, not arenas of earnest and courteous enquiry concerning “the faith once for all delivered to the saints,” by the apostles of Jesus Christ. They are, therefore, jealously exclusive of whatever savours of this, well knowing

that the only security for error and its vested interests, is the careful exclusion from the public mind of all scriptural exhibition of the doctrine of Christ and his apostles, as taught by them and believed by men unto salvation, when as yet there were no state churches and dissenting names, and when the whole number of believers in the world did not exceed 3,120 souls. But liberality and candour have never proved injurious to the truth, in a fair and open encounter.

In your issue of January 18th, I perceive that my article has evoked two epistles, one signed "C." and the other "Testimony." In writing of the Christadelphians, the former styles them "these infidels." *Infidels* is rather a singular appellation to bestow upon a people who believe whatever can be proved to be the teaching of the prophets and apostles! Perhaps he means they are infidels because they are not Mohammedans; or because, as the Papists say, they live *in partibus infidelium*; or, on the supposition that "C." may be a Ranter or a Mormon, he may denounce them for infidels because they do not believe in the revelations of Brigham Young, or the random outpourings of methodistic and other pretenders to spirit. The Bishop of Lincoln called them infidels without knowing what they believed; but how "C." can style them infidels, in view of my article of specifications, can only be surmised upon the supposition aforesaid. "C." directs the attention of your readers to "*A Declaration of the First Principles of the Oracles of the Deity*," an 8vo. pamphlet of 50 pages, of which about 12,000 copies are in circulation. It contains XXXV Propositions, each of which is sought to be sustained by the plainest and most direct scripture proofs, so that he who runs may read. Whatever may be the merits or demerits of this *brochure*, which is a compilation *non ex cathedra* from Christadelphian standard works, is not the question. Christadelphians desire men and women to receive nothing that is not fairly proved by the written word. A work of 70 pages, styled *Phanerosis*, will show what is the true Christadelphian teaching on Jesus Christ, in relation to "very God." He was, they believe, the Word made flesh, and the manifestation of the Father's love for the world, which he came to save on certain expressed conditions. As to the immortality of the soul, they would probably leave "C." to settle that question with Archbishop Whately. If the denial of it involves men in infidelity, he, Tyndale, Luther, and other eminent Antipapists, must come in for "C.'s" anathema. Let "C." attend to the specifications of my article, for they are *ex cathedra*, and can be scripturally sustained against all the hierarchs of Christendom, individual or combined.

Your correspondent "Testimony" says he has carefully read my article, and seems to desire to understand the Christadelphian system. He enquires: "May I ask you, or any of your readers, whether I gather correctly from it that their system ignores the personality and office of the Holy Ghost?" In answer to this, I remark that the Holy Spirit they teach is the power irradiated from the substance, or *hypostasis*, of the invisible God, whom no man hath seen nor can see, and styled *Spirit*, because it is *breathed forth* by and from Him in the execution of

all intellectual, moral, and physical results. His power is inseparable from Himself; in so far, then, it is personal, or pertaining to His person, even as He is a person and spirit. They teach that *the office of the Spirit is manifold*. By it, in the prophets, Jehovah hewed Israel; by it, He anointed Jesus with power to teach infallibly, and to confirm his doctrine by signs and wonders, and divers miracles; by it, He raised up Jesus from the dead, transformed him into "the Lord, the Spirit," upon the principle laid down in discourse with Nicodemus, saying, "that which is born of the Spirit is Spirit," and raised him to the right hand of power; by it, when thus "highly exalted," he endowed the apostles with power to execute their mission; by it, he perfected certain of the saints for the work of edifying "the body of Christ," until it attained to "the unity of the faith, and of the knowledge of the Son of God" to perfect manhood, that when "that which is perfect" had come, the extraordinary perfecting gifts of prophecy, tongues, knowledge, &c., might "cease," or be "done away;" by it, the truth came, which is God's moral power for men's salvation, the mind of Christ expressed in words, the rejection of which is a sin for which there is no forgiveness.—(Mark xvi. 15, 16; 2 Thess. ii. 12.)

"The Spirit is the truth" (1 John v. 6) in its moral operations, because "the words" of him who is the truth "are Spirit and life." Such is a brief outline of the office of the Spirit, which no man hath who is destitute of "the manifold wisdom of God," styled "the truth as it is in Jesus," and current under this formula in the lifetime of the apostles.

"Testimony" says that if the manifestation of Jesus was in sinful flesh, then Jesus was a sinner, and desires to know if I mean to say this? Christadelphians mean to say neither more nor less than Paul saith. This unsurpassed teacher of the truth says that God sent his own Son in the likeness of sin's flesh, which he declares was the same as ours. Compare Rom. viii 3, with Heb. ii. 14-17. And he says, too, in Heb. vii. 27, "he offered for his own sins and the people's, when he once offered up himself." But what is to be understood by "his own sins?" The sins committed by others and borne in his own body on the cross, as testified in 1 Pet. ii. 24, saying "who his own self bare our sins in his own body to the tree," upon which "he became a curse for us." In the Mosaic and Christian systems, the *unsinning victim* is regarded as the sinner, in the sense of being the *sin-bearer*. Personally, Jesus was "holy, harmless, undefiled, and separate from sinners;" if he had not been so, he would not have been fit for *the sin-bearer of the world*; the purpose of God being *the condemnation of sin in the nature that transgressed in Eden, in the person of one who had himself committed no sin*.

Christadelphians, then, do not ignore "propitiation." They teach that the crucified, risen, and glorified Jesus is the propitiatory, mercy-seat, or sin-covering of the Christian system; that he is the robe of righteousness provided for the covering over of the sins of naked sinners, who are invited in "the word of reconciliation" to put on this heaven-provided Christ-robe in the only way "miserable sinners" of high and low degree can do so; namely, by believing the now

unpreached gospel ministered by Paul, and by such believers being "immersed into the name of the Father, and of the Son, and of the Holy Spirit."—(Gal. i. 8; iii. 27.) This is the covering of the Spirit—the robe of justification made white in the blood of the Lamb; and, concerning which, the Spirit of Christ in Isaiah saith, "Woe to the rebellious children, that take counsel, but not of me; and that *cover with a covering*, but not of my spirit, that they may add sin to sin."—(xxx. 1.)

"Do the adherents of such a system," says "Testimony," profess to be Bible taught disciples of the "one God," and the "one Lord?" I answer, that they do so profess; and because they are so taught, therefore, they are styled "infidels" and liars by those who are taught by "the fathers," "councils," "articles," "creeds," "confessions," "catechisms," and so forth. Christadelphians do not concern themselves with these contradictory records of mediævalism. It is written of those who come savingly to Christ, "they shall be all taught of God." Every one, therefore, that hath *heard and learned* of the Father, cometh unto me." We hear the Father's voice in the written word of the Old and New Testaments. Being taught of this, we are "taught of God" unto the obedience of faith for His name." Is a community of such disciples an "Infidel Association?" If so, what sort of a society would his Episcopal Grace of Lincoln exhibit to the admiration of his diocese as a model association of the faithful? Awaiting his reply,

I remain, very respectfully yours,

Wishaw, near Glasgow,
Jan. 27, 1870.

JOHN THOMAS, M.D.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 18.

From Shorthand Notes by brother J. BUTLER, (revised.)

It is pleasant to realise the object for which we have assembled this morning. That object, as you all know, is to recal to memory the Great Shepherd of the sheep, whom having not seen, we love, in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of the glory. The aspect in which we are especially called together to consider him, may be called the shady side of his great history. We are not so much to think of him as he will be revealed when he appears as the world's Conqueror and the believer's Redeemer, though that feature is not

entirely absent from the symbols before us; we are more particularly to go back to the time when he was despised and rejected of men—a man of sorrows and acquainted with grief. It is good to go back to that time. We get both comfort and courage from the picture we see. Jesus as he now is—the Lord the Spirit, clothed with the ineffable glory of the Father—is high above us. We cannot reach to him in ready sympathy. We feel something of the awe felt by Abraham in the presence of the Elohim when he besought the Lord not to be angry at dust and ashes presuming

to interrogate the Deity. But when we look upon him as he sojourned in the flesh, tempted in all points like as we are, and familiar in some degree with the weakness which bows us to the earth, we realise something of the sentiment expressed by Paul, when he says "We have not an high priest that cannot be touched with the feelings of our infirmities." We are comforted; and our comfort is complete when we listen to the invitation: "Let us therefore draw near with a full heart in assurance of faith."—(Heb. x. 22.) We rejoice at the invitation, and only mourn that our weakness hinders that ready response which the enlightened heart yearns to make. "All things are possible to them that believe," said Jesus to the man who asked him to have compassion on his child. We feel a little like the man who "straitway cried out and said with tears, "Lord I believe; help Thou mine unbelief." The picture of our Lord's humiliation also inspires courage, for if we are unfashionable and poor, and subject to divers kinds of deprivation on account of our making the ancient gospel and the ancient hope our hobby, we know that we are only having our turn of the very experience that embittered the earthly days of the captain of our salvation; and to take part in such a fellowship makes us bold. Do we not feel like Peter? "Lord, I am ready to go with thee unto prison and to death." Peter failed in the first trial; but afterwards, he went both to prison and to death for Christ's sake, and was of those who "rejoiced that they were counted worthy to suffer shame for his name." So must we, even should we quail at the first shock of battle, overcome at the last, and be found among those who earn the victor's crown, setting all foes and all consequences at defiance in our determination to walk in that path of faith and obedience that alone leadeth unto life. And if we gain comfort and courage from that eventful thirty-three years and a half that our Lord lived in the flesh, do we not gain light and wisdom for our present goings?" He "left us an example that we should tread in his steps." What did he do? How did he spend his time? To what did he devote his life? These are questions for us to consider. He went about doing good. He was an object of attraction even then. The people crowded to him wherever he went. We cannot hope to draw people as he drew them, but in a measure we can follow in his steps. We can take the lesson he gives us, and become "servants of all." We can

make it our business to minister, instead of to be ministered unto. We can seek to "do good;" to be "ready unto every good work" in our little way. It is not agreeable work except from the dutiful point of view, but patiently continued in, we shall have a full reward. Fellowshiping the sufferings of Christ we shall be invited into his joy. And, oh, what joy! Christ was an attraction in the day of his humiliation, but much more will he be an attraction in the day of his glory. He will be the blessing of God upon earth, and we shall be a blessing with him if he count us worthy of so great a fellowship.

Let us hear another lesson brought to mind as we look back. Jesus said to his disciples, "Ye are the salt of the earth, but if the salt hath lost its savour, wherewithal shall it be salted? It is henceforth good for nothing but to be cast out and trodden under foot of men." And doubtless it is true of this saying what he said of another: "What I say unto you I say unto all." Savourless salt is certainly a very useless kind of article to put on the table, and salt without savour is not a thing unknown, literally nor metaphorically. We may know the truth and profess the truth, and not taste of it. This is a sore evil for all parties concerned. If our salt is without taste to the eater, the eater is not likely to give us a place at his table. We see this illustrated even now. We have to eat each other in a sense, for we cannot mingle together and talk with each other, and have transactions with each other, without in some degree partaking of each other. The real taste of the individual is felt in these familiar relations of life. What a nauseating disappointment it is to find utter tastelessness in the man who comes to you labelled as the finest salt! There are some in whom you feel no taste of the salt as you eat them. Some just barely taste of it. Others are nicely seasoned. It is a treat to get hold of them. Their name is not legion, but they are on the increase. There is no secret about the salting process. Those who are salt are so for one reason only, and that which makes them salt will make others salt also. They are salt because they *steep* in the salt. The continual reading of the word saturates their minds with the spirit of the word, and changes the insipid, purposeless old man of the flesh into a new man, full of interest and noble qualities. Jesus says his people are the salt. They are constituted so by the truth, which is the great salting influence, but, says he, if the salt

become savourless, it will not be accepted. It will not be used on the King's table. but will be cast out as unworthy of any higher purpose than being strewn on the highway, to prepare a way wheron others may walk. Let us give earnest heed then, to the salting process, "as new born babes desiring the sincere milk of the word, that we may grow thereby." Jesus says further to his disciples, "Ye are the light of the world," and he says, "Men do not light a candle to put it under the table or under a bushel." The very object of lighting it is that people may see by means of the light. Now all who have heard or learned the truth, by the word of the apostles, are so many candles lit by Jesus, for the apostles laboured as for Christ. Now, saith he, "Let your light shine before men." The meaning of this is free from doubt. Without giving it a specific application, we may take it to refer to every means by which the indwelling of the truth is evident in a man's life, and therefore as including what a man says and what he does: In speech and action, then, we are to let the truth be manifest. Some do and some do not this. Some have a bushel, and keep their light under it nearly all the time. Business, perhaps, is their bushel, and a very big bushel it is and thick on the sides, so that the light cannot struggle through. There need not be a business bushel. Business is legitimate if kept in due subordination. There is a danger, however, of it weakening, if not destroying the truth in the mind. It is liable to so absorb in either care or worldly zest as to dim the sense of relationship to Christ, and secularise the mind and make us feel as citizens of the world; and brethren of that cigar-puffing fraternity, who carry themselves with such odious pride and imagine themselves the important people of the earth, when they are nothing but a gang of heartless snobs, rousing heaven and earth to fill their unholy coffers with cankered gold; whose end is to lie down with the beast of the valley and to perish like their own polluted spittle. The truth does not shine from a man who is at home in that herd. Neither in his talk nor his doings is it manifest. His general life belies the good profession. You would not know but that he was a citizen of the world. You would certainly never imagine his citizenship was in heaven, or that he was acting as a steward of Jesus Christ. He is all bushel; his candle, if lit at all, is a "light within," and gives no ray to guide the wanderer's feet to life eternal. But

other things may act as a bushel quite as much as business. Domestic life may do it: there is nothing more likely to snuff out the light of heaven than the cares of house and family, if we do not resist them by continually remembering that here we have no continuing city; that this life is only truly useful when made the means of gaining the life to come; and that, therefore, true wisdom consists in using all things as pilgrims use them: viz., for present necessity, and not for entertainment, deferring the pleasures of life till the time when we shall drink of them without danger and without the admixture of alloy. There is scarcely anything to which we are related as mortal men in the present state of existence, but what, if we are not on our guard, it will completely hide the light from view, both doctrinally and practically. Jesus would have us to be on our guard: Jesus would have us exhibit the light that is in us, and that too not in one particular way, but in all ways. Let there, of course, be doctrinal light. No good can be done without this. A thorough knowledge of the truth is indispensable to give a man a good start in spiritual matters. At the same time, let us not deal exclusively with the light in that particular form, because it ought equally to be seen in a man's action. It ought to be seen that he is influenced by the truth; that he is a different man from what he was before; that his schemes are different; that the whole order of his life is shaped to a different pattern; that all his actions and general manifestations of his character have been moulded and influenced by the knowledge of the gospel. We ought in every sense to exhibit the light as he who was the light of the world did. He is our example—the first-born among many brethren—the forerunner—the chief. Whenever we want to test ourselves, or determine the particular line of conduct to pursue in reference to any matter, we cannot do better than look at him—the author and finisher of the faith, and ask ourselves what he would have done under similar circumstances. Our answer will always be ready to hand, for his life is detailed with very great minuteness in the four gospels; all we have to do is to become familiar with these details. The real source of the spiritual weakness is non-acquaintance with these. Let the word of Christ dwell richly, and there is power to overcome. And it is because people do not keep the company of the truth, that it fails to dwell richly. Let them keep its company, and

they will by and bye see and feel its reality. In plain English, let them give the study of God's book that place in the economy of their lives which they are commanded to do in those words of the Spirit by Solomon, which pronounce a blessing on the man who standeth daily at wisdom's gates, and waiteth at the posts of her doors; who meditates, as David hath it, day and night on the law of the Lord, and whose delight is therein. Those who do not give the word this place in their lives, sin against themselves. They neglect that which is for their own benefit, for a man loses a great deal, even as regards the present experiences of life, who allows himself to omit the study of the word from his daily programme. The study of the word acts like oil upon the fretted waters. It soothes the nerves and imparts a healthy tone to the mind. The man who is not subject to its influence falls victim to those gnawing cares that beset life in every form as at present constituted. His mind falls a prey to worldly fever; the moral fluids (if we may use such an expression) become dried up; "vanity and vexation of spirit" is his bitter verdict on existence. The word of God cures all this; it gives us a tranquillity and coolness of mind and clearness of understanding which helps us to keep the devils off, and to walk through this evil time comparatively unmolested. They enable us to emulate Christ, who showed the light doctrinally and practically, being holy, harmless, undefiled—without sin.

Well then, the contemplation of this picture, as a whole, is held up in the bread and wine. It is a beautiful picture, which we ought to study well. It ought to be photographed on our minds. Let Christ dwell in our hearts by faith; let him become the highest idea and the strongest power in our mind. Let us rise to the position of Paul, who could say "For me to live, is Christ." This is a position all-glorious. There is nothing else worth living for; all that we may achieve on our own account is not our own when done, because we have to die and leave it, whereas anything we achieve in Christ is eternal, because he is for ever. All things belong to Christ, and if we belong to him, then, as Paul says, all things are ours. Throw in then with Christ; loosen your grasp on the present. "Seekest thou great things for thyself?" "Seek them not." "Ye cannot serve God and Mammon." Only one thing we are permitted to seek with all our hearts at present, and that is, the kingdom of God. Of the other things, Christ says, "Take no thought for them; your heavenly Father knoweth that ye have need of them." "Having food and raiment, be content." "They that will be rich," says Paul, "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition." The only safe rule of Christadelphian conduct, is Christ first and last.

EDITOR.

PARAPHRASE OF THE APOCALYPSE, ON THE BASIS OF EUREKA.

CHAPTER X.—*The Little open Scroll; fourth section of the Seventh Seal.*

HAVING been presented with a description of the political death of the Eastern Roman Empire, and the transfer of its capital to the Ottoman Empire, or fourth Euphratian angel-power, I was carried forward to the great crisis which is to occur when this same power is to be dried up like a river.

1.—And I saw another powerful angel descending out of the heaven, or hidden chambers of the globe where the righteous are to be glorified; a symbol of Jesus and all who will then be like him, prepared as a strong man of war to combat the man-image seen by Nebuchadnezzar in his dream. Their mission is to take the

kingdoms of this world and transform them into Christ's; hence they are collectively styled an angel, or messenger. This symbolic angel had previously been clothed with a cloud; a process which takes place after the judgment, under the last or seventh trumpet, when the cloud of witnesses of whom the world is not worthy, are clothed with immortality, and thereby made like Jesus, who is the nucleus of this angel. They then constitute the antitype of the pillar of cloud, which, in the days of Moses, was manifested between the cherubim in the most holy place; and upon the head of this symbolic angel was a rainbow,

a symbol of the covenant made with Abraham, showing that the vision has reference to the territory of God's kingdom. Being upon the head of the angel, it necessarily arched over all those of whom he is composed. And his face shone as the sun, thereby showing that it was a spirit-manifestation of a destructive character; for fire and glowing brightness are symbols of the spirit in intense and destroying activity. His feet were as pillars of fire, symbolical of progress in a career of destruction; they were not beautiful, to indicate the proclamation of good tidings, but were terrible in their tread, kindling a fire that cannot be quenched, and carrying war and destruction wherever they trod. For the mission of the angel who thus marches is to announce the fall of Babylon, burn her utterly with fire, and bind the dragon for one thousand years.

2.—And the symbolic angel or messenger had in his hand a little scroll, containing those seven judgments of the seventh vial, which constitute the consummation of the things written outside the seven-sealed scroll. It was little, or short in length, because the time over which it extends is of short duration—not more than forty years. It was opened before it was seen by me (John) thereby indicating that its contents are communicated to the symbolic angel previous to his appearing before the nations as Judah's lion.)

And he placed his right foot upon the sea, and the left upon the earth; the former event signifying that he had taken away the dominions of Daniel's three first beasts—the lion, the bear, and the leopard; and the latter indicating that he had utterly destroyed the dominion of the fourth beast, comprising both Roman Catholic and Protestant nations. But before acquiring this position, a series of preliminary events have to take place. The nucleus of the rainbowed angel being now at the right hand of God, in the person of Jesus Christ, it is necessary that he return to this earth. When this long-looked for return takes place, his first work will be to judge all who, by a knowledge of God's law, are in a responsible condition. From various passages in the writings of Moses and the prophets, it appears that this judicial process is to take place on Mount Sinai; and that after it is over, those who are found worthy of being exalted to the position of immortal kings, to pour out judgment upon the nations, will be marshalled, with Christ at their head, as a multitudinous mighty angel, who, after

attacking the inhabitants of Cushan and the Midianites, will proceed to Egypt, release those Jews then living there under the tyrannical power of Gog, lead them again through the Red Sea into the wilderness of Paran, and bring under his subjection all the land extending from the Euphrates to the Nile. He then goes by way of Mount Paran and Mount Seir to Bozrah, where he meets Gog and his forces, pleads against them with pestilence and blood, smiting every horse with terror and blindness, and his rider with madness, and so completely overthrowing them that the invading hosts are reduced to one-sixth; but without the assistance of Israel after the flesh, in accordance with the prophetic utterance, "I have trodden the winepress alone, and of the people, there was none with me." He then goes to Jerusalem, passing through the plains of Moab, round by the north of the Dead Sea, across the Jordan, and through the "Valley of Achor," until he arrives at the Mount of Olives, which, thereupon, becomes divided into two by an earthquake. (On arriving at the Mount, a message will be sent to the remnant of Jews inhabiting the city, demanding admission for the king of glory, which will lead them to ask "Who is this king of glory?" A question to be answered by the saying "The Lord strong and mighty." Admission to the city being gained, the Jews will become convinced, by ocular demonstration, that this king is the Messiah, and no other than the crucified Jesus, which will lead them to mourn for him as for an only son. He will then be installed asking on the throne of his father David, and afterwards, with the aid of his mighty host of glorified saints, will take away the dominion of the first three of Daniel's beasts, whereby his right foot is placed upon the sea. This enables him utterly to destroy the body politic of the fourth beast, comprising all the countries of the Greek and Latin churches, by which his left foot is placed upon the earth. Thus the rainbowed angel becomes a colossus, bestriding the world.

3.—And the rainbowed angel, consisting of the multitudinous lion of the tribe of Judah, cried with a loud voice like as a lion roars, indicating the issuing of proclamations and the carrying of them into effect. These roarings consist of the judgments to be poured out upon the great apostacy, by which Europe will be delivered from the immense mass of ignorance and superstition which now bewilders it. And

when the angel cried, the seven thunders uttered their voices; seven being a symbol of perfection, and the number of the spirits seen by John before the throne; the number of the thunders uttered by the perfect angel-community who are embodiments of the spirit, is also seven. Thunder being a symbol of war, these thunders signify the wars of the saints in executing the judgments written.

4.—And when the seven thunders uttered their voices, I (John) was about to write; and I heard a voice out of the heaven, saying to me, Seal the things which the seven thunders uttered, and write them not. They were sealed up because the servants of the Deity will be practically engaged in carrying them out. These utterances will not be written until recorded on the world's historic page as accomplished facts.

5 to 7.—And the angel whom I saw standing upon the sea, and upon the earth, lifted up his hand to the heavens, and swore by him who lives for the aions of the aions, who created the heavens and the things in it, and the sea and the things in it, that the time shall be no longer; that is, that the time, times and half a time revealed to Daniel, shall come to an end. This time consists of the 1260 year-days, which end at the commencement of the thousand years, and subsequent to the forty years spent in judging the Gentiles and restoring the Jews to their own land. In the days of the voice or trumpet of the seventh angel when he shall sound, the mystery of the Deity shall also be finished, as he hath announced the glad tidings to his servants the prophets; or in other words, then will be the fulfilment of the gospel preached to Abraham, to the Israelites in Egypt, and to their descendants in the land of Canaan, and proclaimed by the prophets, John the Baptist, Jesus and the apostles, that all nations should be blessed through Abraham and his seed. This mystery is to be finished in the days of the sounding of the seventh trumpet, not in the beginning, nor the middle, but before the end.

The seventh trumpet began to sound, A. D. 1794, and will probably continue to sound until the beginning of the next century.

8-9.—And the voice which I heard out of the heaven, representing the Father and the Son, was again speaking with me saying, Go, take the little scroll which has been opened in the hand of the angel who stands upon the sea and upon the earth. And I (John) went to the angel, saying to him, Give to me the little scroll. And he saith to me Take and eat it up; and it shall embitter thy belly, but in thy mouth, it shall be sweet as honey. In this act, John is the representative of all who, like him, are faithful servants of God. They go for the scroll when the angels of God gather them to the judgment of the saints, and they take the scroll when transformed from mortality to immortality.

10-11.—And I (John) took the little scroll out of the hand of the angel, and I ate it up—that is, I read, marked, learned and inwardly digested its contents; and it was in my mouth as honey, sweet; and when I had eaten it, my belly was embittered. This act of John's represents the learning by the righteous of the things written in the little scroll; a process which produces sweetness, because the judgments of God are true and righteous, sweeter than honey, and ultimate in a great reward. But it also produces bitterness, or hot anger; showing that those who have mentally eaten the contents of the scroll are prepared to pour out the wrath of God upon Babylon the Great. They then become the Rainbow Angel, and are ready to roar like "sons of thunder," by carrying out the injunction given to John, "Thou must again prophesy against many peoples, and nations, and tongues, and kings." When the apostles prophesied eighteen centuries ago, they merely made a proclamation that the crucified King of the Jews was to rule the earth. But when they and the other faithful witnesses to the truth, prophesy again, they will do so with power, and smite with plagues those who refuse to submit to this monarch of all the earth.

J. J. A.

JESUS v. CÆSAR.

"If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar."—*The Jews to Pilate*.—(John xix. 12.)

"These all do contrary to the decrees of Cæsar, saying, that there is another king—one Jesus."—(Acts xvii. 7.)

NEARLY 1840 years ago, there occurred a memorable conflict in a well-known city in the East, between two kings. The point in dispute was, as to who should rule the

smallest and most despised nation in the then civilized world. The one was present by deputy only; the other was present in person. Both were powerful, but only one put forth his power: the one could command legions of Roman soldiers, either to defend his dominions, or to attack his enemies; the other could command legions of angels to protect his person. The one had for his subjects millions of human beings of various tribes and tongues; the other had for his subjects a comparatively insignificant people, of but one language, who rebelled against his authority, saying, "We will not have this man to reign over us." The one had for about twenty years sat upon the most important throne in the world; the other had never yet sat on any throne. The one was the head of a system of religion which worshipped only imaginary deities, and gods of wood and stone; the other was the representative of the only true God, the Creator of heaven and earth. The one was occupied during his whole lifetime in carrying out his own will, and bringing forth the fruits of the flesh; the other, throughout the whole of his career, fulfilled only the will of another, One higher than himself; and brought forth nothing but the fruits of the Spirit. The one was a monster in human form, being characterised by little else than gross cruelty and odious tyranny; the other was "the express image of God's person," and manifested all the graces which can adorn humanity: love, mercy, justice, obedience, truthfulness, fidelity, benevolence, sympathy, meekness, &c. The one possessed only the wisdom of this world, which passeth away; the other was filled with the wisdom of God, by which alone a man can live for ever. In the course of events, both died within but a few years of each other; the one at nearly fourscore years, in a ripe old age of iniquity; the other at thirty-three, in the prime of a pure and holy manhood. The one was smothered in his bed by a friend of his rival and successor, in a western province of Italy; the other was crucified as a leader of sedition, between two thieves, by the combined power of Jews and Gentiles, outside the walls of Jerusalem. But their eternal fates were different: the one being in honour, but without an understanding of the truth, was as the beasts that perish, and accordingly he "returned to the dust of the earth," to "remain in the congregation of the dead" for ever, and become "as though he had not been;" the other, though "tempted in all points like as we are, was without

sin," and therefore before he had been three days "in the heart of the earth," he was raised from the dead without his body having "seen corruption," and afterwards ascended to heaven, where he is now sitting "on his Father's throne." The name of the one has been almost forgotten; while the name of the other lives in the memories of millions.

This conflict did not end with their death, for it is a drama in real life which has many scenes. Each king had his successors, who carried on the contest under somewhat different circumstances: the successors of the one exercised the regal authority, but only one at a time, and they made use of physical force and carnal weapons of warfare; the successors of the other were twelve in number, who filled their offices contemporaneously, but made use of moral suasion and the sword of the spirit. They were sent forth with a message of peace, to invite all who, on certain conditions, were desirous of being associated as joint-kings with the sovereign whom they represented, when he shall establish his kingdom. By this means two camps have been formed in the Gentile world: the one on the side of king Jesus; the other on the side of Cæsar and all who occupy similar positions; between whom there has been constant enmity for nearly eighteen centuries, though it has not been so openly manifested in recent years as it was in olden time. When these two kings were alive, the controversy was simply, who shall be king of the Jews? When continued by their successors it was enlarged to, who shall reign over the Roman Empire? Apparently, thus far, the triumph has been on the side of Cæsar. But the conflict will not be allowed to remain in this unsatisfactory condition. The power and character of "the Blessed and only Potentate" dwelling in light unapproachable, (1 Tim. vi. 15, 16), require that he shall yet vindicate and establish the claims of His son, "whom He hath appointed heir of all things," (Heb. i. 2.) and to whom He has guaranteed "the heathen for his inheritance the uttermost parts of the earth for his possession."—(Psalm ii. 8.) When, therefore, the conflict is resumed, as it assuredly will be, when "the year of recompences for the controversy of Zion" arrives, (Isa. xxxiv. 8)—the question to be decided will be, who shall exercise sway over all the earth? When, as the nobleman gone into a far country, Jesus returns from the right hand of God, where he now is, waiting until the time for his enemies

to be made his footstool, (Psalm cx. 1), instead of mankind witnessing his defeat and death at the hands of Jews and Gentiles, the stage of the world will be covered with a scene, in which all Gentile rulers will be deprived of power or life by the King of the Jews. They will make war with the Lamb, "but the Lamb shall overcome them," (Rev. xvii. 14); for he shall "strike through kings in the day of his wrath," (Psalm cx. 5). In this he will be assisted by the called, and chosen and faithful, "who will follow the Lamb whithersoever he goeth," (Rev. xvii. 14; xiv. 4); and who will be permitted to do that which his "servants" in previous stages of the conflict have been forbidden to do, namely, to "fight."—(John xviii.36.)

For this purpose, they will be provided with "a two-edged sword—to execute vengeance on the heathen and punishments upon the people, to bind their kings with chains, and their nobles with fetters of iron," (Psalm cxlix. 6, 7, 8), until all kings fall down and worship him (the "greater than Solomon"), and all nations serve him, (Psalm lxxii. 11), and he is acknowledged to be "king over all the earth."—(Zech. xiv. 9.) Then will great voices exclaim, "the kingdoms of this world are become the kingdom of our Lord and of His Christ, and he shall reign for ever and ever"—(Rev. xi. 15.) "HALLELUJAH, FOR THE LORD GOD OMNIPOTENT REIGNETH."—(Rev. xix. 6.)
J. J. ANDREW.

ROUSING THE PUBLIC WITH A VENGEANCE.—SHOOTING A CLERGYMAN TO SHOW THE CLERGY DECEIVERS.

The baleful effects of clerical imposture upon conscientiousness and independence unenlightened by the truth, is strikingly illustrated in the following narrative which appeared some time ago in a letter from the *Times* Berlin correspondent: "Last Sunday, in the Cathedral at Berlin, while the officiating clergyman was reciting the Creed, a young man, rising from a front seat, called the clergyman a liar, and discharged a pistol at the rev. gentleman's breast. The clergyman was not hurt, but a chorister boy was slightly wounded. Next moment the assassin was in the hands of the sexton, and quietly suffered himself to be led away to the vestry. He is not, apparently, as would be supposed, a lunatic, but seems to have acted under a fanatical idea that the clergy are deceivers, and that it was his duty to do some striking deed to draw public attention to the fact. His statement at the police-office is set out in full. He said: My name is Biland. I am nineteen years of age, a Protestant, and the son of a blacksmith in the village of Land, county of Lower Barnim, a few miles from Berlin. My parents sent me to a grammar school, wishing me to become a candidate for the ministry in the Established Church. But my eyes were soon opened to the falsehood of the creed I was expecting some day to teach, and my dislike was increased to disgust when I perceived that many of those professing to believe it, were liars at heart. I refused to pursue a career which had become so hateful to me, and resisted all attempts of my parents to force me to persevere. Eventually I saw myself left by them to my own device, and began to study

art—the dramatic art, I mean—I wished to become an actor, and to preach to the public in my own way; but the religious mendacity rampant around me gave no rest. Some I saw uttering deliberate untruths, while others, knowing them to be such, listened with contemptuous indifference. Gradually I taught myself that some striking deed was indispensable to rouse the public from its apathy, and chase away the mists of superstition. I therefore determined to seize the first favourable opportunity that afforded for shooting a clergyman while in the act of uttering his accursed perjuries. I have done it. I have myself cast the ball, and done my best to render the shot fatal. I am sound in body and mind, and scorn the suggestion that I have acted under the disturbing influence of temporary insanity. I perfectly knew what I was about, and am convinced there are many able to comprehend the disinterestedness of my purpose, though they may, perhaps, not approve the method chosen to compass it. My design was to shoot Mr. Heinrici, and I was prepared to pay the penalty of the deed."

Notice has been given in Parliament of a resolution to exclude the Bishops from the House of Lords.

The *Dundee Advertiser* says that the Rev. James Baily of that city, who is spoken of as "an able and eloquent Congregationalist minister," has resigned his charge in consequence of feeling himself unable to teach, without conscious hypocrisy, the doctrines believed by his flock.

STANDING NOTICES.

All communications must be addressed to ROBERT ROBERTS, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable.

The Editor cannot undertake to acknowledge privately the receipt of letters or remittances. The time and money which this practice would consume are not at his disposal. Correspondents will find their communications acknowledged on the cover.

Correspondents would confer a favour by observing the following rules, particularly when they write anything intended for *The Christadelphian*: 1, write plainly, especially when the names of persons or places are dealt with; 2, leave liberal space between the lines; 3, avoid cross writing; and 4, use really black ink.

Communications for the *Intelligence* department should be in the hands of the Editor by the 20th of the month at the latest; and as much earlier as possible. *They should be written on ONE side of the paper only.* In reporting immersions, as much information as possible should be given respecting the individuals, so that brethren everywhere may feel introduced.

Contributors placing any special value on papers they may write for the *Christadelphian*, will please retain copies of them, as the Editor cannot undertake to return them in case they are not used.

Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Correspondents sending newspapers containing matter they consider worthy of notice, will secure attention to it, by marking it distinctly. If not marked, the paper is thrown aside from want of time to go through it. A better plan would be to cut out the interesting part and enclose in an envelope.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of "Books in Supply," inside of cover. We often receive orders for books that are sold out.

Purchasers of books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, or the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

Orders will be executed with the utmost practicable promptitude. Purchasers, however, must not consider themselves neglected or forgotten if delay should sometimes take place, as there are many causes which occasionally prevent the immediate despatch of parcels.

TO FRIENDS IN THE UNITED STATES AND CANADA.

See the foregoing so far as applicable. The letter postage between England and the States is now reduced to THREEPENCE per ½-oz. Orders may be sent direct to the Editor, and all orders must be accompanied with the amount required to cover them.

Paper dollars may be sent. In the list of "Books in Supply," the American and Canadian prices (post free) will be found inserted in

parallel columns after the English price. The difference between the value of paper money on this and the other side of the Atlantic, accounts for the difference between the English and American prices.

The postage on books to the States and Canada is three times what it is from one part of Britain to another. Parties remitting from the States and Canada will please remember this, and avoid the mistake of adopting the English scale.

TO FRIENDS IN NEW ZEALAND.

See the foregoing so far as applicable. J. BROWN, Abbotsford, Greenisland, Otago, New Zealand (acting as agent for Christadelphian works), will supply orders sent to him, when the orders are accompanied with the required remittance.

The price of books in New Zealand is ten per cent. greater than at home. Purchasers remitting to brother Brown will, therefore, add a tenth part to the English price, and then add amount required to cover postage from Greenisland, to their address.

The Christadelphian.

"He is not ashamed to call them brethren."—(Heb. ii. 11.)

MARCH, 1870.

There are more interesting matters to notice this month than we can afford space to speak of. The epoch we live in is pre-eminently an interesting epoch. Great changes are on the wing, and the immediate future is pregnant with the great change of changes to which they are leading up—the transfer of all power and authority on earth to "the despot, holy and true," who at the opportune moment, will announce his presence in the world, and summon the constituted authorities in every country to surrender their offices, titles, emoluments, and powers to himself, who alone is able to adjust the distracted affairs of mankind and bring peace over all. The change will be a mighty change in every sense. It will mightily disturb the world in the process of its accomplishment; it will upheave the old foundations, and abolish universal institutions with a great noise and much tumult and disaster; but judgment will bring purity and peace, and the world will rest gloriously under the Messiah who will be as the shadow of a great rock in a weary land.

First as to contents; the second instalment of the Dr.'s dissertation on "Immortality, heaven, and hell," is followed by a correspondence, part of which, at least, has appeared

in the Episcopal-evangelistic *Rock*. The letters relate, as will be seen, to the recent manifesto of the Doctor's which appeared in that paper, and is now circulating in separate tract form under the title "Who are the Christadelphians?" This manifesto has arrested attention, and is bearing fruit in quarters where the truth was unknown before. It is calculated to create enquiry and induce investigation. The discussion of it in a leading paper like the *Rock*, cannot fail to bring the truth into notice; and the circulation of the tract will of course, tend in the same direction. This is what is wanted. Make the truth notorious, even in a shape not altogether characterised by accuracy, and you go a long way towards effecting its mission. Until people are interested, you cannot get their attention: but when their curiosity is aroused, they will look into it. We have got a pearl in our possession, but people don't know anything about it, and when they do know, the majority wont look at it nor apply the tests which would satisfy them of its genuineness and great value. What must we do then, but resort to methods that will engender that preliminary (though rough) acquaintance that will lead to study, and must (where the good and honest and understanding heart exists), end in a joyful acceptance. If we had the powers of the spirit, the inertia of society would soon be overcome, and multitudes would be eager where they are now indifferent. But we have not these powers; we must therefore use the means at our command, and by tracts, newspaper manifestoes, advertising, lectures, conversation, and every other lawful mode of arresting the attention of our fellow-men, draw attention to the glorious gospel of the blessed God, which, not less now than in the first century, is "the power of God unto salvation to every one that believeth."

"Sunday Morning at the Christadelphian Synagogue, No. 18," exhibits the humble aspect of fellowship with Christ, and indicates the connection between the moral developments of the present state of probation, and the results to be realised at the judgment seat, when the Son of Man shall separate the chaff from the wheat.—"Jesus *versus* Cæsar" is an edifying sketch in the pleasing style of the writer.—"The Apocalypse Paraphrased" continues the synopsis of *Eureka's* exposition of Apocalyptic meanings—commenced some

time ago as a paraphrase of Revelation, but now assuming more of the character of an abridgment of *Eureka*. The series of papers when complete, would, with condensation, make a useful "Key to the Apocalypse." The idea has been suggested. Its realisation belongs to the uncertain future, and must be subject to the consent of the author of *Eureka*.—Matters of editorial comment must be left to the reader.—So must "Answers to Correspondents," which comprise a somewhat extensive variety of topics. We intend to make this a monthly feature. We have aimed at this, or rather, have had a notion of aiming at it, for a long time, but insufficient leisure has precluded it.—"Dr. Thomas's Visit to Britain" continues a story that is soon to come to an end. The "visit" will terminate in another month, and his "stay" will come into force some not long time thereafter. The latter cannot be expected to furnish the material for narrative which the other has afforded. Notwithstanding, it will not be without effect on the contents of the *Christadelphian*.

The Intelligence department introduces Birmingham and Manchester in an important relation. The two places represent antagonistic poles in the educational world at the present moment: in the Christadelphian world, their influence is convergent. The truth has at last established a footing in Manchester. This is matter for thankfulness. It has been a weak point in the sphere of operations, that Manchester was a blank. That the truth had no radiating point in so vast and intelligent a population was matter of regret; but the regret is now at an end. Our intelligence will show that though only in the suburbs, the truth has made a beginning, and a good beginning. The few friends it has at Sale have organised themselves, and opened a room from which may issue wisdom's invitation, "Unto you, O men, I call, and my voice is to the sons of men. O ye simple, understand wisdom, and ye fools, be ye of an understanding heart." This is well. Let there be a *patient continuance* in the course begun, and perseverance in the use of instrumentality within reach, and our brethren will in due time see the fruit of their labour in the uprise, in the great metropolis of cotton, of a people owning a higher king than cotton—intelligent in the word and consecrated to

its obedience in all things.—The feature in the Birmingham intelligence referred to above, deserves the consideration of brethren in other places. It is the adoption of a resolution to have a collection at the table every first-day of the week, in addition to and after the ordinary contribution, for the purpose of providing a fund out of which, isolated and poor brethren in divers parts may be assisted in arranging for the proclamation of the truth in their neighbourhoods. The necessity for this has been forced into notice in divers ways. The truth is seen to spread in the ratio of the means employed. Where brethren are able to hire halls and issue placards convening the public to hear lectures, the truth takes hold—largely if the means are steadily employed; to a more limited extent if the use of them is casual. In places where nothing of this sort is done, there has been no headway at all. Now the reason of nothing being done in many cases, is that friends of the truth in the place, while very anxious for such a thing, are too poor to provide the necessary expenses. It occurred to the friends of the truth in Birmingham, that an obstacle might be taken out of the way of the truth's progress, and poor and isolated brethren encouraged and comforted, if means were provided to assist in such cases; while, at the same time, so large a community as the Birmingham ecclesia has now become, would more thoroughly discharge its duty, as "the pillar and ground of the truth." A weekly collection has been found, in other matters, an effectual way of raising means, without pressing unduly on the resources of the brethren. The thing is regular and gradual, and the result is reached almost before expectation. Upon the back of this came another idea: why should not the ecclesias generally establish such a weekly contribution (however small) for the same purpose? The united result of such contributions would place great power in our hands for aggression upon outer darkness. Not only in places where there are brethren (though these should always have the preference), but in places where the truth has not yet taken root, such as Bristol, Southampton, Wolverhampton, Stafford, Brighton, Hull, York, Liverpool, &c., courses of lectures might be given, publications distributed, and the community stirred up to enquiry. This, of course, would only come as an ultimate

extension of operations, but it indicates the kind of field there is in readiness for cultivation when the means are available. Meanwhile, places where the brethren are too poor to bear unaided the cost of public lectures, will be benefited by the provision commenced by the Birmingham ecclesia; and should brethren elsewhere be pleased to add their contributions, the advantage will be the more bountiful and prompt, and the more general in the area of its bestowal. We shall be pleased to hear from those disposed to co-operate. Those otherwise minded will do best to quietly do their own work in their own way, and leave the work of God unobstructed.

A READING OF "PHANEROSIS."

A correspondent says: "We have just finished *Phanerosis*, and are thrilled with the glory, grandeur and sublimity not only of the language, but of the glorious doctrinal truthfulness of the entire book. What love and grace in the fact that "He who *was* rich for our sakes *became* poor, that we through his poverty might become rich." Herein, indeed, is the love of the Deity manifested toward us in taking our very sinful poor nature to condemn sin therein; and in due time to give us his divine rich nature. Well may we seek to purify ourselves through the truth, and patiently wait for the redemption. This is what we call *true Christadelphianism*."

THE DAILY READING OF THE SCRIPTURES.

Another correspondent says: "I am very thankful I have attended to the advice you gave us when this way, viz., that of daily reading the Word by means of the *Bible Companion*. I find it delightful and profitable indeed. I should not like to be deprived of it now. Every Christadelphian ought to avail himself of the privilege. Once they begin, they will find it to be as you described it, more and more beautiful and continually fresh. They will look for it and desire it more than their daily food. It will make them more and more spiritually minded. They will more and more clearly see their own position as well as that of those around them. Oh, how dark the people are concerning the word of God, and how blinded they

are by what they call 'the indwelling of the Spirit!' Truly the Scriptures are able to make us wise unto salvation. Well might Paul tell Timothy to give attention to reading. The more we attend to this, the more we learn God's wisdom and goodness, and the more we see our former ignorance and folly and the gross darkness by which we are surrounded."

THE ŒCUMENICAL COUNCIL.

The Papal authorities try to throw the veil of secrecy over the deliberations of the Council, but a good deal seems to leak out notwithstanding, which is not very wonderful, considering that the bishops are fallible mortals, and that they freely mix with the large crowd of visitors which the Council has drawn together to Rome, and which includes many representatives of that prying modern institution—the press. The discussions of the infallible Council don't at all times go so smoothly as the infallible occupant of the Vatican would like. There seems to be a conflict of infallibilities, which looks wonderfully like the jars of peccable and ambitious mortals. We read of a petition from one section of the episcopal infallibles, asking the Pope to do what he wants to do—to declare himself personally infallible, and thus get rid of the difficulty and anomaly of a deliberative Papacy, and place "the church" in a position to deal summarily with the political and religious obstacles raised by the free thought of Europe; then we read of a counter petition hawked among the bishops (who have signed it to the number of nearly 200), seeking to get rid of the infallibility proposal, not by a direct negative, but by a technical objection to the effect that the petition can only emanate from the Council as a whole. An impression exists that the Pope would not be bold enough to go in the face of the serious opposition represented by 200 defectionists out of 800 who ought to be unanimous. On the other hand, it is confidently asserted that Rome will rely on her large majority (!) and promulgate the dogma of infallibility as the only solution to the difficulties besetting the "church." It is stated that the Council unable to conclude its deliberations before Easter, will then adjourn, and that as the Gallican and other bishops, who are most actively opposed to the infallibility, will not return, the dogma

will be comfortably carried through with a substantial show of unanimity. Its supporters are said to be "now sure of carrying their point." "The dogmata of the Immaculate Conception and Corporeal Assumption of the Virgin," we are told by the same authority (*Morning Post*, Jan. 30,) "will follow, and the doctrines of the syllabus," (which seek to place the church above the state in the relations of society) "will be formally endorsed." Rome will thus secure her own destruction. The political symptoms are already alarming. We are informed by telegram from Vienna, which before 1866 was the right hand of Rome, that "Count Beust, acting upon an *understanding with the governments of the other great powers*, is preparing a manifesto, *protesting against the Papal Syllabus*." This is premonitory of a large stride in the process of (the horn) kingdoms "hating the whore, and making her desolate and naked, and eating her flesh and burning her with fire."—(Rev. xvii. 16). The *Morning Post* observes: "The doctrine of Papal infallibility being opposed to the Gallican church, disliked by the chief of the nation, and repudiated by the French people, it is not a little singular that its promulgation should take place in a city where order and authority are only maintained by the presence of a French force. This consideration points to a very obvious conclusion—if the law of cause and effect only follows its course."

The *Pall Mall Gazette* learns from its Roman Correspondent that Monsignor Dupanloup has determined to bring before the Council the abuses and oppressions practised by the temporal government of the Papacy. The court of Rome will forbid the discussion, denying the right of the Council to interfere with its temporal administration; but the Bishop insists that the Papacy is as much subject to the Fathers in one aspect as the other. As he is distinguished for his strenuous support of the principle of the temporal power, this assertion has produced a deep impression; and though the ultras affirm that his motion will only hasten the dogmatic proclamation of the Papal sovereignty, the Vatican is more troubled than is suffered to appear.

Notwithstanding the supreme spiritual pretensions of Rome, there has been a round of hunting meetings, levees, receptions, milit-

ary reviews, and other worldly entertainments, under the auspices of His Holiness (!) What a disgusting imposition is this Papacy. No wonder that intelligence throughout the Continent has become infidel when asked to believe that such a system is the kingdom of Christ; and that its monkish knaves are his infallible representatives.

On one of the occasions in question, the Pope condescended to argue. This was a mistake. As sure as the Pope argues, he is bound to be beaten. General Hangler, the Pope's Minister of *War* (!) presented the congratulations of the Pontifical army to his Popeship on "St. John's Day." The Pope made a long reply.

"After a few preliminaries, he observed that it was said by some that because Our Lord, of whom the Pope is vicar, and St. Peter, to whom he succeeds, were neither kings nor masters of armies, a Pope should neither possess a kingdom nor have troops in his service. When the Lord, on the vigil of his passion, saw himself surrounded by a troop of the Garibaldini of that time, he caused them to fall to earth by virtue of his presence alone, and said to Peter, who wished to defend him, 'Thinkest thou that I could not pray to my Father, and He would give me twelve legions of angels?' When the apostle saw Ananias and Sapphira before him, and attempting to deceive him, it sufficed for him to utter one word, and that pair fell down, expiring on the spot. Jesus Christ is a King: art thou a King? asks Pilate, to whom he responds, Thou hast said it: 'I am King.' And this title of royalty was inscribed above the cross, in the three languages which mankind will maintain till the end of the world. Peter, the heir of Christ, is therefore a king, and the Pope, successor to Peter, is also king. No Pope, assuredly, ever disposed of the legions which Jesus might have obtained from his Father, nor employed the word by force by which Peter annihilated those who lied against the Holy Ghost; but as king, the Pope has the right, and is under the duty, of using human means—namely the arms of soldiers—in order, not to conquer foreign thrones, but to defend his own."

The logic of this argument is such as becomes a Pope who exalts himself above reason as he does above every object of reverence on earth. "I am the vicar of Christ" says he: "I am the successor of Peter." How do you prove this, O, mitred Pretender? Thou declarest great things of thyself; how dost thou show us the truth thereof? Jesus Christ, as thou truly sayest, felled his enemies to the earth for a moment by his presence: canst thou do this?

If so, what need of bayonets and field pieces? If not, whence art thou his vicar? Jesus Christ, thou truly sayest, might have obtained legions of angels from his Father; mightest thou? If not, why not? Jesus Christ's reason for dispensing with the legions of angels was that the Scriptures might be fulfilled which required his death; and thereupon gave himself unresistingly into the hands of the destroyer. Is this thy reason? If so, why hire a brutal soldiery and buy murderous Chassepots to slay and destroy thine enemies, unlike Christ of whom thou claimest to be vicar? If thou thinkest the vicar of Christ may reign where Christ himself was killed, and that thou art the vicar of Christ, why not pray for legions of angels instead of enlisting ruffians, like the carnal of the earth? Wherein art thou his vicar seeing thou dost disobey his command to "resist not evil," and to take not the sword nor by force recover thy stolen goods? Thou sayest thou art the successor of Peter; wherein dost thou show thyself so? Thou sayest "it sufficed for him to utter one word" to cause a deceiving pair to fall down and expire on the spot: this is true. Does it suffice for thee to utter one word to produce a like effect? If so, why dost thou not scatter death among the innumerable deceivers who defy thee to thy face; and show the listening world the power of thine apostleship? If not, why not? Is it because thou art merciful? Thy reeking dungeons and diabolical inquisitions shew thee to be a monster of cruelty; and thy long and polluted history, dark with intrigues of ambition and deeds of blood since the day thou wast proclaimed "Head of all churches," proves thee to be a seeker after power, as unprincipled and lustful as the vilest of the earth. Why not let thy word suffice to fell the opposers of thine infallibility? Because thou art no successor of Peter, but a rank impostor and paltriest of humbugs,—setting thyself forth for what thou art not, and existing by the gullibility of ignorant nations who are bewitched by thy sorceries. Thou art of the destroyers of Peter; for thou and thine accursed fraternity of sheep-clad deceivers, build the tombs of the apostles and garnish the sepulchres of the witnesses of Christ, showing that ye are the children of their murderers. Fill ye up the measure of your iniquity. Proclaim the infallibility of thine episcopal Liarship: declare to the world the

last of thy blasphemous falsehoods; for overhanging thy head are the hot thunderbolts of divine anger, waiting the last budding of thy wickedness, to destroy thy baleful presence from the earth for ever. "Great Babylon comes in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."—(Rev. xvi. 19.) Like a great millstone cast into the sea shall she with violence be thrown down and found no more at all.—(xviii. 21.) Then shall be heard a great voice of much people in heaven, saying, "Alleluia! Salvation and glory and honour and power unto the Lord our God. For true and righteous are His judgments, for He hath judged the great whore which did corrupt the earth with her fornication and hath avenged the blood of His servants at her hand."—(Rev. xix. 1.)

THE MAN OF SIN DRAMATICALLY EXHIBITED.

The *Times* correspondent, describing "the Celebration of High Mass" by the Pope, in St. Peter's, on Christmas day, says: "I heard the silver trumpets, as I have heard before, but to much more advantage and with grander associations. On the opening day, the Pope descended from his chair immediately on entering the church, so that he and the fathers without their mitres, were lost among the bayonets and shakoes. But on this day after long waiting, and after the fathers were nearly all seated, distant music was heard, a movement; then a silence passed over the multitude. The clergy, the ladies, and the Zouaves not on duty were looking about to see how they could kneel, and I looked down the nave to the great bronze doors few people see moved on their hinges more than once or twice in their life. Already a strange apparition was suspended in mid air, high over the heads of the people, and standing out clear in the comparative gloom of the lower nave. It was the group made by the chair, the canopy, and the fans, and as it advanced it widened, till it seemed to stretch from pier to pier. The chair is a tall throne, the footstool of which stands a yard over the heads of the people. The canopy must be about 15 ft. high and 20 ft. long—itsself a light, fluttering, but showy thing; and the fans are arranged to look like wings to the central mass. The whole is white and silver, excepting just the back of the throne. The appearance floated onwards as a spirit might do—a water spirit, perhaps, formed of mists and vapours rather than the rapid messenger of some heavenly behest. Still the effect was most unearthly—"uncanny" I had caught myself saying, but overpowering on the nature we are made of. The canopy at times looked

like the fringes of a cloud, and as it moved the whole looked undefined and incorporeal. It approached, it hung over the crowd collected round the tomb of St. Peter, and was borne round the marble balustrade and the high altar to the throne, now placed for the occasion on the south side of the choir. The Pope's bearers had to wheel round for this, but they did it well. He was soon on his throne, and the service began. A quarter of a minute, "Attention!" had been shouted down the nave; then at word some 500 muskets were grounded—then a silence of prayer and expectation, and then those wondrous sounds which all must feel and remember. The trumpet-notes rise and fall and roll round the dome, and linger in the air, and hardly die away. Again they sound, and again, as if echoes of themselves. Beautiful indeed they are, and whoever has heard will wish that he may hear them again; but they are more sweet than solemn, more mysterious than awful. They are an incantation. It is not a word one likes to use, nor can it be truly said that the ancient music of the church has this character; but though the sweetest, most soothing, and most delightful of incantations, that, I confess, seemed to me what I heard. But rolling far above, it filled all the church, entered every ear, and must have thrilled through every soul.—*Rock*, Jan. 18th.

THE EASTERN QUESTION.

This is slowly fermenting under the surface. The recent concessions made by Egypt and Dalmatia, which for the time tranquillised the European markets, are likely to be very transient in their consequences. Athens, itself a centre of disaffection and sedition towards that Porte, has communicated disquieting intelligence to Constantinople. The recent diplomatic submissions to the Sultan are regarded as a mere manœuvre to gain time for preparing a united outbreak of the discontented subjects of Turkey and Austria. The elements of the proposed revolution, says the *North Eastern Correspondence* (a Continental paper quoted by the *Leeds Mercury* of Feb. 1st) "are being organised in Greece. Agents have been sent from Athens to Prevesa and Janina, and a Greek officer has received instructions to proceed to Italy for the purpose of coming to an understanding with Garibaldi about the affairs of Dalmatia. The latter step has been taken at the instigation of an Italian general who was lately sent to Athens, and represented the revolutionary party at Milan as having much sympathy with the Dalmatian insurgents. The Prince of Montenegro, too,

has promised to do all in his power, first to relieve the insurgents, and afterwards to assist them when the time comes. Revolutionary agents have also been sent into Thessaly and Mount Pindus, and several Cretans now in Greece are to be sent back to Crete to prepare a repetition of the revolt in the province of Sphakia."

Russia is an active spectator. She has recently borrowed a large sum of money, and "certain Continental journals" have insinuated that the loan has reference to eventualities connected with the Eastern Question, from the fact of its coinciding with negotiations which have passed between the great powers in reference to the concentration of Turkish troops on the Montenegrin frontier. Of course, the statement is denied by the *Journal de St. Petersburg* (Feb. 3), as all inconvenient statements are, whether true or not, and particularly if they are; but the very terms of the denial reveal the activity of Russian bad feeling in an eastern direction. "Sofar as the Eastern Question is concerned," says the paper "all the great powers desire peace. In the face of this unanimous wish, which has been expressed with sufficient precision, the Turkish government will fully bring about a crisis (by the Montenegrin concentration of troops.—ED.) which will be opposed both to its own interests and those of all Europe."

ANSWERS TO CORRESPONDENTS.

DUTY versus SOMETHING ELSE.

H.S. enquires, "Suppose the case of a person to whom your views seem right and true, but who, for several reasons, (1) cannot unite themselves to your church; cannot such a person (provided they have a proper understanding of the Scriptures, and an earnest wish to be guided by them) (2) be baptised in any bath? and (3) break bread at their own table? Suppose also, that a person sends you a written explanation of their belief, and you (4) approve of it, and consider them fit for baptism, will that baptism and profession stand good at the coming of the Lord?"

ANSWER.—The questions are evidently those of a mind struggling between the dictates of duty, and some other influence only dimly visible. The answer to them is obvious. (1), It is the duty of all in any place believing the truth, and professing discipleship to Christ, to associate together in mutual recognition, and mutual endeavour

to promote the objects of their high calling, in the encouragement, comfort, and upbuilding of all who name the name of Christ, and in the proclamation of the truth. Evidence of this is at hand, rough and ready, in the fact that in the days of the apostles, all the Christians in Rome, Corinth, Philippi, Ephesus, and every other place where there were believers, so met together. It exists more expressly still in the words of Paul: "Forsake not the assembling of yourselves together as the manner of some is."—(Heb. x. 24-25.) It is therefore a breach of duty on the part of any individual believer to refuse to unite in fellowship and co-operation with those believing the truth in the same locality. The only "reasons" that would justify non-assembly are such as have reference to Christ himself. If a community of professed disciples teach or professedly practise anything involving disobedience to him, or the disparagement of his truth, a faithful believer would act unfaithfully in making himself one with them. Indeed, he would implicate himself in their transgression.—(2 John 10-11.) His duty in such a case would be to stand alone. But if there is no such blemish in the community, association with them is imperative. "Reasons" for non-association, having reference to business, friendship, or reputation, will be spurned at the tribunal of Christ. (2), Baptism does not depend for its validity on being administered in any particular bath, but if some particular bath is preferred, because publicity and reproach, or temporal disadvantage, would thereby be avoided, it is sin; it is denying Christ before men. (3), So with the breaking of bread: the furniture and locality are nothing: the spiritual relations are everything. These are not left to our choice. All the people of Christ, without respect of persons or judgment of each other, are to assemble at the table in mutual recognition and assistance. If a brother or sister find themselves alone in a town, "their own table" will answer the scriptural requirement, but if there are people of Christ in the town, assembling weekly at the breaking of bread, and striving together for the faith of the gospel, secluded breaking of bread would be disobedience, more particularly if there are "reasons" of a temporal nature inclining one to prefer privacy to publicity. (4), The validity of baptism will in no way be affected by our approval or disapproval. We are nobody's judge or priest. We are simply believers of the gospel striving to fulfil the obligations it imposes. Sacerdotalism appertains to the apostasy. No living mortal, in the deserted state in which we live, can veto or give virtue to the act of another. Christ is judge: he will declare what is accepted and what is not. All we can do at present is to strive to walk as closely as possible by the rule he has given us. The baptism of any affectionate child-like believer of the gospel is valid,

whoever approves or disapproves, only let him see that he honestly, courageously, and faithfully submits to the commandment. If the fear of man come in to give obedience any shape, this way or that, as to time or place, or circumstances, the offering is polluted.

ECCLIESIAL DISCIPLINE.

J. R.—When a brother or sister falls into open sin (“known and read of all men”), an ecclesia is bound in an open manner to signify its reprobation of the offence, to prevent the taunt arising among “those without” that iniquity is fellowshiped with impunity. The enemy is too ready to make use of such a misfortune for malicious purposes. “We are not ignorant of his devices.”—(2 Cor. ii. 11.) The “very appearance of evil” must be avoided. An evil report obstructs the cause of the truth. Paul evinces the utmost sensitiveness on this point in all his epistles, and it will be shared by every man of honour and good sense. What course should be pursued in the matter? If the brother or sister offending is callous and indifferent on the subject, there is only one course, and that is, the public reprobation of their company. If they are sincerely repentant, the duty of the ecclesia is to receive them and help them, but at the same time, to vindicate the ecclesia’s regard for righteousness, and the sullied honour of Christ, by subjecting their action to some open mark of disavowal. This is best done by asking them to refrain for a time from the breaking of bread, while not absenting themselves from the meetings. In this, there is an exhibition of humble submission on the part of the offender which is a guarantee of the genuineness of his sorrow; and on the part of the ecclesia, an effective washing of their hands of all complicity with his transgression. This is the only remedy in our hands at the present time. It has nothing to do with judicial action. The friends of Christ are not allowed, in the present state, to employ coercive measures, in any form. The execution of the judgment written is a prerogative in reserve for such only as come through the present probation, with divine approval. Meanwhile, we are allowed to use the defensive weapon of non-association where there is non-compliance with the precepts of Christ. “Excommunication” is an ordinance of the apostasy; ecclesial withdrawal is of apostolic prescription.

THE WORD MADE FLESH.

T. C. N.—(John i. 5-14.) As opposed to Trinitarianism, the teaching of John concerning the Logos or Word is plain. John does not affirm sonship of the Logos. He does not say as Trinitarianism would require, “In the beginning was the Son.” The Son of

God was “the man Christ Jesus,” resulting from the manifestation of the Word through our fallen nature by means of the “miraculous conception.”—(Luke i. 35.) This Son had to learn obedience by the things which he suffered.—(Heb. v. 8.) The Son was not “in the beginning,” save as all things are “in the beginning” which are outlined in the divine purpose; but the Word was in the beginning, and the Word was God. Jesus is the manifestation of “that which was from the beginning, which (says John in his 1st epistle, 1st verse) we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; for the life was manifested and we have seen it, and bear witness and shew unto you that eternal life which was with the Father and was manifested unto us.” The eternal antecedent of the man Christ Jesus was not an “eternal Son” as Trinitarianism teaches, but an eternal Father who created all things by His word, or command, which combined both purpose and power in its going forth.—(Psalm xxxiii. 6.) This eternal Father manifested Himself by the Spirit, through the living body developed from Mary. He is, therefore, said to have dwelt in it, constituting the power and wisdom manifested by it.—(John viii. 28; xiv. 10; 2 Cor. v. 19; 1 Tim. iii. 16.) The peculiar description made use of in the 1st chapter of John is not unintelligible in view of this. The wisdom-energy by which all things were made, was with the Father and was the Father; for the Father is Eternal Power, and though localized in His glorious person, is everywhere in the immeasurable fulness of His spirit which fills heaven and earth.—(Psalm cxxxix. 7-12.) There is a reason for its being styled the Logos which may be gathered from the Scriptures. Logos, as we learn from the lexicographers, is the equivalent of speech, discourse, word, as related to purpose. Now, that by which the Father declares his purpose is plainly defined, “Holy men of old spake as they were moved by the Holy Spirit.”—(1 Pet. i. 20.) The Spirit irradiant from His person is the instrumental energy by which His will is expressed and His purposes carried out. Hence, there is no extravagance of metaphor in its being styled the Logos or Word. It was with Him in the sense of appearing to limited intelligence to be in association with Him; it was He in the sense that the Spirit is but a part, as it were, of the Universal Divine Unity which has its centre in the person of the “High and the Lofty One inhabiting eternity” (Isaiah lvii. 15.) who “dwells in light no man can approach.”—(1 Tim. vi. 15.) Now the Logos became flesh. The Logos was not a person, but the power and wisdom of the Eternal Person who is one and above all.—(Eph. iv. 6.) But its becoming flesh resulted in a person, and that a new person, even the Son of God; and yet

a person between whom and the Eternal Father, there was that connection by the Spirit that constituted them "One." The Holy Spirit, (not "God the Son," as Trinitarianism hath it) came upon Mary.—(Luk. i. 35.) The child born was therefore "Son of God," (Ibid) the offspring of the divine energy operating upon Mary,—the clothing of that energy, as it were, with a covering of human nature, resulting in a man who "spake as never man spake;" and who was "holy, harmless, undefiled, separate from sinners." When the same divine power came upon him in visible form at his baptism and "abode upon him," he was in complete development

the Word made flesh—God manifest in human nature for its redemption from the power of death; and therefore having "in all things the pre-eminence" among the many sons whom he was destined to lead to glory. This is the secret of those descriptions of his superiority which Trinitarians quote without perceiving that they involve that very subordination of Jesus to the Father, which their theory makes absurdly impossible. But if you would learn the truth of the matter thoroughly, we recommend you to peruse *Phanerostis*, in which the mystery of God-manifestation is treated of in an exhaustive manner.* EDITOR.

DR. THOMAS'S VISIT TO BRITAIN.

CONTINUATION OF NARRATIVE BY SISTER LASIUS.

EARLY on the morning of Wednesday, the 19th of January, we bade adieu to Portobello and the house of brother and sister Tait. The sun shone forth on our journey, with unclouded brightness, giving a "cheery" aspect to the landscape, as we rode along. We could not help reflecting upon the blessings of sunshine, as upon any other blessing which may be of rare occurrence—valuable in proportion to its scarcity. Then revolving in our minds the similitude between the natural and the spiritual, we thought of the blessings freely shed upon us by the Sun of Righteousness; but which the clouds encompassing the human mind, often prevent us from enjoying to the full extent; and it was a joy to think that as our mental clouds disperse, we receive refreshment from the beams of light, gently falling from the Saviour's word.

Stopping at Edinburgh, we changed carriages for Wishaw; and bidding good-bye to brother and sister Tait, sister Smith and brother Gascoyne, resumed our journey. Wishaw is a small town about thirty miles distant from Edinburgh. We reached it in safety, after a two hours' ride, and were received by a brother, who conveyed us to brother Hodgson's hospitable abode,—our home while staying in Wishaw. The truth, and it is to be hoped the love of it, has been received by twelve individuals meeting in a school-room in this town. Many depressing influences have surrounded them, internally and externally; but faith and hope inspire them to continue working against all obstacles, knowing that the "*talent*" must be increased, and not wrapped in a napkin.

Announcement had been made that the Doctor would lecture on Thursday the 20th, at the Assembly Hall, Caledonian-road, but in consequence of an accident which had wounded him in the leg, he felt too indisposed for the effort of speaking, and deputed brother

Martin to act for him on the occasion; which brother Martin did by reading a lecture on the "kingdom of God." About 200 had gathered in the hall, at eight o'clock, and were quite attentive. Bro. Hodgson gave the people to understand that the Dr. would in all probability be able to meet them on Sunday at twelve o'clock, this being the usual hour of religious services in this place. The Dr. was accordingly enabled to do so, and fulfilled his appointments morning and evening.

In the evening, it was estimated that 200 were present. The Dr. spoke concerning the One Body, shewing that the various bodies or denominations of Christendom, so contrary the one to the other, do not compose the one body that Paul spoke of—that the one body is the church of Christ, consisting of a number of individuals *called out* from among the Gentiles, to form a unity—a sevenfold unity; as indicated in Eph. iv. "There is one body and one spirit—one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, &c." He also dwelt on the fact that Jesus Christ is heir of the world, by a promise recorded in the 2nd Psalm, viz., "I will give thee the heathen (or nations) for thine inheritance, and the uttermost parts of the earth for thy possession;" and that those who have the name of Christ named upon them, are heirs together with him of the promised inheritance.

The people dispersed in expectation of hearing the Doctor on the Thursday evening following, but Sunday's efforts had caused increased irritation of the affected parts, and brother Martin's services were again required. Brother Hodgson apologized for the Doctor's absence, saying, that he had met with an accident which rendered it painful for him to stand so long at one time, but he hoped the audience would lend a listening ear to the lecture which would be read to them, as many things presented therein which might

* We have been obliged, for want of space, to keep over several pages of "Answers to Correspondents" prepared for this number.—ED.

seem new and strange were, nevertheless, of vast importance and had been laid before them on previous occasions, as some then present could testify. The Doctor, he added, would in all probability be able to fulfil his appointment on Sunday next. He then introduced to the audience (consisting of over 100 persons) brother Martin, who read the discourse on eternal life. On Sunday, the 30th, we met at the appointed time. Few attended the morning meeting; about a hundred came in the evening, and listened attentively while the Doctor expounded the words of Jesus to Nicodemus; "Except a man be born again, he cannot see the kingdom of God." He described the process by which the new man is formed; first, begotten by the Spirit-word, then born of water by baptism, after which, the spiritual man thus formed, grows within the natural, until the time shall arrive for the spiritual birth, from mortality and the grave, being "clothed upon with the house from heaven." The Dr. enlarged on the statement of Jesus, that "no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is in heaven." When about concluding, the Dr. referred to the parable of the Rich Man and Lazarus, as he might not have another opportunity of seeing those then present—telling them that the scene must be looked for *beyond the resurrection*, when the two parties represented as holding a dialogue concerning their relation to the past and the then present, would be seen in opposite conditions: the rich-man class taking thought for those of their kindred who were not in a state of blessedness, nor yet of torment, but passing thro.' their probation. The moral, or doctrine appearing at the close of the parable was, that a heart of unbelief which could not be moved by the testimony of Moses and the prophets, would prove as obdurate in the presence of one who rose from the dead. At the close of the Dr.'s remarks, brother Hodgson announced that the Dr.'s course was concluded; and expressed the hope that the audience would investigate the matters he had laid before them, and see if these things are so. He said the clerical method of interpreting the Scriptures, was best illustrated by an anecdote related of an American chemist, who is reported to have said that he could draw cider out of gun cotton; and who, when marvel was excited by his assertion, explained that he first put the cider into the cotton. The guides of the people first put their interpretations into the parables, and then it was easy to draw them out. Thus ended the course of lectures at Wishaw.

On Friday, the 4th of February, we took the train for Paisley, traversing a region of coal mines and ironworks, giving an appearance of darkness and dinginess to all the surroundings. An hour's ride brought us in safety to Paisley, where we were received by brother Newlands, and conveyed to his

house. The town had been freely placarded with bills, announcing that a course of four lectures would be delivered in the Artisans' Institute. On Sunday morning, the brethren assembled in their usual place of meeting in Oakshaw Street, for the breaking of bread. Notwithstanding the inclemency of the weather (rain falling heavily), some eighteen of the brethren and sisters were present from Glasgow. The Dr. addressed the meeting from Paul's letter to the Ephesians, 3rd chap. 17th verse; "that Christ may dwell in your hearts by faith, ye being rooted and grounded in love," &c. At two o'clock, we all adjourned to the Institute, where the lecture was to be delivered. The room, which was said to seat 250 people, was comfortably filled. The Doctor discoursed from the 1st chap. of Mark, setting forth the fact that a glorious future awaits all those who believe and obey the gospel of Jesus Christ. The subject was resumed at six o'clock, when a larger number of persons gathered together; some having to stand; others to go away, there being no room for them. The evening lecture being concluded, brother N. announced that the next meeting would be held in the same building on Tuesday night at eight o'clock. At the given hour, about 100 people assembled, and the Doctor directed their attention to Paul's 2nd letter to Timothy, 4th chap., dwelling specially upon the apostolic injunction to "Preach the word." He pointed to the clergy as being disobedient to this command, and read an extract in justification of his statement. It was to the effect that "the word is a dead letter, imparting no consolation, and without any spiritual life." The Dr. showed the very opposite of this, by far higher authority than any clergyman, viz: the apostle himself, where he says, "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." Also in Rom. i. 16, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The time had come, said the Dr., when the clergy could not endure sound doctrine, which was apparent to all who were acquainted with the truth. The clergy and the people turned away their ears from the truth, and turned unto fables.—The next and last lecture took place on Thursday evening, in the same place: about 100 persons again being present.

The professors of the truth in Paisley number fourteen. Only three of these are men—the women forming the major portion of the ecclesia. This, of course, will depress outward activity somewhat, but need not affect internal vitality, living power, or lively faith, hope and love. The language of the Psalmist, expressing the mind of the

Spirit, desires that "our daughters may be as corner stones, polished after the similitude of a palace." They will doubtless perceive the usefulness and importance of "corner stones," without which the building could not stand. Having been hewn out of the quarry, in a natural, rough, unshapely condition, the process of polishing must be com-

menced, and continued, until the clear, smooth surface reflects the graces of truth, purity and love. Considerations of this kind should stimulate each one to put forth greater energy and more zeal in the work of building up the scattered portions of the household of Christ.

INTELLIGENCE.

BIRMINGHAM.—There have been five immersions during the month—all Birmingham cases, but two having been transferred to Bridgnorth, by previous removal. The obedient believers were EDWARD MORRELL (30), brewer, formerly Independent, but having latterly, before his acquaintance with the truth, sunk into a state of semi-scepticism; his wife, Mrs. MORRELL (29), formerly Church of England; Mrs. CALDECOTT (46), mother of the younger sister CALDECOTT, formerly Church of England; Mrs. JONES (40), formerly Methodist; EMILY FIELD, (21), formerly neutral.

At a meeting of the managing brethren, held February 1st, it was resolved to place at the disposal of the brethren, for free distribution in the town, 1,000 copies of the tract "Who are the Christadelphians?" The following resolution was also passed, on the proposal of brother Turner:—

"That as the Birmingham ecclesia is now becoming a large body, and getting into its hands much power for good, if only developed and properly organized; and as it is the duty of such an ecclesia to come fully up to its responsibility as the pillar and ground of the truth; and as there are poor ecclesias that would be benefited by lecturing visits, but are unable to provide the means; and as there are many localities ripe for the proclamation of the truth, which cannot be attended to for want of means—RESOLVED, that the ecclesia be recommended to contribute every week as God hath prospered them, in a second collection, to the formation of a fund, by means of which, the wants of the truth, in the various forms referred to, may be provided for; and that brethren everywhere be invited to contribute to such fund; that a special meeting of the ecclesia be called for Monday, February 7th, to consider this recommendation."

A special meeting of the ecclesia was accordingly held on the day mentioned, when the resolution was adopted. The second collection for the service of the truth was inaugurated on the following Sunday.

A series of anti-Christadelphian meetings are in progress. They are held under the auspices of the Birmingham Protestant Association, who, in addition to their anti-Papistical operations, have thought right to

take in hand the work of extirpating the "sect everywhere spoken against." This must be pronounced a "happy thought" from a Christadelphian point of view. The best thing that can befall the truth is opposition; the hotter the better. The Associationists will find their operations attended with an unexpected sort of success. We wish them all prosperity. The Secretary (Mr. T. H. Aston) announced the new crusade to a quarterly meeting of the subscribers. He is reported in the newspapers to have said that so far as the meetings had gone, the "Christadelphians had not a leg to stand on." We would say to him as Ahab said to the Assyrian, "Let not him that putteth on the harness boast as he that putteth it off." The end is not yet. The hero of the attack was our old friend Mr. Knight, who has lectured two nights and given the Christadelphians on each occasion an opportunity of reply, of which a number of the brethren have freely availed themselves.

[ERRATA LAST MONTH.—"Catherine Blunt" should have been Kate Blunt; "bro. James" should have been brother Jones, "Newhall-st." should have been "Graham-st." "Catherine Benbow (32)" the previous month, should have been Emma Benbow (30).] BRIDGNORTH.—See Birmingham Intelligence. May the beginning of the gospel in this place lead on to results that shall yet be seen "when the whole earth rejoiceth."

EDINBURGH.—Brother Gascayne, writing Feb. 10, says, "Since I last wrote, we have had another addition to our ecclesia in the person of ANN GRAHAM, wife of our brother Peter Graham. She formerly belonged to the established Church of Scotland. Having made an intelligent confession of her faith, she was immersed in the presence of a few of the brethren on the 21st of last month."

GALSTON (Ayrshire).—Bro. Dr. Ramsay sends two items of news not in the favourable category. The first is the decease of brother Robert Bennett, who, after suffering for several years from asthma and bronchitis, fell asleep on Friday, Jan. 28, in the full assurance of faith. The second is, that brother Ramsay himself is about emigrating to Australia, whence he will probably have sailed before this reaches the eye of the read-

er. His address for a time will be "care of Dr. Jameson, Warrnambool, Victoria."

HALIFAX.—Brother Whitworth, writing January 25th, says "The lectures given during the past month have been as follows, and have, on the whole, been well attended."

December 26th.—"The unrecognized fact, 'the wages of sin is death.'"

January 2nd.—"The unaccepted offer: 'eternal life.'"

January 9th.—"The discarded covenant."

January 16th.—"The unpreached gospel."

January 23rd.—"The rejected Christ."

Writing again on the 19th Feb., he says "On Sunday, Feb. 6th, we had an accession of three to our number, who put on the saving name by immersion: DAVID WY-LIE (25), assistant surveyor of taxes, formerly in connection with the Church of England; JOHN BROOK (31), insurance agent, formerly meeting with the Methodist New Connexion; Miss SARAH SHEPHERD, (31), reeler, formerly meeting with the Methodist New Connexion. The further subjects of Sunday evening lectures have been:—

Jan. 30th.—"The atonement."

Feb. 6th.—"The misapprehended election."

Feb. 13th.—Continuation of previous lecture.

Feb. 20th.—"The despised inheritance: the possession of the Holy Land for ever."

LEICESTER.—Brother Lester, writing Feb. 11, announces the obedience of JOHN COOK, (18) cabinet maker, formerly Church of England, who was immersed Thursday, Feb. 10th, making the fourteenth soul in Leicester that has taken the name of Christ in the only way appointed.

Brother Lester writes Feb. 17th, "The hope of nearly two long years is at length realized in the submission of my dear wife, LOUISA LESTER (25), to the claims of the Truth. She was covered with the saving name, by immersion, last night, immediately after a clear and intelligent confession of the one faith, in accordance with her special desire that there should be no delay. She was, for close on nine years, a church member of the Independent section of the apostasy, meeting in Bond Street Chapel, and an earnest worker in the Sunday School for the same period. Her friends are blind to the true cause of her changed position."

Brother Shuttleworth, whose removal from Whitby is mentioned in the intelligence from that quarter, has taken up his abode in Leicester, where he has obtained employment. Here, from the larger population and greater prevalence of education, he may hope to be more usefully employed on Sundays than at Whitby. His address is "Flora Street, King Richard's Road." There is a good field for the truth at Leicester, and the brethren, with characteristic enterprize, are arranging to work it on a large scale. They purpose the gratuitous distribution in the town of eight thousand copies (?)

of the *Biblical Newspaper* monthly, making use of it as a medium of advertising their meetings, publications, &c., as well as a direct means of disseminating the truth in the community. The publication will recommence towards the close of the month. There will be an edition for general circulation out of Leicester, as heretofore.

LICHFIELD.—Sister Fraser has not had long to wait the issue of the doubtful experiment she entered upon some months ago. She has been informed that her Christadelphian views are incompatible with the position she holds as the head of St. Chad's School, and that she must give way to a successor at the end of the quarter. The Rector says: "She does her work thoroughly and most effectually, and it is with very great regret that I part with her. Her character and conduct are irreproachable, and it is only on grounds, involving what appears to me, important religious differences between us, that the separation has taken place."

Her difficulty is illustrated in the following specimen of replies to applications for other situations:—"I am sorry to inform you that you have failed to get the school at ——. The committee read and admired your testimonials; but the fact of your not being a member of the Church of England caused you to be refused."

LONDON.—Dr. Hayes announces his decision to settle in the metropolis. Further travel he defers till the increased facilities of the future age make it an easier and pleasanter matter—not that he won't make an occasional visit among the ecclesiastical, but he will not again leave the imperial realms of Britain until the time arrives for them to be incorporated in the universal dominion that will own the sceptre of the greater than Solomon. Brother and sister Hayes will now have the luxury of a home. Their decision has given satisfaction to the London ecclesia, and will be hailed with approval by all who desire to see useful brethren utilised in the consolidation of the work of Christ. The following have been the subjects of lectures during the last month:—

February 6th.—(Brother J. J. Andrew.) "Jesus Christ *versus* Cæsar; or the claims of Jesus as King of the Jews antagonistic to every Gentile form of government."

February 13th.—(Brother C. J. Watts.) "The world won for Christ; or the Bible plan for converting the heathen, contrasted with the missionary schemes of Christendom."

February 20th.—(Dr. S. G. Hayes.) "The kingdom of God and the kingdom of men compared and contrasted in their several elements, and the constitution of the former explained."

February 27th.—(Brother J. J. Andrew.) "Jerusalem *versus* London; or the Jews, not the English, destined to become the greatest nation on the face of the earth."

MANCHESTER.—Brother Birkenhead, writ-

ing February 3rd, says "I have much pleasure in recording the opening of our meeting room in Sale (Assembly Rooms, Wharf Road), which took place on Sunday, January 16th. It is a most suitable room for our purpose. It is comfortable, convenient, and capable of seating 100 persons with ease. Our meetings had previously been held in our own private houses. We had brother Bairstow, from Halifax, on the occasion. We met for breaking the loaf, &c., at 3.15 p.m. The brethren and sisters, including brother Bairstow, numbered 12. At 6.30 p.m. we met again at the same place, for the purpose of presenting the truth to the public, who had been invited by the distribution of handbills, and other ways. The room was very nearly filled—probably there would be some 70 or 80 persons, beside brethren and sisters. Among the number was a local preacher, with whom I had previously conversed on several occasions. There was also present the veritable W. Wood, whose name appeared in the *Ambassador* in connection with the "lion roarings of the devil" some time ago. Brother Bairstow was the speaker on the occasion; he addressed the people for an hour and a half, forcibly and plainly on the glorious kingdom. In the course of his remarks, brother Bairstow said that although the servants of Christ did not fight when he was with them in the days of his flesh, yet they *would do so* at a future time. W. Wood denied the statement, and demanded proof. The speaker read the 149th Psalm. W. Wood called for proof from the New Testament; in reply to which, was read Rev. ii. 26, 27. The lecturer finished without much further interruption; and then Mr. Wood got up to speak, but we would not allow him to proceed. Upon which he commenced distributing to the audience a number of tracts, written by himself and condemnatory of the Christadelphians, as "infidels." One of the tracts was entitled "*Infidelity in the garb of Christadelphianism*:" mere trash, mostly an attempt to pull to pieces the *Twelve Lectures*. Though worthless in themselves, they will do good in attracting people's attention to the truth.

On the following Wednesday evening, we met at the room for the purpose of answering questions and objections. The room was filled, all seats being occupied. Our meeting was rather noisy. We had difficulty in keeping some restless spirits under control. Much confusion arose from several attempting to speak at once, which showed us the necessity of establishing rules for the guidance of the meeting. On the following Sunday evening, I spoke on the "Unknown God." The room was full; the number probably 120. The people were attentive all the time;

and were quiet and orderly. The next Wednesday evening the room was crowded, a number having to stand. We had drawn up a few rules and read them before permitting any question; and appointed a chairman to see them adhered to. By this means, we were able to keep better order, and the questions were asked and answered much more satisfactorily than before. We had one or two turbulent spirits in the meeting who kept the chairman busy towards the close. On the whole, the meeting was satisfactory. On Sunday evening, the 30th January, the audience was not so large, numbering from 40 to 50. They listened very attentively to an address from brother John Birkenhead on the kingdom. On Wednesday evening, February 2nd, the room was again filled. We got rid of some unreasoning fellows by confining them to the rules. After going out, a number of them did what they could to annoy us from the outside, by knocking at the windows and throwing mud at them, and making other loud noises. As we paid no heed to these manifestations, the rabble outside dispersed, and the meeting proceeded without further interruption of any moment, finishing about ten o'clock. The Christadelphians seem to be the subject of talk for the whole neighbourhood."

NOTTINGHAM.—Brother Phelps, writing Feb. 18th, says "We have again had an addition to our numbers during the month, viz., Mrs. MARY ANN ELSTON, the second of our sister Torr's daughters. She was formerly a member of the Church of England, whose spiritual guides either would not or could not give her the instruction she asked of them respecting the kingdom of God."

SWANSEA.—Brother Goldie announces the decease of sister Randles, after a lingering illness. He says the truth was a great consolation in the midst of her sufferings, and that she died in the hope of seeing the glorious land.

WHITBY.—Brother T. E. Clegg writes Feb. 13th: "You will be aware of brother Shuttleworth's removal from this part. His valuable services in the proclamation of the truth have been duly appreciated. We have endeavoured to the best of our ability to continue a testimony for the truth, by giving Sunday evening lectures and readings on various subjects bearing on the kingdom of God and the name of Jesus Christ. We have arranged to commence a series, in the order which you have adopted in the *Twelve Lectures*, trusting that a few more may be released from the thralldom of the apostacy, into the glorious liberty of the children of God. We have to record the death of brother G. Robertson, who fell asleep on the 19th day of January, 1870."

The Christadelphian.

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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APRIL, 1870.

Vol. VII.

IMMORTALITY, HEAVEN AND HELL;

THE UNSCRIPTURAL CHARACTER AND HEATHEN ORIGIN OF POPULAR DOGMAS
DEMONSTRATED; AND THE TRUTH CONCERNING THESE THINGS EXHIBITED.

BY DR. THOMAS.

SECTION III.

Dogmas of the Ancient Greeks and Romans.

1.—PYTHAGORAS was the first man who styled himself a *philosopher*, which signifies a *lover of wisdom*. He flourished about 550 years before Christ. He spent about 25 years in Egypt, which in that age was renowned for its "science falsely so called." From this source he learned that the souls of all mankind lived in some pre-existent state, and that for the sins committed there, some souls were sent into human bodies, and others into brutes to be punished, and purified from sin. As to the essence of these souls, he taught that they were an emanation from the substance of God who was the mover and soul of the world.

2.—Socrates lived 400 years before Christ. He taught that *souls were immortal because immaterial*.

3.—Plato flourished 348 years before Christ. He affirmed that there was a certain invincible malignity and corruption in matter insuperable by the power of God; that man's soul is a particle of the Divine Essence; and therefore immortal: and that evil must necessarily exist from the union of matter and soul in the same person. Demons, he said, were an order of beings inferior to the Deity, but superior to men, and that they governed the world. Some of them he viewed as mediators, "carrying men's prayers to God and His answers to men."

4.—Opposed to these opinions, were those of Epicurus, who taught that the soul is mortal; and of Zeno, the Stoic, who supposed that the existence of the soul was limited to a certain period of time.

5.—The Academics despaired of finding the truth in such a variety of opinions, and, therefore, came to the conclusion, that it was uncertain whether the gods existed or not; and whether the soul was mortal or immortal. This illustrates the saying of the apostle, that “the world by wisdom knew not God.” Their “wisdom and understanding” could not elaborate the truth concerning the Divine Nature and constitution of man. Not knowing the Scriptures, or catching only indistinct reports of what they contained, they could form no definite conceptions of these matters, which are too high for the finite and grovelling faculties of animal man. The revelation of God can alone remove the veil; and this being so incompatible with the things which “man’s wisdom teacheth,” they rejected it, as “foolishness,” or corrupted it in endeavouring to harmonise it with their own hypotheses.

But as absurd as we may esteem the vagaries of the “vain philosophy” and “science” of the ancients, the theological opinions of our contemporaries, being, in truth the offspring of the “wisdom of the wise and understanding of the prudent” men of Persia, Egypt, Syria, Chaldea, Greece and Rome—the light of Paganism, and Hebraistic Heresy, which shone with a faintness that only made conspicuous a darkness which might be felt—the opinions, I say, of the moderns, being only a transmutation of ancient Pagan dogmas in the crucibles of the schools, are not less objectionable when tried by reason, Scripture, and common sense.

That your memories may be refreshed, and that by comparison, you may be enabled to prove the truth of this remark, we present you with a summary of the opinions of our “wise” and “prudent” doctors on the important topics of soul, immortality, heaven, hell, etc.

SECTION IV.

Dogmas of the “Wise” and “Prudent” of the 19th Century.

1.—Theologians teach that man is a trinity of principles, or three beings in one man, a body, a living soul, and a living spirit. That the body is corruptible, because material; and that in this body is contained the soul and the spirit; the one being the *animal soul*, and the other the *rational soul*. This is the oriental dogma of the *two principles*.

2.—They teach that man was created immortal, and that his immortality consists in the possession of the rational soul, which they say is a particle that emanated from the Divine Essence, immaterial, and of a kindred nature to the Deity, and, therefore, immortal. This also was the opinion of the pagans.

3.—That, as the Deity is unembodied or immaterial, and as the soul existed in him before it transmigrated into man, so it can retransmigrate from man to God, or, into other men; and thus exist, either as a disembodied spirit, or a demon in the evil bodies of the wicked. These were the notions of Pythagoras and the Egyptian priests.

4.—They teach that death dissolves the union between the immortal

soul and the mortal body. That the souls of all mankind being immortal, their existence is continued. Hence they inculcate, that at dissolution, good souls go to heaven, and bad souls to a place of torment, which they call hell.

5.—Some theologians teach, that immortal souls do not enter into mansions of the highest bliss, or extreme woe at dissolution; but, that the good souls are borne away to paradise, which they say is not in heaven, but in a something they call *hades*; and that the bad souls go, not to hell, but to a sort of vestibule, or place of woe in *hades*, intermediate between woe on earth, and the perfection of woe in hell, which they style *Tartarus*. Some denominate these mansions of dead-alive souls “*purgatory*,” because they are there purged by fire and penance from sin; others style it the intermediate state, or *hades*, in which they suppose souls are rewarded and punished to a degree. Some appear to have embraced this hypothesis to save them from the imputation of altogether rendering the resurrection of none effect by their tradition. Hence, they teach a reunion of the immortal soul with the dust at the end of all things. This they pretend is a “*resurrection to life*.” We need hardly add, that the substance of all this is pure mythology.

6.—“*Divines*” teach, that after the soul has tenanted for thousands of years, the “*mansions of the skies*,” bathing itself “*in seas of heavenly rest*,” it will return to the dust of the earth, and enter into a new body with which it will arise to happiness, and then go back to God from whence it came!

7.—They teach, that those immortal particles of the Divine Essence which have for ages been suffering the torments of hell, are in effect, to have respite from their pains; seeing, as they say, that they also are to return to the dust of the earth, and to take on new bodies, in which they are to be hurled back into “*the lowest hell*,” there to burn throughout the endless duration of ages!

8.—Some teach, that certain of the wicked particles of the Divine Essence, which they style “*departed spirits*” of wicked men, after death take possession of the bodies of living bad men, whom they torment with madness, and other demoniacal afflictions!

9.—Others, such as Mr. Bush, professor of Hebrew in the New York City University, deny the resurrection of the body, considering it absurd upon the hypothesis of orthodox *divines*.

Such, we believe, is a fair statement of the wisdom of the schools; which has become so respectable from age, that it has come to be regarded as sacred, and even of a divine original. To call it in question is to invoke a clamour and denunciation which few have the courage to confront. The motives, the character, and the living itself of the man will be assailed, who shall venture to dispute the truth of these long cherished items of sectarian orthodoxy. This has been our fate; but we esteem truth as more to be desired than popular applause; and the honour of maintaining it, though single-handed against the world, more estimable than the preferments of colleges or of the State. The clamour and proscription of the advocate of “*man’s wisdom*” we regard as little as

did Paul the mockery of the foolish wise men of Greece and Rome; in the interval of their tumults the "still small voice" of truth will whisper in men's ears, the admonition "*this is the way; walk ye in it.*"

These old Protestantised mythological traditions, we contend, are unscriptural, subversive of the faith and hope of the Gospel, and bewildering to the minds of men. We repeat it, that the single supposition that the soul of man is immortal, reduces the truth of God to an ingenious fiction. This is a serious charge against the dogmas of the schools; we, therefore, proceed to prove it.

SECTION V.

The Dogma of "Immortal Souls" subversive of the Truth.

1.—*It contravenes the Mosaic account of the fall.*

Moses says that God made man "a living soul;" but orthodoxy says that God made man an "immortal soul"

God said "in the day *thou* eatest of the tree of knowledge, dying *THOU* shalt die;" but the dogmatist says, "in the day thou eatest thereof thou shalt die figuratively, and thy body shall die literally;" and thus thy immortal soul shall become liable to the pains of hell for ever.

God said "dust thou art, and unto dust thou shalt return;" the dogmatical theologians say, "dust is thy body and of the Divine Essence thy soul, and unto dust shall thy mortal body return, and thy soul to me, or else to hell."

"And the Lord God said, Behold, the man has become like one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat and live for ever; therefore the Lord God sent him forth from the Garden of Eden;"—the dogmatists alter this to suit their systems in teaching that the pronoun "he" has reference to his body. With this emendation it should read "lest he put forth his hand and eat, and his body live for ever."

But, it is easier said than proved, that a "living soul" and an "immortal soul" are identical. They are not the same; but as diverse as blood and spirit.

It is obvious that the subject of the penalty is the violator of the law.

The eater of the fruit was to die, and the sentence was consummated in the 930th year of his age; but the record says nothing of liability to the pains of hell for ever.

The expulsion of an immortal from Eden, that he might not live for ever, is nonsense. The truth is, man is a living soul; that is, a living creature. He was created with a susceptibility of death or life eternal, predicated upon his own choice; which was a quality that distinguished and exalted him above all other animals. In Eden, he held a position relatively to the tree of knowledge and the tree of life. Death and life eternal were before him; the one, the wages of sin; the other, the reward of obedience, as has been revealed. If he had been created subject to death, death would certainly not have been assigned as a punishment for eating the forbidden fruit; and had he been formed immortal from the dust, or immortality been breathed into his nostrils, eternal life

would not have been connected with any thing exterior to him. The truth is, that his destiny was predicated upon his actions. He disobeyed, and, in transgressing, he came under the sentence of the law, which said "to dust thou shalt return." This was a process of many centuries: a process which might have been interrupted. To avert this calamity, the Lord God expelled him from the garden; for had he eaten of the tree of life, he would have lived for ever an immortal sinner, and subject to all the ills of flesh eternally; therefore, because he had come to know evil, the Lord God drove out the man, that he might not "live for ever."

2.—*The dogma of the immortality of the soul reduces the Mosaic account to an absurdity.*

When God breathed into man's nostrils the breath of lives, say they, He imparted to him a particle of His own essence, immaterial, and of course of a nature kindred to Himself, and this they style the immortal soul. If this be true, what was it that sinned against God? A particle of God sinned against Himself. What became liable to the pains of hell for ever? The immortal soul. Then a particle of God became liable to the pains of hell for ever. Does the immortal soul in rebelling against the law of God show that it is of a kindred nature to the Deity? What is subjected to glowing torments in hell for ever? The immortal soul, say divines. Then God consigns a part of Himself to eternal misery for disobeying His own appointments. If this be wisdom, it is certainly that wisdom which the Scripture describes as "earthly, sensual, and devilish."

3.—*The dogma of the immortality of the soul necessitates a change of the words of the Spirit from their proper to a figurative signification.*

It is well known, that death, destruction, corruption, perdition, etc., are all predicated of man in the Scripture; and are often spoken of in connection with the events of a period subsequent to the present life. The literal and proper signification of these words is *extinction of being*. But, if a part of man, which is of a kindred nature to the Deity, and therefore indestructible and undying, is to be the subject of death, destruction, corruption, and perdition, it is manifest that the meaning of these words must be changed from their proper signification to some other, so as to suit the theory; for, an undying soul cannot die; therefore, when it is said "the soul that sinneth, it shall die" must be understood to mean "shall live in torment." Again, an indestructible soul cannot be destroyed; hence, when it is written of wicked souls, "whose end is destruction" it must be understood to mean "whose end is to be always destroying, but never destroyed." Again, an incorruptible soul can never be corrupt; when, therefore, it says, "he that soweth to the flesh shall of the flesh reap corruption," it follows, seeing that all souls are incorruptible, that they shall never corrupt; no, not even be tainted with corruption, for then the soul would prove to be mortal.

If then, death mean *life in misery*, and destruction, *eternal life in torment*, by the ledgermain, life means *life in happiness*, and immortality, life. For if life and incorruptibility be predicated of an ever-living soul, it is clear, that life must have some accessory idea to make the Scripture

harmonise with the opinions of men. Hence according to the theory of the dogmatists, the *eis anastasin zoes*, which occurs in John v. 29, must not be rendered "to resurrection of life" but "resurrection to *enjoy* life;" because according to their theory, the soul is living before resurrection, so that resurrection with them is, not in order that a man may live eternally, but that, being alive, his soul may be united with the dust; so that being clothed, it may enjoy life.

But, if man have no constitutional or magnetic qualities, but such as are common to him with all animals, which the Scripture plainly teaches, then death, destruction, corruption, etc., life, incorruptibility, etc., when spoken in reference to his destiny, all have their literal and proper signification. We do not mean to say that these words are never used figuratively; they are frequently so used. When a living man is said to be "dead in trespasses and sins," or when it is said, "let the dead bury the dead," it needs no uncommon sagacity to perceive that there is a metaphorical as well as a literal sense to the word "dead," etc.; but whether literally or figuratively used, their relative connection must determine.

4.—*The dogma of an immortal soul is subversive of the resurrection and the judgment.*

On the supposition of an immortal soul in man, it becomes necessary to provide for a receptacle for it at death. Being, as is supposed, celestial and ethereal, it is judged incompatible with the fitness of things, that it should have sepulture in common with the corruptible body. Hence, it became necessary to translate it to some more congenial system than this material world. Elysium, or paradise in hades, by the Jews and Greeks; and heaven, or the *aioon pleroma*, by the Orientals and Latins, were accordingly selected for the happy abode of such souls as were released from corporeal bondage in favour with the priests. From the bed of death to the everlasting region of light, where dwells Jehovah, "whom no man hath seen or can see," thither, it is alleged, it wends its rapid flight. Glowing are the descriptions of the beatitude of this ideal form, which adorn the fancy sketches of "eloquent divines." *It is judged at death.* The fact of its translation to heaven proves its acquittal of trespasses and sins. Death is to it "the path of life;" "fulness of joy" is its portion; and "pleasures for evermore" its present and inestimable reward.

But, though in essence of a nature kindred to the Deity, there are some immortal, immaterial, ethereal souls, which have become contaminated—contracted ineffaceable defilement in this world. These are vicious; irremediably infected with evil—corrupted incorruptible souls. Such cannot inherit incorruption; another receptacle must therefore be provided for them, suited to the invincible malignity they have acquired. By some, this receptacle of wicked immortal souls is styled tartarus, hell, etc., which are also supposed to be in hades, where the devil holds his court, encircled by demons, "ghosts, and goblins damned." Some suppose it to be surrounded by a brazen wall, and its entrance continually hidden from view by a cloud of darkness, which is said to be three times more gloomy than the obscurest night. Virgil says, and he is good

authority, though a Pagan, on this side of the question,—that it is surrounded by three impenetrable walls and the impetuous and burning streams of the river Phlegethon. The entrance is by a large and lofty tower, whose gates are supported by columns of adamant, which no power, human or divine, can open. This is described as heaving within with molten surges of glowing lava, whose flaming and sulphurous fires roar with horrific blast. To this place of torment, we are told, vicious immortal souls are consigned for ever and ever. I will not undertake to detail the horrors of this “endless hell.” The lovers of the terrific can be satiated with such details upon all common and special occasions elsewhere. We have said thus much concerning the place of vicious disembodied souls, that you may judge if torment can surpass this. Eternal life in burning sulphur, superadded to anguish and remorse, is the hell of the dogmatists into which these souls, or spirits, are plunged at dissolution.

Now, on the supposition that all this is true, I should like to know, what purpose would be answered by the resurrection of the mortal body to life? One says, the happiness and misery of souls is not perfected until united to the body; hence the necessity of the resurrection. This is the only hypothesis they can take refuge in; and manifestly it is of a flimsy texture. We object to this, that there is no such doctrine taught in Scripture, as the partial, or incomplete, happiness or misery of virtuous and vicious immortal souls in heaven and hell, immediately consequent upon dissolution. If such a dogma be taught, let us have direct testimony from the prophetic and apostolic writings. If souls go to God and to the devil at death, there is then no use in resurrection; for resurrection is life—it is the “path of life;” how then can an immortal soul be said to arise to life, when it shall have been living in heaven for thousands of years; or a vicious soul to arise to punishment, when it has been agonizing in flames for ages?

This dogma of immediate flight to heaven or hell at dissolution, necessarily flows from the supposition of an immortal soul in man. As we have seen, it is a part of Oriental science “falsely so called,” and was mixed up with Christianity by men “in whom the God of this world had blinded the minds of them which believed not” (the truth in its purity); “understanding neither what they say, nor whereof they affirm.” “Their profane vain babblings have eaten as doth a canker; of whom were Hymeneus and Philetus, who concerning the truth of the one hope erred, saying that the resurrection is past already; and overthrew the faith of some.”

“ HE WAS BEFORE ME.”

THE words at the head of this writing are those of the *Messenger of JEHOVAH* sent to prepare the way before HIM, as the Spirit of Christ in Malachi declared several hundred years before JEHOVAH manifested Himself in the Abrahamic Nature. Christ's words by the prophet are,

"Behold, I ('the Lord of Hosts,' or *Yahweh Tz'vaath*.) will send My messenger before ME."—(ch. iii. 1.) This messenger that Christ said he would send to introduce his appearing in the flesh, is the same that Christ in Isaiah styled, "the VOICE crying in the wilderness." The words of Christ in Isaiah xl. 3, are these:—"the Voice of him that crieth in the wilderness, prepare ye the way of JEHOVAH, make straight in the desert a highway for our ELOHIM." This shows that John the Immerser, not exceeded in greatness by any prophet born of woman, was sent to introduce the appearing of JEHOVAH in *plural manifestation*; as is evident also from JEHOVAH-*Elohim's* own words in John viii. 16-18, "I am not alone, but I and the Father that sent me. It is also written in your law (of Moses), that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me:" and in ch. x. 30, "I and the Father are ONE," in the sense of the words following, "the Father is in me, and I in Him" (ver. 38): than which, a greater or more intimate oneness cannot be conceived to exist.

John the Immerser, then, was not sent to introduce One who had no existence until six months after his own birth of Elizabeth; but to herald to the house of Jacob "the Lord of Hosts, the King of Israel," "without whom there is No SAVIOUR," (Isaiah xliii. 11.); and who, as the Great Light, was about to tabernacle among them in the sense of His Name, IMMANUEL (*immanu-AIL, DEITY with us*).

In the days of the decadence of Judah's Commonwealth, Scribes erected for themselves watchtowers high as the turrets of the celebrated watchtowers of the days of Nimrod. On the pinnacles of these, they set themselves to eye the incidents of the situation with telescopic gaze. Their telescopes, however, though shone upon by all the prophets, did not permit them to see beyond their nose. They professed to sweep the horizon to the end of heaven; they were very wise in their own esteem, as most people are whose conceptions are scarcely skin deep; but all their wisdom resulted only in the confusion of their tongues, and an inability to discern anything in Jesus but a mad blasphemer, who affirmed equality with Deity, and existence before Abraham. Their prophetic telescope from the pinnacles of their Babel watchtowers enabled them to see nothing but a man of flesh in "the Man Christ Jesus." "Is not this," said they, "Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith *I came down from heaven?*"—(John vi. 42.)

No; John did not come to proclaim any such phantasms. He saw no such sights as these watchtower people professed to see from their fleshly standpoints. He came to introduce one who had been rich for countless ages. "He who WAS rich," and who had said, "the earth is mine, and the fulness thereof;" and who by coming into the world he had made (Jno. i. 10), placed himself in circumstances of extreme poverty, that we through his poverty might be rich.—(2 Cor. viii. 9). This was "the mightier one" whose shoes' latchet John said, he was not worthy to unloose. But to this, he also added the testimony that

this mightier one was preferred before himself, because, said he, "HE WAS BEFORE ME." The watchtower sight-seers may project from their gasometers a breezy puff against this saying of John, and affect to see nothing in it. Not so, however, the earnest enquirer after the truth that came by Jesus Christ. The testimony of the precurent messenger of Jehovah-Elohim is not to be puffed aside by a pooh, pooh! It is repeated twice in John i. 15, 30, and Jesus himself endorses John's testimony in chap. v. 32, as true. Hence, John's words are worthy of grave and attentive consideration, irrespective of consequences to preconceived speculations from whatever Babel watchtower they may be exhaled.

In what sense, then, was Jesus before John? Certainly not in the sense of being born of Mary before John was born of Elizabeth, because John was born six months before Jesus. John being six months older than Jesus, John was in that sense before Jesus. But John says, *Jesus was before me*. Hence, he pre-existed before John, though born after him.

Nor can it be said that the mission of Jesus was before John; because before the coming or manifestation of Jesus, John preached the approaching advent of Jehovah; and Jesus did not begin his mission till John had finished and was imprisoned.

The question then, in view of the prophetic word, is, *Whom did John introduce?* The Spirit of Christ in Malachi; and Isaiah saith it was *Jehovah*. This is undeniable by anyone claiming to understand and believe the prophets. We are brought then to this: was John before Jehovah who sent him, or was Jehovah before John? The answer is obvious. Such was the pre-existent mightier one, of whom John said, "He was before me."
JOHN THOMAS.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 19.

From Shorthand Notes by brother J. BUTLER, (revised.)

HEBREWS xi.—We may be very thankful, brethren and sisters, that we have come to a recognition of the great fact stated in the 6th verse of this chapter, at a time when the fact is almost universally denied. Our assembling this morning is a token of admission on our part that without faith it is impossible to please God; and that he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. We accept the great fact upon the authority of Christ; for though written by

Paul, it has the force of a statement by Christ himself, on the principle laid down by Christ, that whosoever hears the apostles hears him.—(Luke x. 16.) The statement "that without faith it is impossible to please God," is also in complete accord with all that Christ himself said. As to what is meant by this God-pleasing faith, it is defined in the first verse as a something having reference to the future—the substance of things *HOPED FOR*; the evidence of things not seen (as yet). Belief in God who promises, and belief of the

things promised, embraces all that is affirmable of faith. This is the faith without which no man can be well-pleasing to the Creator. We are assembled this morning on that footing, believing and testifying to others—that if men will please God, they must have faith in what He has said; “they must believe that He is, and that He is a rewarder of them that diligently seek him.” There is very great comfort in that double belief: it is the only sterling consolation of existence. When we realise the fact that God is—that all things are in the hands of an Almighty Being, whose unerring wisdom is slowly guiding things to a pre-determined issue of good, we are enabled to put up with much that is grievous in the experience of men and women in whose thoughts God is not. There is no difficulty, philosophically speaking, in accepting the proposition that God is. We see that it must be so: because things are, and because things have not always been. Things could never have made themselves. If ever there was a time when there was nothing, there could never have come a time when there could be anything; for it is impossible that something could come out of nothing. Hence an eternal antecedent is a philosophical necessity; and that eternal antecedent must have had the quality of intelligence as well as force, for all the developments of the universe are characterised by wisdom. It is therefore an easy effort of the mind to grasp the fact that God exists, and that fact once realised, is inexpressibly consolatory. There is a sense in which we may say that *we are not*. But a very few years ago, there were no such persons as we in existence, and in a short time to come (apart from the coming of the Lord), there will again be no such persons to be found. We have no power of self-continuance; we depend entirely upon those relations of life that God has established. We are just like a flower—indeed the Bible compares us to a flower—which is the mere product of forces behind it, over which it has no control. We also are mere products of forces antecedent to ourselves, and have no power in ourselves: we can only glide along in the channel marked out for us. In such an ephemeral condition, how comforting to feel that there is a Great Power for ever, the primary energy out of which all things come; and that to that Power, with whom is no variableness or shadow of turning, we sustain the relation of children. How comforting to know the truth of what

David says, that “like as a father pitieth his children, so the Lord pitieth them that fear Him;” and that “no good thing will he withhold from them that please Him;” that there is no error or caprice with Him; that He is long-suffering, patient and benevolent to a degree beyond our knowledge; that kindness is the first quality of His being—that God is love. When we feel all that, we are solaced in the midst of life’s uncertain experiences. We come to realise by the meditation that comes with the daily reading of the word—that things will go right; that however wrong they appear to be, they will go right in the end, if we do those things that are well-pleasing in His sight. “All things work together for good to those who are the called according to the purpose of God.” Though things may seem to shape adversely, Eternal Goodness guides the current to a beneficent end, even when the beneficence is not realised in the present state. The sufferer may imagine that God is not in his lot, and he is liable to become disheartened. With as much reason might the prophets have come to that conclusion regarding themselves; for Paul testifies in this very chapter concerning them, that they wandered about in sheep skins and goats’ skins, being destitute, afflicted, tormented. The kind of affliction they were occasionally subject to, is exemplified in the case of Jeremiah, who was let down by cords into a dismal pit of mire, at the bottom of which, he sank up to the armpits in mud. Might not Jeremiah have supposed at such a time that God had forsaken him? Especially considering that the cause of his horrid imprisonment was his faithfulness in adhering to the divine word. Had he thought so, he would have made the mistake which some short-sighted people fall into with regard to the incidents of ordinary life. The fact is, God’s dealings with the prophets had regard to the prophets themselves as well as those to whom He sent them. God accomplishes many ends with simple means. In sending the prophets, He not only reproved the generation addressed, but brought out His word for the enlightenment of subsequent generations, and at the same time developed circumstances for trying, purifying and disciplining the prophets themselves. Jesus testifies that the prophets are to be in the kingdom of God—“Ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God.” We also read in Revelations that the time is to come for God to *give reward unto His servants the*

prophets. It was therefore needful that they should be tried by adversity. A man is unfit for use—even in the human sphere—till he is tried. A character is without value till it has gone through the fire in some way or other. A person who is all the time in agreeable circumstances cannot have that hearty appreciation of the truth which adversity engenders; neither is it possible that his character can be brought out distinctly. Development depends upon activity. "Pleasure" does not tend to spiritual activity, but rather to spiritual lassitude and death. It blunts the perception of the need for the truth. It makes the mind contented with the present. It brings mental rust and moral sluggishness. It hides the spiritual man. When he is tried, you see him, and get to know what he is made of, and he knows himself as he never can with a pleasant breeze on all sides. The man who has come through trial and suffering is a more complete and more precious man in every sense than one who does not know what trouble is. He is qualified to judge justly of other men, and to sympathise with the erring; and we must remember that the object of God's operations toward us in the gospel, is to develop an order of men who will be qualified to be the associates of Jesus in the administration of the divine law in the earth, in the day of the Messiah's glory. When you consider this, it throws considerable light upon many things that would otherwise be dark. It enables us to understand how it is that the sons coming to the Father, receive chastisement. It helps us to respond to the words of Paul—"If ye be without chastisement, whereof all are partakers—even the prophets themselves, and the apostles: and Jesus himself, the highest of all—then are ye bastards and not sons." No one will ever come to any perfection of divine development without chastisement. Chastisement fits a man for future exaltation. You can see that in the case of Joseph. He was the best of twelve sons, and was loved the most by his father. At seventeen years of age, you know what happened. Sent on a hospitable errand to his brothers, whose envy had been excited by the preferential attention of his father, and fed by the naturally superior carriage of Joseph himself, he was put by them into a pit. And there, although there is nothing in the narrative about it, we may imagine he abandoned himself to the utmost extravagance of grief. As much is implied in the words of his brethren, when in the austere presence of Joseph (ignorant that

he understood them), they said "We are verily guilty concerning our brother in that *we saw the anguish of his soul*, when he besought us, and we would not hear." Well, Joseph, a lad of seventeen years of age, is let down into the pit, and by and bye, a gang of Ishmaelites come along and his brethren change their minds and sell him to them, doubtless glad to get rid of him without putting him to death. Imagine a fate more truly heartless than to be taken away from a fond and affectionate father, in comfortable circumstances, and given into the hands of traders as a slave. This was Joseph's desolate position, and what he must have suffered we cannot easily realise, for at this period there was no indication of the purpose to be served in his slavery. The surroundings were those of blackest night. *We* see the light that afterwards broke upon the scene. *We* look from the throne on which Joseph sat in Egypt, and are enabled to view his enslavement with composure; but if we try to put ourselves in the position of Joseph at the moment he was sold by his brethren, we can realise that it must have been a position of utter desolation; and it was a long time before his path began to brighten. Taken to Egypt he was sold as a slave-mennial into the house of one of Pharaoh's officers, and you know that after serving for a time, through the power of slander, he was thrown into prison, and there he lay in the lowest depths of adversity, apparently abandoned of God and man. Now, in such a position Joseph might well have reasoned, if he had been of the faithless sort, and had not endured as seeing Him who is invisible—if he had not as it were, had a hand grasping the invisible hand of God—that God was taking no cognisance of his position; whereas He was guiding Joseph to a splendid destiny, and preparing him for the high position he was to occupy. Adversity gave a robustness of character he could not otherwise have possessed. His afflictions were spread over thirteen years; and they were thirteen years of utter blackness, pure adversity, unmitigated evil, in which to the eye of sense there was no token of divine regard, and yet in which God was at the helm all the way through. Well, here we are, so many Josephs; we have been called to be the sons of God; we have been called to be the seed of Abraham, the children of Israel and the brethren of Joseph; and like him, we are going through a training for the throne. We are being put through the fire, like ore, that the precious metal may come out at last, tried and refined, for the

Royal use. Let us think of this, and endure evil with composure. Let us avoid the mistake of thinking that God has forsaken us, because it may be we are placed in circumstances in which there appears to be no evidence of right guidance. God knows what is needful for our development, if we do not. Let us commit our way to Him, and roll our burden on Him, knowing that He careth for us.

What a blessed thing then, to believe that God is. Few practically believe it. Outside the truth there is a perfect desert in this respect. With the exception of a few misguided orthodox people who have a zeal for God, but not according to knowledge, the great mass of people around us are without faith of any sort. God is not in all their thoughts. Such as attend upon "public worship" do so because it is a "respectable" custom, to neglect which, is to incur social odium, and because it affords scope for display under the pleasing and self-deceptive guise of sanctity. A great body of the people pay no regard whatever to religion in any shape, but serve the flesh out and out, without pretence of anything better. It is to be feared that faith is a scarce article even amongst those who have embraced the truth. You know the sort of method by which we have to get at the truth in these days, is unfavourable to some extent, to the development of this kind of thing. It is a process of intellectual sifting, by which venerable fables are put to the test and rejected, and the truth ascertained in its theoretical features. The process is conducted in the face of opposition, and followed up by argumentative contention. The consequence is that the mind is liable to become so absorbed in the mere process of finding out what the truth is, as to fall short in the apprehension of the purpose for which it exists, and to fail in those moral developments in which alone it has its lasting and valuable fruit. In this respect, there is great danger connected with the modern phrase of apostolic truth. In its primitive phase, there was no need for the amount of argument and investigation which in our time are indispensable. A certain authoritative testimony was presented and confirmed by sign, and believers had but to receive it and at once surrender to the moral power connected with it. All they had to do was to believe the truth infallibly presented, and make use of that truth in the purification of the inner man in preparation for the Lord Jesus. We have to get at the same result by a different process. The

process is a matter of indifference so as the result is secured. The danger is we may come short of the result. This ought to be an anxious point. Let us not devote all our time to mere intellectual exertion. Having attained the truth, let us realise the use of it in the formation of the character that Christ will approve. One often sees lamentable cases in which interest in the truth is kept up so long as the excitement of polemic encounter is maintained, but disappears when that calm region is reached, in which the truth has to work out the fruits of righteousness and true holiness. Argument and contention for the faith are not worth the trouble if they are to end in the mere establishment of a theory. The object of all work in the truth is to develop real, loving, warm-hearted, intelligent, and consecrated disciples of Christ, who personally feel that they are not their own, but the property of him who died that he might purchase a people with his own blood. Therefore, as Paul says, leaving the first principles, let us go on unto perfection, rising with increasing strength to the great fact that God is, and that He has all things in His hands, that He doeth according to His will in the earth as well as in the armies of heaven. Give us a man or woman of this sort, with living faith based upon an intelligent understanding of the testimony—who have the faith of God in their hearts as the result of the truth comprehended—and you give us a man or woman that will act of their own accord in the things pertaining to the divine service. Having the light "within" themselves, they are not dependent on external stimulus. They will be found in the way of duty, because it is their duty so to be found, and not because it is pleasant. It may be unpleasant. It is oftener unpleasant than not, but the children of light are not children of pleasure. Finding themselves in a probationary state of evil, they accept their lot with that resignation which is the only attitude of wisdom, and bend their energies to that high calling of God in Christ Jesus, working out their salvation with fear and trembling. They will always present a contrast to the class who can only be brought to the meetings by special attractions, and get soon out of the way and tired, if they are not the objects of personal attention. The latter class are to be met with at the interesting meetings, when there is a lot of people, and warmth, and music, and everything that is agreeable and pleasant in the

surroundings. You look in vain for them when there is work to be done in the cold, with few people present, and no attraction. They have the truth as a theory; they have not realised the idea of being its servants. "They are not all Israel that are of Israel." Those only will be approved of Christ who are given up to him entirely—in whom he is the power and motive of their lives, and the highest object of their desires. The other class are useful as scaffolding, which is useful to a building. Their presence contributes somewhat to that warmth which is favourable to the implanting of the seed in the minds of the good and honest-hearted. They are not altogether useless: only their usefulness, like that of a scaffolding, is limited to the preliminary stage. When the building is finished, they will be dispensed with. Now we ought to seek a higher place in the work of God than this. We should labour to get beyond the mere scaffolding of the flesh period; we should aim to become living stones in the glorious living temple, that will be reared in the earth when the Master Builder arrives. This is a destiny all-glorious. The community of the saints in the resurrection is a city of Life and Light most precious. It will consist of the very cream of the human race—men of excellent spirit—of divine knowledge—of tried faith—who in their several generations served God in the face of disadvantage, endured the trial for a long and wearying period of time. Abraham himself for an example, was tried more than a hundred years; Isaac and Jacob, likewise; Joseph lived 110 years; and so with most of the holy men of old. Faithful lifetimes did they all lay on the altar; and still their number is not complete. At the eleventh hour of our own dispensation, the master is hiring servants. The existence of the word in our midst, is evidence of this. What infatuation to disregard or treat coolly the call. We may be of the number of that glorious company that will spring into-being at "the manifestation of

the sons of God;" but we must be like them. We must be men of faith, men of service—men of benevolent hearts; for those that are not of loving hearts are not of God; and men and women of good consciences, who would not do wrong to save their livelihood. Persevering in this line of character during our brief struggle with evil, realise the joy of being made one of a multitude of that description, whom no man can number, and whose former ills and frailties are all swallowed up in the glorious and deathless nature of the spirit in which there is no more sorrow or sighing. Look at that multitude, filled with everlasting joy; think that the Lamb dwells in the midst of them and shall feed them—the central sun that lighteneth every man of them that entereth that bright world. Behold them come to Zion and plant themselves in the seat of honour and power. Consider that they constitute the ruling brotherhood of the world, in whose righteous hands all the property and the power and the law, and the honour and glory of the world will be vested, for the promotion of glory to God in the highest, peace on earth, and goodwill to men! Is a place in that illustrious body not worth any trial? What infatuated creatures those men and women must be, who having put their hands to the plough, look back, and allow their hearts to be taken and their hands weakened by the ephemeral interests of this life, which, at its best, supposing we could do all that we wished, are "vanity," ending ultimately in the grave. How perfectly suicidal for those who have such a glorious destiny before them, to slacken their hands and become lukewarm in relation to the duties they owe to their Lord and Master. Let us beware. The bright side is pleasant to contemplate, but we must accept its dark side in present duty and reproach. We must carry the cross if we mean to wear the crown.

EDITOR.

DR. THOMAS'S VISIT TO BRITAIN.

CONCLUSION OF NARRATIVE BY SISTER LASIUS.

HAVING completed our week's stay in Paisley, we proceeded on Friday, Feb. 11th to the next place on the route—Beith, a small town about twelve miles west of Paisley. A short ride of three-quarters of an hour, by rail, brought us there. We were received by brother Gillies, at whose house we made our

home while in Beith. We found three brethren and one sister here. They meet together regularly in the Masons' Hall, for worship and mutual edification. Brother Gillies has been bearing testimony in behalf of the truth for some time past, by means of short articles published in a local paper

weekly; and a discourse every Sunday, to which, however, the public have hitherto turned a deaf ear. This offers no encouragement to continue such efforts, but patient perseverance in the service of the truth brings its own reward in the profit arising from the study of the word, but above all, in the consciousness of devoting one's energies to God, who rightfully claims the first and dominant place in all our thoughts, and all our undertakings.

On the Sunday after our arrival, the morning meeting for worship was held in the usual place of assembly, but the lecture for the public was given in the Assembly Hall. The hour of meeting was six o'clock. About 160 persons were in attendance, notwithstanding the extreme coldness of the weather. The second lecture was given on Monday night to a somewhat diminished audience, the number being 65. On Thursday night, the audience was about the same size. The Doctor, in his discourse, read Rev. i. 18.—“I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death.” A topic of absorbing interest was opened up in the keys. The Doctor pointed out that the Scriptures tell of the existence of *five keys*; two of which were entrusted to Peter, the other three remaining in the possession of him who was dead, and is alive for evermore: viz., 1.—The key of hell, or the invisible. 2.—The key of death, by which the prisoners in the iron prison will be delivered when the key is put into operation by an omnipotent hand. 3.—A key of dynasty, spoken of in Isaiah chap. xxii. as “the key of the house of David” of which it is said, “I will lay it upon his shoulder; and he shall open and none shall shut, and he shall shut and none shall open.” An interesting line of argument was entered into on the connection between the personage in Isaiah xxii. bearing the key of government, and He who held the keys of the unseen and of death. The argument went to show that they are one and the same person.

On Friday the 18th, another short stage in the journey was accomplished,—thirty-five miles from Beith to Cumnock, a small town containing only 3000 inhabitants. Here we were domiciled in brother Haining's house. The people of Cumnock had been duly notified of the arrival of the Doctor, to bring them good news, even glad tidings concerning the “Great Salvation” revealed in the Scriptures of truth. A course of four lectures was advertised, to be delivered in a hall adjoining the Black Bull Inn, facing a square, in the centre of which stands a large stone church, belonging to the state establishment. The situation of the two places was suggestive. The words of Jesus were brought to mind; “Many who are first shall be last, and the last shall be first” in that day.

On Sunday morning, we met for the

breaking of bread, in the attic room of brother Haining's house. In the afternoon, at 4 p.m., we repaired to the hall above-mentioned, to hold the first of the advertised public meetings. The room was nearly filled; 150 were reckoned to be present. As the people dispersed, some of the tracts, entitled *Who are the Christadelphians?* were handed out to them. After the meeting was over, the Dr. was much troubled with a cough, arising from irritation of the stomach, brought on by too much effort of the brain, and too little exercise of the body. The cough troubled him so much that he felt quite unfit for speaking on Monday evening, and he sent brother Martin to lecture in his stead. About sixty persons came together. The line of argument taken up was to show the identity of the gospel which Christ and Paul preached, with what is written in Moses and the prophets; and that that gospel related to the kingdom of God. A hostile feeling was manifested by several persons present, in consequence of some rather severe strictures on the clergy. At the close of the meeting, one of the audience got up and said he had the moral courage to stand up in defence of the churches and systems which had been so slandered and abused, and demanded the attention of the audience. He delivered a rather lengthy tirade against the Christadelphians and their belief, laying special stress on the doctrine of the unconscious state of the dead, in opposition to which he cited the rich man and Lazarus, Paul's desire to depart, &c. He was proceeding with his discourse, when brother Haining stopped him, and said if he would hire the hall, we would come and hear him. This quashed any further talk on his part. A man who had interrupted during the meeting, at this stage made a hasty exit, exclaiming as he went “heresy! heresy!!” On Sunday, the 27th, the Dr. was able to meet his appointment. The meeting was held at 4 p.m. Having read Heb. i., the Dr. commented on the fact that God has spoken to the world, and observed that He did not say all that He had to say at once. An interval of about six hundred years elapsed between the minor prophets and the appearing of Christ. During it, no communications were made, and a much longer period had run since the times of the apostles, and withdrawal of spiritual gifts. On another branch of the subject, he asserted that God is not the father of all mankind, but only of those who become His children by adoption through Jesus Christ. The devil, he said, is the father of mankind, and they are, for the most part, liars—quoting John viii. 44. At the close of the meeting, this statement was challenged by a man who had lost sight of the argument in the confusion of his own mind. He demanded proof from Scripture, adding that “Dr. Thomas had come all the

way across the Atlantic to oppose the dogmas of Christendom, but he had only brought his own dogmas in return. It was dogmas against dogmas."

The half-dozen who have confessed the name of Christ in Cumnock, meet regularly in the attic of brother H.'s house. This has been their manner for years past—"endeavouring to keep the unity of the spirit." The truth came to them about fifteen years ago, apparently in an accidental way. A travelling temperance lecturer, passing through the district, happened to have a volume of the *Herald* in his possession, and feeling no interest in its contents, he gave it away. He placed it in the hands of a woman who was a reader, and she reading, profited by its perusal, and extended to others the benefit she received. A knowledge of the author and his works by means of the volume in question, created a desire to know more of the subjects treated of. This desire was gratified till the stage of enlightenment necessary for obedience was finally reached. They have been visited by brethren from other parts, at different periods of time, with a view to fraternal intercourse, and also with a view to aggression upon the darkness without, which has for its strongholds the temples of the clerical establishment, which abound on every side. On the occasion of the Dr.'s visit, these efforts have been so far successful as to arouse attention and awaken opposition. Notices of the lectures have appeared in the newspapers, characterised by a tolerable degree of fairness, but meagre in extent.

On the morning of March 1st, we turned our faces southward, bidding adieu to Scotland and the kind friends whose acquaintance had been a source of comfort and refreshment during our visit there. Our united desire towards them, is, that they may "grow in grace," as well as "in the knowledge of our Lord Jesus Christ," to the end that they may be built up and established in our most holy faith," being "rooted and grounded," and "grounded and settled," that they may be immovably fixed and able to withstand the most subtle wiles of any adversary that may cross their path. Adversaries there are, and always will be, while this order of things shall continue, who only "consult to cast the righteous down from his excellency . . . they bless with their mouth, but they curse inwardly."

We stopped one night at Carlisle to break the tediousness of the journey. Next day, we continued our way to Manchester, and thence to Sale, making a second visit to the brethren and sisters there, in fulfilment of a promise made by the Doctor on leaving them a few months ago. He delivered one lecture to the public on Sunday evening in the School-room, which is regularly used by the brethren for their meetings. The room was well filled with an attentive audience, and

several persons coming out from Manchester to hear. The outrageous demonstrations of opposition which have been customary there of late, were for the time suspended, probably to break out again with renewed vigour. The brethren have been engaged in rather sharp conflict. They have been wrestling against the allies of principalities and powers in their most uncomely forms. The effect has only been to increase their patience and exercise their powers of endurance.

Leaving Sale, Thursday the 8th, we came again to Halifax, glad to meet the same kindly faces that greeted us on our first arrival, and some also who had become members of the "household," since we were there before. In consideration of the Doctor's long continued labours, and consequent weariness of the flesh, no week-night lectures were arranged for, but two Sunday evening addresses for public benefit were advertized. In the afternoons also, it was understood that he would speak to the brethren. There was a good attendance both afternoon and evening. The labours of the brethren are being attended with that measure of success which a steady, persistent continuance in the work of faith and labour of love will most surely meet with. Some who are still young in the faith, are passing through the furnace; but their trust is in Him, who alone is able to succour those who are tempted; and who will not suffer them to be subject to greater trial than they are able to bear; but who will, with the trial "make some way of escape that they may be able to bear it." "They that endure unto the end, shall be saved."

Here, sister Lasius concludes her narrative, and the Editor adds that on Tuesday, the 22nd ult., the Dr. and his daughter arrived safely in Birmingham, the former fagged out with his labours, and the latter in better health than when she started. The appointments made throughout the country have all been duly kept, and the "visit" is now a thing of the past, but will, doubtless, show fruit in the future, as all such efforts have invariably done. One already-manifest result specially pleasing to all lovers of the truth in the British Isles, is the determination, on the part of the Dr. to take up his abode in the country. To carry out this determination, it will be needful for the Dr. to re-cross the Atlantic, and wind up affairs in the States. He will sail by the *Idaho*, on the 4th of May (all being well), and will, probably, return about the month of August, bringing his wife, sister Thomas, with him. His daughter will remain in England during the process of transfer.

STANDING NOTICES.

All communications must be addressed to ROBERT ROBERTS, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable.

The Editor cannot undertake to acknowledge privately the receipt of letters or remittances. The time and money which this practice would consume are not at his disposal. Correspondents will find their communications acknowledged on the cover.

Correspondents would confer a favour by observing the following rules, particularly when they write anything intended for *The Christadelphian*: 1, write plainly, especially when the names of persons or places are dealt with; 2, leave liberal space between the lines; 3, avoid cross writing; and 4, use really black ink.

Communications for the *Intelligence* department should be in the hands of the Editor by the 20th of the month at the latest; and as much earlier as possible. ~~They~~ *They should be written on ONE side of the paper only.* In reporting immersions, as much information as possible should be given respecting the individuals, so that brethren everywhere may feel introduced.

Contributors placing any special value on papers they may write for the *Christadelphian*, will please retain copies of them, as the Editor cannot undertake to return them in case they are not used.

Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Correspondents sending newspapers containing matter they consider worthy of notice, will secure attention to it, by marking it distinctly. If not marked, the paper is thrown aside from want of time to go through it. A better plan would be to cut out the interesting part and enclose in an envelope.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of "Books in Supply," inside of cover. We often receive orders for books that are sold out.

Purchasers of books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, or the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

Orders will be executed with the utmost practicable promptitude. Purchasers, however, must not consider themselves neglected or forgotten if delay should sometimes take place, as there are many causes which occasionally prevent the immediate despatch of parcels.

TO FRIENDS IN THE UNITED STATES AND CANADA.

See the foregoing so far as applicable

The letter postage between England and the States is now reduced to THREEPENCE per ½-oz. Orders may be sent direct to the Editor, and all orders must be accompanied with the amount required to cover them.

Paper dollars may be sent. In the list of "Books in Supply," the American and Canadian prices (post free) will be found inserted in

parallel columns after the English price. The difference between the value of paper money on this and the other side of the Atlantic, accounts for the difference between the English and American prices.

The postage on books to the States and Canada is three times what it is from one part of Britain to another. Parties remitting from the States and Canada will please remember this, and avoid the mistake of adopting the English scale.

TO FRIENDS IN NEW ZEALAND.

See the foregoing so far as applicable.

J. Brown, Abbotsford, Greenisland, Otago, New Zealand (acting as agent for Christadelphian works), will supply orders sent to him, when the orders are accompanied with the required remittance.

The price of books in New Zealand is ten per cent. greater than at home. Purchasers remitting to brother Brown will, therefore, add a tenth part to the English price, and then add amount required to cover postage from Greenisland, to their address.

The Christadelphian.

"He is not ashamed to call them brethren."—(Heb. ii. 11.)

APRIL, 1870.

OUR issue for January last is sold out, in consequence of which we have been unable to supply the number for that month to some forty or fifty new subscribers whose names have come to hand since the beginning of the year. The February number is also out of supply, and twenty or thirty subscribers will be lacking this as well. We regret the deficiency, and would make it good, if it were possible at moderate cost to reprint the deficient numbers. Our only present alternative is to reckon subscriptions in the cases referred to, forward to January or February next year, according as one or other have not been supplied. Should a reprint take place, the reprinted numbers will, of course, be higher in price than an ordinary issue, as the cost of composition will necessarily be distributed over a small area. We shall wait to see the need sufficiently great before deciding on this step.

We have heretofore printed 1000 copies per month. We now print 1100. We did not anticipate the increase in circulation that has taken place; otherwise the numbers for January and February would not have been out of supply.

We have a number of favourable responses to the proposed extension of effort on the

truth's behalf. Dr. Thomas expresses the hope that these secondary proposals may not draw off attention from the deep things of God, and weaken the great object to be attained in the generation of an enlightened and obedient race of believers, who shall be prepared for association with the Lamb in the great work shortly to be inaugurated. In this expression, every genuine soul, waiting with deep desire for the manifestation of the sons of God, and knowing on the whole the barrenness of the soil into which the good seed falls, will concur. We know the difficulty of combining the clod-breaking operations of the truth with the more advanced processes of spiritual agriculture. Yet what remains to us but to "work while it is called to-day," in all departments of this little and honourless work, if haply we may at least earn the small commendation of having done what we could. It seems the London ecclesia have for a long time had a second collection for the external operations of the truth. These operations have, of course, been confined to the metropolis—if it is proper to talk of "confining" such a microscopical affair to three millions of people. Still, in principle, they have anticipated the Birmingham proposal. Arrangements will shortly be made (if the Lord delay his coming) to carry out the object for which the contribution is now being made.

The Editor is invited to lecture in London and Maldon, and has invitations from several disconnected parts of the country. He takes this opportunity of saying that convenience and economy (to the brethren), requiring some system to be observed, he will, after fulfilling outstanding appointments, return to the practice of going in certain directions at particular periods of the year. Thus, in summer, he will go south and west; in autumn, south and east; and in spring, north. To make these routes more definite: *South and West* MAY include such places as Cheltenham, Tewkesbury, Droitwich, Swansea, Mumbles, Weston, Devonport, Dorchester, &c.; *South and East* MAY include London, Maldon, Grantham, Scarborough, Whitby, Leeds, Halifax, Huddersfield, Nottingham, Derby, and Leicester; and *North* MAY include Manchester, Beith, Glasgow, Wishaw, Edinburgh, and other places in Caledonia. The visits will be determined by invitation. That is, the Ed. will only call at such places on the

several routes indicated, as he is asked to call at. He should fear to put a burden on any. He must therefore know the wishes of the friends of the truth in advance. The Editor will, of course hold himself at liberty (between tours) to enter into special arrangements at any time, as the exigencies of the truth at any place may seem to require. One thing must be well understood: ~~the~~ The tours now in question *have no connection with the fund being raised in the manner above referred to*. Those desiring the services of the Editor must arrange among themselves to provide facilities for getting at the public, and to defray the demands of the railway, except when it is expressly arranged otherwise. To make the railway fares as light as possible, is the object of systematic arrangements. Thus, from London to Maldon (say) is not so costly as from Birmingham to Maldon, and so on. These arrangements understood and mutually acted on in the spirit of service to Him who claims our all, will doubtless tend to benefit.

The contents of the present number do not afford matter for special remark. The third instalment of the Dr.'s instructive exposition of the things of the spirit, is followed by some comments from the same pen on a topic of importance at the present time, from the extremes to which anti-Trinitarian zeal have more or less driven all of us, the Dr. excepted. The intimate relation of Jesus to the antecedent Eternal Father has been a little lost sight of in the eagerness to get rid of the Triune absurdity. Such articles as "He was before me," aided by the circulation of *Phanerosis*, (and is it necessary to add—surely not!—a diligent personal reading of the word?) will tend to restore the truth of this profound matter to an exact focus.—"Sunday Morning" notes have to do with that "faith in God" which Jesus himself inculcates and exemplifies; and are followed by the concluding chapter of the narrative of the Dr.'s tour in Britain.—The Signs of the Times, political and religious, are illustrated in various matters, to be found in the editorial department. "Answers to Correspondents" and "Intelligence" present the usual features.

THE ECUMENICAL COUNCIL.

A great stride has been made during the month in the direction interesting to those

who look for the issue of the frog-spirit from the mouth of the False Prophet in completion of the sixth-vial sign, and who have regarded the Council with expectancy from this point of view. The Frog-power (France) is acting vigorously upon the "Holy Father," and the old gentleman is greatly exercised by the "spirit" administered, which is acting as a political emetic, and about to come forth from his mouth in a form that will doubtless contribute a powerful disturbing element to the political situation. The literal shape of the matter is this. The doctrines of the syllabus, propounded in the form of twenty-one "canons," are objected to at the Tuilleries as tending to the establishment of a theocracy which will override the civil power in all the countries of Europe. Notice of this objection was duly served on the occupant of the Vatican, in a despatch by Count Daru, which declared it impossible that the French government could continue the attitude of non-intervention hitherto maintained, and demanded that a special representative of the French government should be admitted to take part in the deliberations of the Council. The despatch pointed out that "The expectation that the Council would confine itself to the examination of purely religious questions, as expressed by the speech of the Emperor to the Corps Legislatif, in November last, has been deceived by the publication of the canons, which constitute A RUPTURE WITH THE PRINCIPLES OF GOVERNMENT AND MODERN SOCIETY, and a violation of the law, *which no Government in Europe could accept.*"

The despatch hinted at possible consequences of a grave character in the event of non-compliance. The despatch was concurred in by the European powers generally. The Vatican merely acknowledged receipt of the communication, stating that it would be taken into consideration.

Meanwhile, the Pope and his advisers resolved to proclaim at once the doctrine of Papal infallibility. This "defiant determination" — according to the Roman correspondent of the *Pall Mall Gazette*—was mainly produced by the hostile attitude of the Catholic powers. The article defining the infallibility was distributed to "the fathers" on the 7th ult., and was couched in the following terms:—

"Chapter to be added to the Decree upon

the Primacy of the Roman Pontiff, to the effect that the Roman Pontiff cannot err in the definition of matters of faith or morals.

The Holy Roman Church possesses the supreme and complete primacy and principality over the Universal Catholic Church, which it verily and humbly acknowledges to have received with the plenitude of the power of the Lord himself, in the person of St. Peter, the prince of apostles, of whom the Roman Pontiff is the successor.

And as, above all things, it behoves it to make clear the truth of the faith, all questions which may arise upon matters of faith, must be determined by its judgment, seeing that otherwise, the words of the Lord Jesus Christ (*Tues-Petrus, &c.*) would be disregarded.

That which has been set forth on this point has been proved by the results, as in the Apostolic See: the Catholic religion has always been preserved immaculate, and its doctrine has always been maintained at its fulness.—(*celebrata.*)

Consequently, we inculcate, with the concurrence of the Holy Council, and we define, as a dogma of faith that, thanks to the divine assistance, it is that the Roman Pontiff, of whom it was said, in the person of St. Peter, by our same Lord Jesus Christ, 'I have prayed for thee, &c., cannot err when, acting in his quality as supreme teacher of all Christians, he defines what the Universal Church must hold in matters of faith or morals, and that the prerogative of inerrancy or infallibility extends over the same matters to which the infallibility of the church is applicable. But if anyone should dare—which may God forbid—to controvert our present definition, let him know that he departs from the truth of the faith.'—(*Times*)

This definition is to be considered by the Council at a special sitting to be held, when His Holiness has determined upon what sort of answer he is to send to Paris. No answer has yet been received. The French ambassador, the Marquis de Bannerville, has, meanwhile, left Rome for Paris, "to concert measures with the government relative to the Œcumenical Council." At the time of writing, the latest despatch from Rome (March 21st) is to the effect that "From expressions which have fallen from the Pope, it is believed that His Holiness is resolved not to admit the representative of any foreign power to the Council." That is to say, he is bent on resisting the demands of France—a proceeding on his part which presents two notable features: 1st, it indicates the imminent utterance of those "great words" which Daniel heard "the horn" speak, because of which, perdition comes on the fourth-beast system; 2nd, it forbodes a crisis in which, forsaken of France, the Papacy incarnate will become a prey to the revolution, and issue a war-inciting appeal to the millions who held the "Holy Father" in superstitious reverence. This is likely to have much to do with that "gathering of

the nations to battle" which is the mission of the frogs in their diplomatic operations on the dragon, beast and false prophet.

It is worthy of notice, too, that at this time, the Emperor Napoleon, in the adoption of constitutional government, has virtually abdicated his imperial prerogatives, and ceased to exist as the impersonation of the frog element, in the capacity of which, he has proved the greatest political disturber of the age. In the surrender of power to responsible ministers, acting by the inspiration of a popularly-elected parliament, he has lost much of the power he exercised in Europe as the irresponsible master of a million of armed men. It would seem as if the mission of the frogs were about to culminate with the results to be evoked by their activity on the False Prophet. The frog-power, hampered by Parliamentary restraints, will be far less formidable than the same power headed-up in the Napoleonic Cæsar, and this weakening of French influence will have marked results in the east, in the liberation of powers which have been held back by the overawing influence of the frog-despot, and which must advance to the work of Turkish and European desolation, before the world can see the rising of the Sun of Righteousness. Soon may his healing beams prevail over all. But first must he rise blood-red, in cloud and fire and vapour of smoke, piercing with angry glare the murky heavens which have darkened the earth for a night of ages; and dispelling, in great storm and tumult, the accumulated elements of "this present evil world," wherein "the lust of the eye, the lust of the flesh, and the pride of life" conspire to curse man, dishonour God, and fill the earth with misery. Lord Jesus, come quickly! Thus pray thy waiting servants all.

THE DOCTRINE OF ETERNAL TORMENTS ON THE WANE.

This fact is patent to every observer. Its significance will be differently interpreted by different parties. The orthodox man of the old school will look upon it as an indication of the evil times upon which we have fallen. The "liberal" thinker, who discards faith of every description as a weakness of antiquated superstition, and

looks to science and politics as the true panacea of human ills, will regard it as one of the hopeful symptoms of the age, pointing to an early abandonment of "theology" in every shape, and the glorious triumph of the skull-and-cross-bones gospelism of Voltaire! A third party will speak of it indefinitely as a "stirring of the moral forces," "guiding to new and ever-unfolding truth," and "beckoning mankind to higher spheres of religious thought than their forefathers were acquainted with," all which is a case of "great swelling words of vanity," high sounding terms invented by that system of wisdom which is foolishness with God.

The party of the truth will accept it as a concomitant of the "Spirit" developed by the Revolution of '89—Apocalyptically designated "the Spirit of life from God"—a spirit required for the resuscitation of liberty and the truth in the closing epoch of the times of the Gentiles, and therefore brought into existence at the right time by the occurrence of events developed by the providence which governs human affairs in the interest of the divine purpose.—(Dan. iv. 17) That spirit was in its inception, a democratic and anti-popery spirit. It was so to the extreme of repulsiveness to begin with. It was anarchical. It promised to be more tyrannical and destructive than the vilest despotism, but in its ulterior effects, its divine mission has been obvious. It set free intellectual forces which have already transformed the world. Its extraordinary success in the hands of the first Napoleon gave it a momentum which has increased with every year, and has led to political, ecclesiastical and religious results which could not have been foreseen, but are now exemplified at the present moment in almost every country in Europe, and in nothing more signally than in the religious liberty which is the characteristic of the times. This liberty to study and write and speak on religious topics as one chooses, has permitted the development of the truth, which, in the absence of divine interference, could never have recovered life in the atmosphere of ecclesiastical domination.

The inevitable collateral phenomenon is to be seen in the general loosening of the bonds of mediæval dogma, illustrated in the rapid decline of popular belief in the pagan doctrine of eternal torments. This decline is, unfortunately, not associated with a corresponding growth in scriptural intelligence, but rather with a tendency to bewilderment and Atheism. This is for want of scriptural teaching. While there are many to expose the fabulousness of orthodox doctrines, there are next to none who can show the more excellent way to be clearly seen in the Scriptures of truth when delivered from the priestly rubbish of ages. The people perish for lack of knowledge. Nevertheless, it is interesting and encouraging to note the tendency referred to, because it prepares a situation favourable for the reception of the truth when presented.

The most interesting manifestation of this tendency, at the present moment, is that observable in the columns of *The Christian World*. This is a weekly religious newspaper, circulating to the ends of the earth. It is computed to have the largest circulation of any similar publication. It is cosmopolitan in character. It is not the organ of a party. It aims at representing all sects, and at reflecting as in a weekly mirror, the activities at work in the different sections of Christendom. In this character, it receives the countenance of all sects and denominations. The ventilation of "heterodox" views in the columns of such a paper cannot fail to be influential for good.

The question in agitation is that of eternal torments. The nature of the agitation and the way it came about, will best be gleaned from the Editor's remarks in the number for February 11th, of the present year. They are (slightly abridged) as follows:

THE DIVINE TREATMENT OF SIN.

The many books and pamphlets that have been published of late upon the subject of the future punishment of the wicked confirm the conviction to which we gave expression a few months ago that a great number of the most

devout and thoughtful persons in our churches are deeply exercised regarding it, and anxiously desirous of ascertaining the real teaching of Holy Scripture thereupon. To those who have had no doubts upon the subject, this questioning of the current teaching in our pulpits and religious books may seem alike unnecessary and absurd; but as a matter of fact, the momentous theme has come up for reconsideration, and cannot be repressed by mere dogmatic assertions. And while recognising the fact, it would be well for all of us to be fully assured of this—that the rejection of the doctrine of eternal torment does not necessarily imply the giving up of a single essential doctrine of the gospel; and that, therefore, there ought to be no calling of names. "Sceptic," "Heretic," "Infidel," and the like, are wholly out of place, and should never be used in such a controversy, for it happens that a considerable number of our unquestionably *Evangelical* ministers, both Episcopal and Nonconformist, have avowed their disbelief in the creed that satisfied a former age, and themselves also in bygone days.

We opened our Correspondence Department last year to a number of letters on the subject of the future punishment of the wicked, but felt compelled to close the controversy somewhat abruptly, seeing that it could not be carried on to edification, though the piles of letters that reached us each week, showed the prevalent interest excited by the letters that we did insert. The matter now presses upon us again from two special causes. On the 14th of January, we inserted Mr. Spurgeon's New Year's letter to his ministerial brethren, in which this sentence occurred, "Meanwhile, if *we* loiter, death does not; our hearers are perishing before our eyes; and the millions are passing into eternal misery (yes, my brethren, we dare believe no less than *eternal* misery), as fast as time can bear them." We could have filled whole pages with the letters of reply and rebuke which this expression of opinion evoked, but withheld them all, fearing that more harm than good might be done by their publication. But then came the persecution of Mr. Birks, an able and *Evangelical* minister of the Church of England, not for denying the doctrine of eternal punishment, but for explaining his reading of certain statements of the Bible regarding it, after a prayerful study of them for a quarter of a century.

Meanwhile, it has seemed to us to be a useful thing to do to place before our readers in the clearest possible manner, the views that are now being most generally opposed to the doctrine of "*eternal MISERY*," as stated by Mr. Spurgeon. On the one hand, there is the doctrine of the Universal Restoration of the human race. We are not aware that any professedly *Evangelical* author or minister has adopted this view of the question. The *Evangelicals* who have given up the ortho-

dox opinions go in the opposite direction. "Life only in Christ" is their watchword, and we publish in another part of this day's paper, a clear and reliable exposition of the creed of this school of thinkers, by the Rev. Edward White, than whom we do not know anyone so competent to give us reasons for their conviction, that the soul is not necessarily immortal, and that a real *destruction* will come upon the finally impenitent. It is not a little startling to find the extent to which this opinion is spreading in our Evangelical churches. Several well-known ministers, whose orthodoxy on other points is as firmly fixed as ever, have ventured to brave the opposition sure to arise by writing boldly and earnestly in support of this new reading of the many declarations of the New Testament to the effect that life and immortality come only by accepting the gospel of Christ. These names include a Baptist, the Rev. William Miall; Congregationalists, Rev. E. White, Rev. Dr. Leask, and many others; and it is stated that one of the rising leaders of this section of Nonconformists is about to issue a book on the same side that will certainly arouse the attention of the whole Church to which he belongs. Of the Episcopalian clergy, quite a host have declared themselves on this side of late. The Rev. William Kerr, M.A., vicar of Tipton, has published a very elaborate argument, and more recently the Rev. Samuel Minton, M.A., minister of Eaton Chapel, Eaton-square, has penned a powerful letter to Mr. Robert Baxter, reviewing the whole controversy, and declaring explicitly for the views set forth by Mr. White, whose communication to us may be regarded as an epitome of the facts and arguments relied upon by this growing party in our Christian society.

We must warn all readers who may be tempted to send us letters in reply to Mr. White, that we cannot consent to insert any miscellaneous correspondence. Our purpose is simply this—to give information so that there may be a more intelligent understanding than prevails, we fear, at present, on a matter that will be sure to be much talked about in most Christian circles, and is in fact a common theme already with men of thought and reading.

Carrying out the idea of "giving information," the Editor has commenced the publication of contributions on the question from different "schools of thought." The first, from the pen of the Mr. Birks referred to in the foregoing remarks, is a very hazy piece of composition—so much so, that the Editor in a subsequent number states he has had piles of letters asking what Mr. Birks meant. So far as one can

discover the meaning, it is to the effect that the wicked in hell are in some way to have a perpetual view of the glories of the redeemed, and to be gradually reformed by it and fitted for promotion after a lapse of ages to a higher state.

This was followed in three successive numbers by letters on "Life only in Christ," by the Rev. E. White, who writes in a somewhat more perspicuous style than Mr. Birks, making his meaning plain, and arguing with tolerable clearness. The letters, with certain qualifications, bring out the scriptural idea of immortality in some of its phases, but the style of treatment is clerical, and there is a strong encrustation of orthodox error which spoils them for a scripturally-purified taste. They are, however, calculated to call attention to the subject, and stimulate enquiry, and will therefore prove useful.

Some of the readers have already taken fright and have been trying to intimidate the Editor with the prospect of diminishing circulation in the event of the discussion continuing. The Editor responds thus: "James P.—Pray keep your mind easy on that score. The circulation of the *Christian World* HAS ACTUALLY INCREASED 5000 COPIES PER WEEK since this subject began to be considered in its columns." To this, in an editorial in the same number, he adds the following remarks, under the motto, "*The evils of controversy are all transient: its benefits are all permanent.*"

"For a good while past, we had felt convinced that the subject of the future punishments of the wicked and related themes were exciting a wide and deep interest in Christian circles, and that the doctrine of 'eternal torments' was being thought of by a multitude of good men as a misconception of Holy Scripture; but we must confess that after all, our ideas of the extent of the awakening of men's minds to a reconsideration of the question fell far short of the truth. It is really surprising to learn of the numbers of books and pamphlets that have been published during the past year or two, upon one or other aspect of this solemn theme, and most of them would appear to have been readily purchased. In illustration of the prevalent desire there must be to discover the real truth of the Bible upon the subject,

we may mention that since the appearance in our columns of Mr. Birk's letter, the circulation of the *Christian World* has received AN INCREASE OF 5000 COPIES PER WEEK. Under these circumstances, we should manifestly have been sadly wanting in our duty to the Christian public if we had hesitated, for fear of offending this man or the other man, to open our columns to the most useful articles we could obtain in explanation of different leading opinions upon the subject by able and godly men. We fancy that any preacher—even Mr. Spurgeon—would take an addition to his congregation of five thousand persons every Sunday as a proof that people were interested in what he had to say, and consider that he might do them good by his words, even though some of the old folks should be a little frightened at the crowd.

Another illustration of the growing interest felt in this difficult and confessedly mysterious subject, may be found in the number for March of *Evangelical Christendom*, a periodical that has been for many years closely identified with the Evangelical Alliance. The article from which the following sentences are quoted, is valuable, moreover, as showing that good and able men do not fear an earnest discussion of the subject, if only the controversy be carried on in a Christian temper, and with an earnest desire to know what the Bible really teaches.

The writer in *Evangelical Christendom*, promises a series of papers in that magazine on the whole subject of future punishment, being, "convinced," he says, "that the time has arrived when it must be looked in the face by Christian teachers in the interests of vital religion." "When the doctrine of annihilation is pressed upon our notice, not by infidels or rationalists, but by clergymen and Nonconformist ministers, claiming to be Evangelical, and claiming for their dogma the character of a special Evangelical truth,

it is time to look seriously, soberly, and also tenderly into this entire affair." These teachers are in earnest, and they appeal chiefly or exclusively to the Scriptures, and some of them exhibit considerable powers of intellect and extensive erudition. They have also this great popular advantage, that they can plausibly use certain prominent truths of Scripture, such as '*Life in Christ alone*,' in a sense which supports their theory, though that sense is opposed to the general consent of the churches of the reformation. And they have a further popular advantage in declaring that their doctrine cuts up Purgatory, Unitarianism, and Universalism by the roots; while they also insist that they magnify the grace and glory of the Redeemer by ascribing to his redemption the gift of, not merely eternal blessedness, but of eternal existence, which out of Him is not. It would not be wonderful, therefore, if, in this unsettled age, there should be some foundation for the statement

that the annihilation doctrine is now held 'by a large number of Christian scholars and less learned believers, as well in this country as elsewhere;' and that this is indeed 'a growing party in our Christian society,' as it is alleged to be."

To show the precise form and colour of the doctrine being assailed, the Editor quotes the following extract from a sermon delivered by Spurgeon in 1856:

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment, thy body will join thy soul, and then thou wilt have twin hells; *body and soul will be together, each brimful of pain, thy soul sweating in its inmost pores drops of blood; and the body, from head to foot suffused with agony*; conscience, judgment, memory, all tortured; but more, thy head tormented with

'Sullen moans and hollow groans,
And shrieks of tortured ghosts.'

Thine heart beating high with fever; *thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament; thy soul for ever and ever aching, and thy body palpitating in unison with thy soul.* Fictions, sir! Again, I say, they are no fictions, as God liveth; but solid, stern truth. If God be true, and this Bible be true, what I have said is the truth, and you will find it one day to be true."

Illustrative of the scepticism-inducing tendencies of this sort of teaching, the Editor quotes the following extracts from *Present Day Papers*, No. 4, in which the writer gives various reasons for the powerlessness of popular preaching.

"As, for instance, a preacher strong in this doctrine, will ascend a pulpit, and will assert the doctrine of eternal reprobation. 'The wicked shall be turned into hell' (he takes for his text), 'and all the nations that forget God.' Hell he describes as 'a place of endless and unutterable terror and torture.' He is earnest and urgent on his hearers to avoid so terrible an end. He draws harrowing pictures of its state, he himself feels their force. He descends from his pulpit, he retires to his vestry. By and bye, he will dine with one of his parishioners, and what then happens? He will hand a lady down to dinner. He will smile and laugh, he will amuse his fair companion, and be the life of the company for the rest of the evening. He retires to rest with the full consciousness that he has spent a useful and pleasant day. Does he still believe that three-fourths of

mankind are on their way to eternal torment, and that multitudes are now there? That the majority of those with whom he dined, and with whom he spent so pleasant an evening, are shortly to be relegated there—that is, consigned for ever to torture and torment? Should he, could he, have gone on at that dinner table as he did if he had believed it? He could not: he could not have been such a monster. He did not, therefore, and does not believe it. And his flock? They did not, and do not. They would not, were it for no other reason than their pastor's good fellowship with them after his discourse. They did not, and do not believe. But more than this follows—not believing this, do they believe his other doctrines? We think not. Now this comes of saving the bad at the expense of the good. While the bad is not believed, the good is lost. No error can be greater than an attempt to preserve a logical consistency in revelation at the expense of morality; whether the scale be large or small, the result is ever the same; it is in the case before us simply—unbelief. When a clergyman inculcates a doctrine which the heart cannot receive, all else he teaches is likely to be rejected with it, and in this case men cannot help themselves, for their instructor tells them that all he teaches is bound up together, and stands or falls together. And in this way no doubt they do. And if on a large scale, what is the consequence? Universal scepticism."

To a correspondent appearing as "S. R." Newcastle, who had apparently professed inability to reconcile a belief in the punishment of the wicked with a repudiation of eternal torment, the Editor thus writes:

"Can you not distinguish between 'punishment' and 'torment'? We in England punish our criminals, but we do not torment them. That was the practice of the Spanish Inquisition, and more recently of king 'Bomba,' which we all so thoroughly repudiate not only as Protestants, but as men."

Meanwhile, the controversy proceeds. Universalism is the side of the question being at present held up to public view in a series of letters by the "Reverend" Andrew Jukes, whose dissertations are not likely to facilitate an enquirer's progress, but rather to sink him in a morass of hopeless bemuddlement, causing him to blow, and rub his forehead, and despair of ever seeing such matters in a form at all apprehensible to his understanding. The side of the question that puts an end to all difficulty has not yet been exhibited, and

probably will not be allowed to put in an appearance; that is, the doctrine of the Christadelphians which implicitly accepts the teaching of the Bible, and at the same time, finds itself in harmony with all the lessons of actual experience. The time for this to be seen will probably not arrive till Jesus himself steps forth to dispel the clouds, and fill the earth with glory. Meanwhile it is encouraging to note signs of progress.

THE EASTERN QUESTION.

The *International* states that 25,000 Russian troops are massed on the banks of the Pruth, and that the Russian General Count Haden, is inspecting the frontiers of Poland as far as Czernowitz. These steps, it is suggested, imply an intended attack on the Lower Danube.—*Birmingham Daily Gazette*, Feb. 21st, 1870.

ANSWERS TO CORRESPONDENTS.

J. W.—Thanks for the hint, but the printer has no dollar signs, and is obliged to use equivalent referred to.

S. W. C. and others.—See first paragraph in editorial department. We cannot supply the numbers for January and February, 1870, but will send you the equivalent next year, if the Lord delay his coming.

T. B.—Your queries are not overlooked. We have an accumulation of querist arrears, which we intend to work off month by month, as opportunity permits. Some queries need not be put, if the querists were acquainted with what has been already written.

B. C.—The word in 1 Tim. iii. 16, translated "received up" in the common version, and "received again" by Dr. Thomas, in the *Revealed Mystery*, is ἀνεληφθη, *anephthe*, third person singular, first aorist, passive of the verb *analambanein*, to take again. Both renderings according to Liddell and Scott, are appropriate in their place, but the second is the more strictly correct, since the prefix *ana* has the sense of again. *Lambano* by itself means to take or receive; *analambano* has the significance assigned to it in the rendering adopted in the *Revealed Mystery*, viz., that of receiving again. There are abundant instances of this use of the prefix. A single example will suffice. λυο, I loose, with *ava* prefixed, gives *avalυο*, the basis of *analysis*, or a loosing again of elements which had formerly been combined.

ORTHODOX DAMNATION AND THE RATE OF MORTALITY.

F. W. W.—Yes; Spurgeon in his "New Year's Letter," (1870), declared, by way of inciting his brethren to greater zeal, that "millions are passing into eternal misery as fast as time can carry them." Human mortality is computed to be going on at the rate of 100,000 per day, or something over one person in every second of time. If human beings are immortal souls, in constitutional peril of damnation, it is extraordinary that God has provided no more potent means of human salvation than the easygoing and haphazard preaching of comfortable parsons, whose ministrations don't affect a millionth part of the doomed race. If it be asked whether the same reflection does not tell equally against Christadelphian views, the answer is, No. Mankind are as the decaying leaves of a forest. They are as worthless and ephemeral in the sight of God as the oxen of the stall, and are even less useful and respectable, nine-tenths of them, than their four-footed fellows. Out of the chaos of the present evil state, God is developing a glorious system, which, in due time, will be manifested, filling the earth with glory, and showing that there is no waste of time or material in the evolution of the wonderful work, although to our limited apprehension, there may appear much of both. "He doeth all things well."

YAHWEH ON THE MOUNT.

F. W. W.—(Ex. xxxiii. 20-23.)—This was not the personal Creator, both Jesus and Paul expressly affirming that NO MAN hath seen God at any time.—(John i. 18; 1 Tim. vi. 6.) It was his manifestation by Spirit in the angels of his power.—(See Acts vii. 38, 53; Heb. ii. 2.) The impossibility of man looking in the face of the Being who appeared to Moses, is not inconsistent with this, since such may be true in relation to the higher order of angelic manifestation on the principle that made it impossible for Israel to behold even the face of Moses when he came down from the Mount. As to *Phanerosis*, p. 51, the statements must be read subject to the propositions appearing on p. 38. Proposition 2: "That the one self-existent Eternal Ail *hath never been seen by any mortal man.*" Proposition 9: "That they (the Scriptures) teach that in seeing God, men saw EMBODIMENTS of the SPIRIT of the ETERNAL INCREATE, *not the Eternal himself.*" The Eternal, who is omnipresent by His Spirit, manifested Himself to Moses, in the person of the chief of the Elohim, on Sinai, who bore Yahweh's name. We have submitted the query to the author of *Phanerosis*, who says there was no need for the light-inhabiting Eternal Father to leave his dwelling-place to manifest

Himself to Moses, since he is everywhere present, and can, at any time or place, manifest himself as he chooses.

REJECTORS OF THE WORD IN RELATION TO THE RESURRECTION.

E. B. N.—"We are agreed that there will be a resurrection of just and unjust when the faithful and unfaithful servants of Christ come forth to judgment, but does not John xii. 48, ("He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day"), indicate a third class who will be the subjects of resurrection, viz., those who reject Jesus and his claims? If so, does it apply only to those who heard Christ when he was upon earth? If it is of general application, and includes people who reject the word now, what constitutes the rejection that involves resurrection?" Who are those in our day "who receive not the words of Christ? It seems to me they must be one, two, or all of the following classes:—1, the orthodox who reject his words as recorded in the Scriptures. 2, Persons who hear his word in a lecture, but who for some reason or other, are not convinced, and consequently reject it. 3, Persons hearing and being convinced, but who for worldly or other considerations, reject it.

Look here: have all the persecutors of the saints received the reward of their evil doing? If not, will they not be raised to see the vindication of the saints, and to receive punishment more commensurate with their guilt than they may have received during their mortal life?

ANSWER.—The words quoted from John xii, on which the foregoing questions hinge, prove the resurrection of a class who are neither the faithful nor unfaithful servants of Christ, but the simple rejectors of his word; and who are therefore appropriately styled by our correspondent a "third" class. The question is, was this class restricted to the people who were contemporary with the personal ministry of Christ, or does it exist wherever in all subsequent time, the word of Christ is put aside? There are several things to be considered in obtaining an answer to this question. In the first place, it cannot be denied that a pre-eminent degree of responsibility attached to the generation contemporary with Christ. They heard His words and saw the "works" by which He evidenced his divine commission. Jesus recognises a special responsibility in these. He says "If I had not come and *spoken to them*, they had not sin; but now they have no cloak for their sin." Again, "If I had not come and done among them *WORKS WHICH NONE OTHER MAN DID*, they had not had sin; but now have they both seen and hated both me and my Father."—(John xv. 22-24.) The sin of that generation consisted in the

repudiation of Christ in the face of signs and wonders, which left no room for unbelief. This sin was necessarily confined to that generation. It is impossible to recognise its existence in our times, when for eighteen centuries there has been an absolute suspension of all divine manifestations. A believer preaching the word of Christ in a lecture, only reasons upon documents which to an untrained intellect, present no evidence of their title to be regarded with deference. He cannot bring any authority to bear. He has no evidence that appeals to the senses. He can only reason. It is true that *ipso facto*, the unbeliever rejects the word as truly as if it were the spoken and attested words of Christ that he refused to receive; but the circumstances of its presentation have not the same elements of responsibility in them. The unbeliever is blind and brutish, and acts according to his nature in rejecting a something that requires higher faculty for its apprehension than he is possessed of. The evidence of miraculous works would be something he could see and comprehend, and something that would make him responsible. The reading of the written oracles is powerless to penetrate his blinded faculties, and therefore leaves him as it found him. When the apostles preached "*God worked with them, CONFIRMING THEIR WORD WITH SIGNS FOLLOWING.*"—(Mark xvi. 20.) This invested their proceedings with an importance equal to that of their master, and made a rejection of their words as heinous as a rejection of his. Whosoever received them, received him, and *vice versa*.—(Matt. x. 40.) But there is no dispensation of the divine mind to the world now. all is quiet. We are in the time predicted in Amos viii. 11-12, and Micah iii. 6. The only agency God has at work is the feeble one of His written word. This is doing the work that He intended, a feeble work, a small work, but still equal to the object in view,—the creation of a people of sufficient number to co-operate with Christ in the effective execution of Jehovah's laws, by means of his kingdom shortly to be established. But that it lays a basis for resurrectional responsibility on the part of those who are unenlightened by it, seems highly improbable.

[To be concluded in our next.]*

THE MORAL OPERATIONS OF THE SPIRIT.

"A LEARNER" writes thus: "I frequently read your Magazine with profit. I am not able to say I accept *all* you lay down as truth; for instance, what some have called your 'unmitigated materialism.' You appear to admit a controlling providence, an ordering, and directing of things and circumstances *around* the man, but not *in* him. What about plain statements of Scripture bearing on the direct operation of God on the human mind? Jesus is the

author and finisher of our faith.—(Heb. xii. 2.) 'God having dealt to *every man* a measure of faith.'—(Rom. xii. 3.) 'For no man can come unto Christ, except it were *given* him of the Father (John vi. 55), or as verse 45, unless "*drawn*" by him. Thus, if any man will do His will, he shall know of the doctrine whether it be of God.—(John v. 17.) Did not Peter say that Jesus was the Christ? To which Jesus replied 'Blessed art thou . . . for flesh and blood hath not revealed this unto thee, but *my Father which is in heaven.*'—(Matt. xvi. 17.) 'The Holy Spirit was to be given to them that asked the Heavenly Father for it.'—(Luke xi. 13.) The Spirit was also promised to that part of an innumerable multitude of people (verse 1) who confessed Jesus before men, when brought before the powers; 'that he should teach them in the same hour (not through the written word, or prophetic messenger, but *in the same hour*) what ye ought to say.'—(Luke xii. 11.) Thus David prays for this direct power of God: 'Teach me Thy way, O Lord' (Psalm xxvii. 11); and Paul exclaims, 'Thanks be to God which puts the same earnest care into the heart of Titus.'—(2 Cor. viii. 16.) Evidently considering that God works on the mind of men not only through the truth written and spoken, but *immediately* from Himself. I forbear further quotations, lest I intrude upon your time and space; but knowing that these I have made, present difficulties in the way of full acceptance of your theory of the truth, I hope they may be favoured with your attention."

We cannot do better than invite Learner's attention to the following letter, recently written by brother D. Handley, of Maldon, to a private correspondent who wrote to him on the same question. Brother Handley, it will be remembered, was one of those who go to the extreme in believing the Holy Spirit in its miraculous power to be within reach of the believer. His letter is, on this account, the more valuable: Maldon, 12 Jan., 1870. DEAR S.—"In answering your letter, I will show you that your questions mix up three distinct things: first, Holy Spirit as given to the apostles; second, the spirit or mind of Christ; and third, the birth of the Spirit. It is important to know the truth of all these phases of the subject. As to the first (Holy Spirit) there is much talk about it, but very little knowledge of it, or its teachings. When the Deity has intended to do or reveal anything, He has done it by His Spirit through some medium. At the beginning, the Spirit moved upon the face of the waters.—(Gen. i. 2.) When the Lord wanted to make his mind known to man, he did it by His Spirit; "holy men spoke and wrote as they were moved by the Holy Spirit."—(1 Pet. i. 20.) Isaiah, speaking of the Christ, (chap. lxi.) says, 'The Spirit of the Lord God is upon me,' &c.; and when Christ through the Spirit gave commandments to the

* We have been obliged, for want of space, to leave over the conclusion of this article. It is in type.—Ed.

apostles (Acts i. 2) to preach the gospel of the kingdom, he told them to wait for that same Spirit, which was to lead them into all truth.—(Luke xxiv. 49; Jno. xvi. 7-13; Acts i. 8). And we find that when they received it, it brought Christ's sayings to their minds—(John xiv. 26), and taught them how to open the covenants of promise.—(1 Cor. ii. 15.) The voice of the Spirit spoke in the prophets (Neh. ix. 30), and God witnessed by the same Spirit (Heb. ii. 3.) Languages that the apostles had never learned, were by the Spirit spoken by them so as to be understood by those who knew them. By the same power, they could both kill and make alive.—(Acts v. 9; ix. 40). Many miracles were wrought by them in confirmation of the truth they taught.—(Acts xiv. 3.) The things they taught were able to make a man wise unto salvation.—(Romans i. 16.) And those who kept in memory the things spoken by them, were saved.—(1 Cor. xv. 2.) In John xvii. 20, we see by the mouth of Jesus himself, that salvation comes through believing on Christ "through the word." So that there wants no more revelation for a man to attain unto salvation. If there was anything more to reveal, then the spirit would be given to some one in order that it might be understood. The spirit was not given to make the apostles brethren of the Christ, but to enable them to speak and confirm the word of Deity, for the salvation of those who were ignorant.

Now, in our day, there is much talk about the 'Holy Ghost,' as the people term it, or 'spirit of power,' as others have it; but judge this 'Holy Ghost' by its fruits. John tells us to 'try the spirits.'—(1 John iv. 1.) If it is a churchman that has it, he is not led by it to contend for the truth as it is in Jesus, but for the party to which he belongs. If it is an Irvingite, he will tell us his new apostles have power to give it by the laying on of their hands; and the more he has of it, the more he will contend for Irvingism. If it is a Mormon, he will contend that the Irvingite apostles are liars, and that his party only are right, and that Joseph Smith was a prophet of the Most High. If it be a Methodist, he will contend that Methodism is of God, and baptism not essential to salvation, for it is 'only believe' and you shall be saved. If it is a 'Peculiar,' we shall find his 'spirit' differs from all the others, and the more he has of it, the more ready he will be to condemn all others, and to contend for the views held by his brethren. Most singular of all, he will be bold to confess that he knows nothing about the covenant made with Abraham, or the inheritance for which Abraham hoped. He will talk freely about the never-dying souls of the people, and is a believer in dead men going to heaven or hell.

Now, I think this will show you that what is called 'Holy Ghost,' is not the spirit of

the Deity. It does not 'lead into truth,' as the spirit led the apostles. It does not open the understandings of those who possess it, to understand the writings of Moses and the prophets, as 'the Lord the Spirit' did to His apostles—(Luke xxiv. 45), nor does it lead them to obey the teaching of Christ and his apostles. The Quakers or Friends at one time had so much of this 'spirit,' that they were led to denounce both baptism and breaking of bread, which Christ and his apostles have enjoined. The Quakers set them aside as things not to be attended to by those having the spirit! We Christadelphians do not as some say, 'deny the spirit,' nor would we be found to kick against it, if again poured out by God for some especial work. But we do say God has made known the way of salvation, and it is for man to make himself acquainted with, and walk therein. This he can do if he will. 'The Scriptures are able to make a man wise unto salvation; and all Scripture is given by inspiration of God, &c., that the man of God may be perfectly furnished unto every good work.—(2 Tim. iii. 15.)

You next refer to the spirit or mind of Christ being in us, or we are none of his. This is true; we cannot be Christians unless we have the mind of Christ, which is the mind of the spirit, and we cannot have this mind of the spirit unless we know what it is; and that mind has been revealed at different times in various ways, through the prophets and apostles. In order to be spiritually-minded, we must know and attend to the voice of the spirit, in the word Deity has by His spirit, made known to man. He has given us to know that our origin is of the dust, and that through sin, man is condemned to return to the dust. 'By one man sin entered into the world, and death by sin.'—(Rom. v. 12.) 'The wages of sin is death.'—(Rom. vi. 23.) This is the teaching of the spirit. To oppose this, is to oppose the spirit. Eternal life is the gift of God to those who understand and obey the truth as revealed by the spirit. Those who believe men are immortal, cannot believe that Christ is the Lord of Life, or the Resurrection and the Life; but have a mind or spirit contrary to the teaching of Deity. Again Abraham became heir of the world by faith (Rom. iv. 13); and those in the Christ are heirs with him according to the promise.—(Gal. iii. 29). Now, those who are looking for an inheritance beyond the sky have not attained unto the mind of the spirit. When John preached the baptism of repentance, many attended to it. Among them we find the Christ saying 'Thus it becometh us to fulfil all righteousness;' thus our Saviour himself evidenced that he knew the mind of the spirit in the obedience of it. No man can be 'spiritually-minded' in the scriptural sense, unless he know the mind of the spirit and do it. If he know and do it, then he has the mind or spirit of Christ; and if faithful to the end, will be heir with him.

As to John iii. 3, if you read through that chapter, you will see in verse 6, it is stated that that which is born of the Spirit is Spirit; and in verse 8, it says "the wind bloweth, &c., so is everyone that is born of the Spirit." It does not say as many say: that the spirit silently operating upon the people is like the wind—felt, but not to be seen by the people; but 'so is EVERYONE that is born of the Spirit.' To be born of the Spirit, then, is 'to be raised from the dead, and attain unto a spirit-body;' or for 'this mortal to put on immortality.' Christ was the first born from among the dead. While on earth, he was in the flesh, but after his resurrection, he was changed to spirit. So will his brethren be, for 'we shall be like him.'—(1 John iii. 2.) It would be well to ask those who talk so much about being born of the spirit, to look at verse 8, and say if they can come in and go out, we hearing them, but not able to see them. Farewell. D. HANDLEY."

We will add a word or two to the foregoing by way of noticing those passages which "Learner" may not consider sufficiently dealt with. I.—(Heb. xii. 2.) The faith of which Jesus is the "author and finisher" is not the act of mind by which we lay hold of the gospel, but the system of truth described as "the common faith," ("Titus i. 4.) "the one faith," (Eph. iv. 5.) "the faith that should afterwards be revealed."—(Gal. iii. 23.) If the act of faith were due to the volition of Christ acting upon us, there would be no need for the exhortation contained in the very place where the expression occurs: "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus," &c. If a faithful state of mind were preternaturally engendered from without, after the manner of inspiration, there would be no need for those precautions and exercises which tend to preserve us "grounded and settled, and not moved away from the hope of the gospel."—(Col. i. 23.) II.—(Rom. xii. 3.) In the apostolic era, gifts were bestowed according to a certain measure of faith, or divine principle of distribution. To one was 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, &c.; to another, the gifts of healing, &c.—(1 Cor. xii. 8-9.) The object was "the perfecting of the saints, the work of the ministry, the edifying of the body of Christ."—(Eph. iv. 12.) Paul, in Rom. xii. 4, exhorts the possessors of those gifts not to think of themselves more highly than they ought to think, but according as God had dealt to every man the measure of faith. "Having" says he, (verse 6,) "gifts differing according to the grace that is given to us, whether prophecy let us," &c. We must not confound this "measure of faith" with the faith without which it is impossible to please God (Heb. xi. 6) a faith which is not a spiritual gift, but the belief of

what God has declared concerning himself and His purposes. III.—(John vi. 45, 55.) True it is that no man can come to Christ except it is given him of the Father; but let us see where the "giving" begins, and what is the method of "drawing." The first condition necessary to constitute a believer, is the possession of "good soil" or "an honest and good heart."—(Matt. xiii. 23.) If a man have the brain of an idiot, he cannot be acted on by the truth. If he have the honest and good heart that comes from a good phrenal organization, he may, and this is "given" him, for truly no man makes himself. But there must be more than this before he will "come" to Christ. His "good ground" will bring forth no fruit without seed, and the seed is "the word of the kingdom."—(Matt. xiii. 19.) If he never hear this, he will remain as far from Christ as a Hottentot; but let him hear this, and then the words of Christ apply: "He that received seed into the good ground is he that *heareth the word and understandeth it*, which also beareth fruit," &c. Now, the hearing of the truth is ultimately to be traced to the testimony of God by the prophets and apostles, for "faith cometh by hearing, and hearing (for if any man speak the truth, it is because he has learnt it) by the word of God."—(Rom. x. 17.) A man with a good and honest heart, hearing the truth, is drawn by it to come to Christ, and as God speaks in the truth and has fashioned the heart of man, it is God that draws. This is the explanation Jesus himself gives: for he adds, "*Every man therefore that hath HEARD and hath LEARNED of the Father, cometh unto me.*"—(John vi. 45.) If the drawing were a sort of mesmeric attracting, no fault could be found with those who, not being so acted on, did not come. IV.—(John vii. 17.) Those who were disposed to do the will of the Father did on their acceptance of Christ, "know of the doctrine" whether it was of God or Christ's own invention; How? By the evidence vouchsafed to such, for as Jesus said, "He that believeth on me, the works that I do, *shall he do also, and greater works than these shall he do, because I go unto the Father.*"—(John xiv. 12.) To apply this statement to any experience of which a man may be subject now, is a great mistake. There is only one rule to work by in our day; "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them," (Isaiah viii. 20.) V.—(Matt. xvi. 17.) It had been revealed to Peter that Jesus was the Messiah, and this revelation was the act of the Father, and not the information derived from flesh and blood in any form: but how was the revelation made? Not subjectively; that is, the Holy Spirit did not personally illuminate Peter as it did after the ascension of Jesus; for it is expressly testified that "the Holy Spirit was not yet given, because Jesus was not yet glorified."—(John vii. 39.)

The Spirit was yet a matter of promise.—(Acts. i. 8; Luke xxiv. 49.) How then had the revelation been made? By the witness which the Father gave to Christ. Of this witness, Jesus says; "I have greater witness than that of John: the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me, AND THE FATHER HIMSELF, WHICH HATH SENT ME, HATH BORNE WITNESS OF ME."—(John v. 36, 37.) Did there not come from the excellent glory, a voice: "This is my beloved son in whom I am well pleased," on the occasion both of the baptism and transfiguration of Christ? In all these ways, the Father revealed the truth to Peter—VI. (Luke xi. 13; xii. 11.) The promise of the Spirit was to the obedient believers of the truth, and not to unbelievers that they might become believers. Men had to believe and obey first.—(See Acts ii. 38, 39; also viii. 12-17.) The promise was fulfilled in the experience of believers of the apostolic era. "The manifestation of the Spirit was given to every man to profit withal."—(1 Cor. xii. 7.) It bestowed divers gifts that were extra to the powers of the natural man. These were necessary as a confirmation of the word preached (Heb. ii. 4; Acts v. 32; iv. 29, 30, 33), and for the upbuilding of the community of the believers.—(1 Cor. xii. 28; Eph. iv. 11-16.) When this purpose was served, the manifestation of the spirit subsided with the death of those possessing it. Would to God it were renewed: but let us not deceive ourselves with a fancy, and surely the notion that the spirit animates Christendom, is a fancy of the most outrageous kind, as pointed out in brother Handley's letter. The spirit subjectively taught the persecuted

believers what to say *in the very hour* of their arraignment before the tribunals. Is anyone similarly inspired now? If so, where is he? When he is pointed out, we must try him by the word, whether he is of God. Mere loquacity is no evidence. VII.—(Psalm xxvii. 11.) David was taught the way of the Lord, for his "last words" are: "The Spirit of the Lord spake by me, and his word is on my tongue"—(2 Sam. xxiii. 2.) It would be a privilege to be taught as he was taught; but inspiration is not among our experiences in this Gentile night. We have, however, a "mighty deep" of inspiration, in which to bathe our souls continually, and that is the written oracles of the Spirit, which are able to guide us unto all truth, and shew us things to come. Let us keep close by the Bible, and not wander after the "will of the wisp" inspirations of modern superstition.

VIII.—(2 Cor. viii. 16.) If there was an earnest care in the heart of Titus, God put it there, for all things are of God, but please recognize *God's method of doing His own work*. God first brought Titus on the scene with a certain constitution of mind, then placed him in relation to the truth by hearing; and to the Corinthian believers, by acquaintance; and the result was a certain solicitude in his mind on behalf of the Corinthians. "Immediate," in the sense of direct bestowal of this solicitude, by the Spirit, is a clumsy suggestion. Mechanical benevolence of this sort would have been no pleasure to God, no refreshment to the Corinthians and no credit to Titus. God works widely, largely, wisely, and develops finer results than would follow the narrow ways ascribed to him by popular theology.

INTELLIGENCE.

BIRMINGHAM.—Dr. Thomas and daughter safely arrived here on Tuesday the 22nd ult., on the whole not much the worse for the protracted journey of the last twelve months. The Doctor had suffered somewhat from the effects of an accident experienced while inspecting a coal pit in Scotland, but was now pretty well recovered. The two were much welcomed by all the brethren at a public tea meeting held on the Monday following, when over 150 were present. An agreeable evening was spent.

There have been six additions to the ecclesia during the month of March, viz.: JOSEPH PARSONS (27), brassfounder, originally a Primitive Methodist, but latterly indifferent; WILLIAM TAYLOR (19), steel pen worker, brought up as an Independent; ROBERT HAYNES CADDICK (30), manager of ironworks, formerly Unitarian; ROBERT

GOUGH (22), pocket book maker, formerly neutral; JOHN FREEMAN (45), guard chain maker, formerly Adventist of the Dealtry type, previously to which, had been a Wesleyan; MARY WILMOTT (64), widow, formerly Independent, all of whom made the good confession in the way appointed in being immersed in water in faith of the exceeding great and precious promises centring in the Lord Jesus Christ.

The night meetings of the ecclesia (for the proclamation of the truth) begin to be inconveniently crowded. Interest in the town is on the increase.

CUMNOCK.—Brother Haining, writes March 11th: "Dr. Thomas has come and gone. We found him infirm in health; he left us considerably improved. Our earnest desire is that the improvement may continue and increase. We had bills posted in due time,

announcing a course of four lectures upon the "great salvation." The Dr. was unable to deliver the second lecture on account of sickness. We were sorry for this. Brother Martin took his place, but I can assure you the Dr. amply made up the loss thus sustained, in his two concluding lectures. They were really excellent; he wielded the bright and shining two-edged sword of the spirit in a manner so effective, that every avenue of attack was closed, and his position made impregnable, so that the enemy, if not convinced, was at least silenced, and honest men and women enjoyed the opportunity (rare indeed) of having the truth presented to their minds in its native simplicity and grandeur. Such men as the Dr. are wanted at this crisis to serve the truth. Great uncertainty now prevails among men as to whether creeds and confessions are true exponents of Scripture, and this state of things is now creating a situation favourable for the truth. Every advantage should be taken of this. People are getting more disposed to listen to primitive doctrine. This is a great matter. At the same time, if the truth is to be honoured and made acceptable, there must be kept in the field those only who can expound the Scriptures effectively, having the ability to use skillfully the weapons of the spirit—not novices."

DEAL.—Brother Hayes, writing March 23rd, announces the immersion, on the Monday, of CHARLES MEASDAY (32), concerning whom no further particulars are supplied. "Our efforts in Deal," he says, "are thus beginning to bear fruit. Mrs. Measday is expected to follow the good example very shortly;" and others whom he mentions.

DEVONPORT.—Brother Moore, on the 22nd ult., reports the obedience of GEORGE SMART (18), who was immersed on the 17th of March.

GLASGOW.—Brother Hodgson, writing from Wishaw, says: "The friends in Glasgow, who, for some time, have been meeting apart, have submitted their differences to a further investigation, before neutral brethren, and after a somewhat lengthy and patient examination, have succeeded in removing the cause of separation out of the way. Only a few side issues remain to be adjusted preparatory to a re-union, which it is to be hoped will be more stable and enduring than anything of the kind which has existed among them in the past."

GRANTHAM.—Brother Wootton, writing March 2, announces the obedience of Mr. W. J. SPRIGGS, who, he says, in acknowledging that Jesus was the Christ, the Son of the living God, showed his understanding of the proposition in the admission of truth not generally recognized in connection with that New Testament phrase. Brother Wootton

addressed Mr. Spriggs for a few minutes on the import of the act about to be submitted to: brother Isaac Turney performed the act of immersion. Brother Wootton adds that he and brother Turney, recruited by the addition of Mr. Spriggs, will now meet regularly for the breaking of bread at the new brother's house, until they get a place to which to invite the public. Several are interested.

Brother Harrison, of Nottingham, who, with one or two other brethren accompanied brother E. Turney on a lecturing visit to Grantham, reports results. He says: "Since your visit to Grantham, there has been no little stir amongst the people. Brethren Isaac Turney and Wootton have been working well to take advantage of the state of things. On the 27th of February, brother E. Turney, accompanied by several of the Nottingham brethren, visited the place to lecture. On our arrival, we were told the people would not give a hearing. However, the first lecture (delivered on Sunday morning, to about 150 persons) was listened to attentively. The lecturer read a chapter, and at once directed attention to the subject of lecture, viz., 'the purpose of God to establish a kingdom upon the earth, and not in the skies, as taught by the clergy of all shades.' His clear utterances and ready command of the Scriptures rivetted attention. To one statement which was made by the speaker, viz.: That if the clergy were asked where the throne of David was, they would nearly all of them say 'in heaven,' a ranter local preacher shouted, 'and right too.' To which the lecturer replied by quoting the 2nd chapter of Acts, 39th verse: 'David is not ascended into heaven.' The audience appeared much struck with the answer. This interruption was the only one during the lecture. At the close, the meeting broke up into groups to discuss the matters laid before them. One man said, 'well, it's a puzzler.' They were evidently astonished that so much Scripture testimony could be brought forward to establish the doctrine. In the afternoon, the second lecture was given. There would on this occasion be from 500 to 600 persons present, including a strong muster of Methodist local preachers. The size of the audience was accounted for by the fact of most of the chapels being closed, a visible element of trouble was present. The lecturer read the 49th Psalm, and commented thereon, as an introduction to a discourse on 'the entire mortality of man.' As soon as they began to perceive the drift of the argument, the audience began to be uproarious. In this, they were led by the local preachers, who stormed furiously. Persons interested in the study of physiognomy would have had fine scope for observation in the facial contortions produced by passions adversely excited by the truth. The lecturer had frequently to stop. The noise and interruption continued more or less for about an hour, when suddenly

the meeting calmed down, and gave the lecture very good attention to the close. Several intelligent persons afterwards waited upon brother Turney to enquire further concerning the things spoken. In the evening, six brethren broke bread and sang praises together at Mr. Spriggs' house.

Brother Spriggs, writing March 4th, states that an open Bible class which he and the brethren were in the habit of attending, is now shut up against them. Their arguments were inconveniently strong for the parson and flock, so that one deacon, Harrison, proposed they should be turned out. A similar resolution was proposed some weeks back, but failed. It was now carried.

GRANTOWN.—Brother Robertson, writing February 18th, says the brethren here have now got a large room to meet in. It was occupied for the first time for breaking of bread on the second day of the new year, which was the first day of the week. The room is the same in which brother Robertson delivered twelve lectures to the public. Brother Robertson's visit concluded with a tea party. He left a few resolved to search the Scriptures.

HUDDERSFIELD.—Brother Mitchell, writing March 19th, reports the accession of two to the ecclesia, viz., DAVID DRAKE (29), tin plate worker, formerly meeting with the Independents, and GEORGE DRAKE (27), working jeweller, formerly connected with the Primitive Methodists. These make three out of one family now in the faith. Against this addition to the ecclesia has to be placed the loss of brother Barnfather, by removal to Leek, in Staffordshire.

KEITH.—Brother Robertson, of Turiff, writing March 1st, says: "Some Christadelphian literature found its way to New Mills, of Keith (a neat little village, with a southerly exposure), through our brother and sister Simpson, causing an enquiry after the truth, which resulted in an invitation to go to the help of the work begun, and plant the truth in this new field in the north. The invitation was promptly obeyed, and three lectures were delivered on February 27th, as follow—11 o'clock: "The Covenants of Promise;" 3 o'clock: "The Coming of the Lord;" 7 o'clock: "The Kingdom of God"—all in relation to the one faith. The meetings were well attended; indeed, the attendance was beyond expectation, and the attention was all that could be desired. After the lectures, there were questions in private, and objections to answer."

LEICESTER.—Brother F. W. Wilby, writing March 3rd, reports the obedience of JOHN COX (25), formerly neutral. He was a fellow-workman of brother Waite, who has removed to Liverpool.

MANCHESTER.—(Sale.) The truth encounters opposition at the hands of a fiery gentleman of religious propensities, resident

at Sale, who having much temper and nothing to do, lets off his surplus energy in attacks on the truth as venomous as human malignity could well make them. His name is Wood. We have before exhibited him as an illustration of the devil belligerent. As a specimen of the squibs with which he amuses the public, we append the following:

POISON FOR NOTHING.

WHAT IS CHRISTADELPHIANISM?

Ans.—It is an American compound originally prepared by Jno. Thomas, M.D., of New York.

What are its peculiar properties?

Ans.—They are numerous, but I can only mention the following: It is very efficacious in transforming man into a beast.

Have you any idea of what the compound consists?

Mr. W. Wood, of Sale, who has analysed it carefully, gives us the following result of his experiments: take twenty-five parts of consummate ignorance, fifteen parts of mutilated texts of Scripture, fifteen parts of the most contemptible sophistry, ten parts of the purest infidelity, ten parts of downright Atheism, twenty-five parts of distilled impudence.

Stir them well together and make the mixture.

Dose for an adult,—one large spoonful every Wednesday and Sunday evening, to be taken with the eyes closed and the mouth wide open.

Sold wholesale and retail by Messrs. W. and J. Birkenhead, Sale; and may be obtained at the Christadelphian Meeting Room for nothing.

Price One Halfpenny; sold by Mr. Brookes, Northern Road; Mr. Walters, near the Bridge, and Mr. Wood, flour dealer, Ashton Road.

Mr. Wood, it appears, had engaged the large room of the Sale Institute for "a religious meeting;" but on the placard appearing, the object was set forth as the delivery of a lecture by "W. Wood, Esq., of Sale," "On the unscriptural, Atheistical, and absurd theory of the Christadelphians." Admission twopence! Upon this, for some reason or other, the proprietors of the place withdrew their permission to use the hall, and Mr. Wood had to take refuge under the wing of "the Rev. J. J. Cort," who gave him the use of "St. Ann's schoolroom." Here, he also charged twopence, but offered the inducement of a copy of his lecture, to be presented at the close of the meeting. He says of the *Lectures*, "A more worthless, more senseless, more wicked, more unscriptural, and more abominable book was never printed in the English language! The sooner it is burnt the better." Mr. Wood reports (for he favours us with voluminous and highly-spiced attentions through the

post) that "the audience was respectable and attentive." He says nothing about the size of it. We thank him for his untiring and hotspur antagonism. He will help to bring the truth into notoriety. The best thing a man can do if he won't accept the truth, is to oppose it with all his heart.

NOTTINGHAM.—Brother Harrison, writing March 19, reports the obedience of MARY KERRY, wife of brother H. Kerry, who had been a "member" amongst the Baptists for ten years; and WILLIAM TORR, the husband of sister Torr. He adds, with regret, the death of brother MINGING, who fell asleep on the 15th inst., aged 60 years. He had suffered much persecution for conscience sake from those of his own house, the results of which operated both mentally and physically. He now rests in peace. The day of deliverance is at hand.

SWANSEA.—Brother Randles, writing Mar. 23rd, says "In the *Ambassador* for December, 1868, page 340, there is mention of a John Silman, among the "lion roarers" of that day. I am happy to say that his nature is now changed, he having become a constituent of the Lamb-fraternity in the way appointed. At the time referred to, he was struck by one of the shafts of the truth, and it made him "roar," he being at the time a zealous Baptist preacher. Shortly afterwards he was called, on business, to Swansea, and came in contact with the brethren here, and from that time a correspondence was kept up between him and them, which has culminated in his surrender to the truth. He was immersed into the saving name, on Feb. 20th last, in Swansea Bay. He has had to leave Margam on account of the change of faith. He is now located at Newnham, in Gloucestershire.

I enclose you a bill from which you will see that those calling themselves by the name "Bible Christians" have entered the field against us. The first public attack came off on Sunday last. The "Rev." J. Kenner, as announced on the bill, delivered a sermon on "Christadelphianism found Wanting. Perpetuity of Future Punishment Proved." As a matter affecting us, we went to hear what a poor mortal had to say against the truth. I need scarcely tell you that it was a weak attempt to prove the doctrine of eternal torments. The sermon being over, and the people outside the door, the earnest work of the evening commenced. We had the audience broken up into groups, and discussed with them until nearly ten o'clock. Some of the more timid among them gave vent to their distressed feelings thus: 'this is what we said would come of this lecture. It ought not to have been preached, &c.' We determined the matter should not rest there, and sent the 'Rev.' J. Kenner a challenge to discuss the doctrines which he had publicly maligned and misrepresented. So you must hold yourself in readiness. We have told the 'Rev.' gentleman that if he takes

no notice of our challenge, we shall publish it."

TURRIFF.—The ecclesia here have suffered a loss by the removal of brother and sister Reid to New Pittsburg, where they will unite with three already there in the formation of an ecclesia.

WISHAW.—Brother Hodgson writes: "Since I last wrote you, we have had a visit from Dr. Thomas. Unfortunately, the accident which befel him a few days before coming here, rendered him unable to accomplish all the work we had arranged for him. Although entailing on himself considerable pain, the Dr. delivered four of the six lectures we advertised. We have since learned that his inability to lecture on the first and third evenings, proved prejudicial to our meetings, inasmuch as many who came to hear him were disappointed, and did not return. This is to be regretted, as those whose minds have not been run in a bullet-mould, could not have failed to derive instruction from the Dr.'s forcible lectures, and they may not again have an opportunity of listening to such.

Odology, which has been in the hands of the printer much longer than we expected, will shortly appear; and as it is a work which we think booksellers can have no objection to take in for sale, it is hoped the brethren will assist in its distribution, by endeavouring to enlist such in their several places as are likely to obtain for it a speedy circulation. R. HODGSON."

AUSTRALIA.

SYDNEY.—Brother P. Graham, writing Dec. 30, says, the brethren number six in that city and four at Burrawang, about 100 miles away. In Sydney, they have engaged a hall that will seat about 150 persons, in which they break bread in the morning, and address the public in the evening. They do not, he says, make much headway among the 20,000 people that form the inhabitants of Sydney; the Mother and her Daughters are in high favour, and nothing passes current unless endorsed by the gentlemen of the cloth. [This, brother Graham, is pretty much the state of things everywhere at present, but we are on the verge of a mighty change. The development of believers in the truth all over the world, howsoever feeble they may be at particular points, is one of the great signs. As to your question, we have submitted it to Dr. Thomas, who sits near at the time of writing. He says a believer in polygamy is not qualified for association with those who unite to carry out the apostles' doctrine, however much he may know of the truth. There is in polygamy, he says, too much of the flesh and too little of the spirit, for those who seek to walk in the spirit and not to fulfil the lusts of the flesh.—EDITOR.]

CANADA.

HAMILTON.—Brother Powell says: "This is a city of about 25,000 or 30,000 inhabitants. The truth has only ten adherents among them so far as we know. We are trying to create a further interest in it by circulating books; and I hope we shall succeed."

NEW ZEALAND.

THE NORTH ISLAND.—Brother Brown, of Greenisland, while lamenting the indifference of the people in his neighbourhood to the truth, says that some in the North Island are now looking into it. In a letter he received from a brother in the faith at Napier, mention is made of a Mr. BEACH having obeyed the truth, whose wife is likely to follow his example. Others are looking into the matter.

UNITED STATES.

CHICAGO.—Bro. R. C. Bingley, writing Feb. 23rd, reports two additions to the ecclesia—MARLOW and WOODEN, the former, in bygone days, an Episcopalian, the latter, a Baptist. They had been brought to the study of the Scriptures through the reading of the *Lectures*.

TOULON and WEST JERSEY.—Brother R. C. Bingley writes that on the 14th of February he visited Toulon, Stark Co., at the instance of a brother Laing, who returned last summer from Springfield to that neighbourhood, in the hope of enlightening some old acquaintances, and who has so far succeeded, that at least five of them have broken loose from the trammels of the apostate system around. Brother Bingley lectured twice in the Toulon court-house, which is capable of holding 400 people. The weather was very unpropitious, so that the attendance was very small. From Toulon, he and brother Laing proceeded to West Jersey, where, notwithstanding much prejudice, and contrary to all expectation, there were large audiences. The town school-house was obtained for the occasion, through the liberal-mindedness of the trustees, who were themselves interested in the truth. The little place (population under 1,500) seemed turned upside down. Eight lectures were given, and the interest was so great that the seats were all occupied half-an-hour before the time of meeting, and the standing-room crammed. Brother Bingley spoke two-and-a-half hours on each occasion, and judges, from the riveted attention of the audience (many of whom were taking notes,) that had a vote been taken, they would have listened an hour longer. The modern scribes of the town

hoped "the excitement would pass off." A Campbellite preacher rejoiced "the show was over." All of them carefully avoided open conflict. A strong earth-power, says brother Bingley, exists in the town, and will prove sufficient to impede the efforts of the pious folks who would seek to choke the good seed. Not a few expressed their satisfaction at the evidence afforded by the lecture that the Bible is a revelation from the Deity. The following were the subjects of lecture at the two places visited:—

AT TOULON.

Sunday, Jan. 16th.—"The Coming Age Revealed in the Scriptures."

Monday, Jan. 17th.—"Prophecy, or the Past and Future."

AT NEW JERSEY.

Wednesday, Jan. 19th.—"Is the Kingdom of God the Gospel?"

Thursday, Jan. 20th.—"The Doctrine of Plato reviewed."

Friday, Jan. 21st.—"The Devil, who is he?"

Sunday, Jan. 23rd.—"What did Christ die for? Let the Scriptures answer." (By request.)

Monday, Jan. 24th.—"Signs of the Times, or near Approach of the Kingdom of God."

Tuesday, Jan. 25th.—"The Destiny of Nations."

Wednesday, January 26th.—"The New Heavens and Earth; or 2 Pet iii. Explained."

Thursday, Jan. 27th.—"The Destiny of the Wicked."

SPRINGFIELD, Ohio.—Brother W. H. Reeve, under date Feb. 1, says: "I have just read letters from Jeffersonville from sister Sallie Bittorffe and brother Nicholson, in which they say that the ecclesia in Jeffersonville are not implicated in the letter from Osh Kosh, published in the *Marturion* from R. D. Logan, and that that brother sent the letter as a private letter with the request that it should not be published, and that since receiving the January number, he regrets that he ever wrote the said letter. I have no fear but they will escape the net of the adversary. The *Marturion* needs the strictures of an able pen. It is evident that some of its correspondents are not, and never were Christadelphians, but are the enemies of Dr. Thomas and his brethren. Note the Scottish correspondent querying as to the nature of the elements of resurrection and aonian judgment and drawing comfort from the pages of the *Marturion* while ignoring the lucid writings of brother Thomas. Oh, shame! Every babe in these days of increased knowledge of the principles of the Deity, knows the doctrine of resurrection and judgment."

The Christadelphian.

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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MAY, 1870.

Vol. VII.

IMMORTALITY, HEAVEN AND HELL;

THE UNSCRIPTURAL CHARACTER AND HEATHEN ORIGIN OF POPULAR DOGMAS
DEMONSTRATED; AND THE TRUTH CONCERNING THESE THINGS EXHIBITED.

BY DR. THOMAS.

SECTION V. (Continued.)

The Dogma of "Immortal Souls" subversive of the Truth.

Hymeneus and Philetus appear to have been conspicuous opponents of the Apostle's doctrine. He alludes to them in 1 Tim. vi. 20, 21, and names them in his second epistle. They appear to have been professors of oriental science, which Paul justly avers is "falsely so called." What this science is, we have already seen; I would here only remind you that the dogma of a *translation to heaven or hell at death* is one item of that profane science, by which they overthrew the faith of some in the resurrection. Their reasonings concerning the tradition of souls, he terms "profane vain babblings, and opposition of science falsely so called." This "profane" or Gentile hypothesis rendered nugatory the doctrine of the resurrection; for, if souls go to heaven, etc., when the breath departs from the nostrils, what use is there in resurrection? Manifestly none! They saw this clearly, that all the resurrection there would be, had "passed already." If Hymeneus and Philetus were correct in their views of immortal souls, and their direct translation to heaven at death, they were right in affirming that "there is no resurrection of the dead;" but if "*the truth*" averred the resurrection of the dead, their hypotheses were "profane vain babblings" indeed, and "oppositions" to the truth, and of "science falsely so called;" for, the announcement of a resurrection of the dead to life, plainly teaches a *previous*

interruption of man's existence for a time, and a subsequent renewal thereof.

Illustrative of this view of the case of these errorists, I adduce the following fact. Justin Martyr, who was contemporary with the apostle John, testifies that in the primitive Church, THEY HOLD THOSE NOT TO BE CHRISTIANS, WHO MAINTAINED THAT SOULS ARE RECEIVED INTO HEAVEN IMMEDIATELY AFTER DEATH. Irenæus ranks these professors as among the heretical; and the testimony of the church is uniform on this point down into Popish times.—*Brooks on Prophecy, p. 52.*

From this we learn, that what is orthodox now concerning souls going to heaven, was regarded by the contemporaries of the apostle as sufficiently pestilential to consign the men that held it to eternal reprobation; for, if they were not to be considered as Christians, it was tantamount to excluding them from the pale of salvation.

It appears, that there were persons of this class among the Corinthian Christians. "How say some among you," Paul enquires of them, "that there is no resurrection of the dead?" By what "profane vain babblings and oppositions of science falsely so called" do you arrive at so fatal a conclusion? Have Hymeneus and Philetus been tampering with your faith, instilling into your minds their profane legends about immortal souls, and their translation to heaven at dissolution, and "overthrowing" your faith in the truth, which I declared to you, concerning the resurrection of the dead? Do you not remember how ye were "baptized for the dead?" Have you renounced the hope? Were ye baptized for translation of souls to heaven; or in hope of the resurrection of the dead? Now pause, as if he had continued, and reflect upon the fatal consequences of adopting these vain suppositions by which the truth of the resurrection is subverted. You did believe what I declared to you concerning the resurrection of Jesus, who was the "first fruits," or earnest of that great harvest of the dead, which is yet to come. But if there be no future harvest, then there are no fruits: for the "first fruits" argues a harvest in the field waiting to be reaped. Now, if souls are immortal, and go to heaven at death, there remains in the soil only perished seed, which will never yield an increase; there is no waiting harvest—no resurrection of the dead. And, if there be no harvest of the dead, there can be no first fruits, and therefore, Jesus did not rise, but must either have perished, or gone to the everlasting region of light, according to the science and vain philosophy of the Gentiles.

This, however, is orientalism, or Jewish fables, unworthy of their regard, in whom is "the knowledge of God." If you believe it, you virtually deny the resurrection of Jesus; you render inefficacious his blood for remission; if you reduce our gospel to a nullity, you are yet dead in trespasses and in sins; your faith is a vain faith; the brethren who are already dead are perished as the beasts; and you throw upon us the imputation of being false witnesses from God, because we have declared, that He raised him from the dead; which testimony, however, is not true, if so be the dead go to heaven at death, which is a dogma subversive of their resurrection from the dust. Adopt which conclusion you please; if you say souls are translated by demons to heaven when their union with the body is dissolved by death, you deny the resur-

rection; but if you believe that the dead are raised, then you reject the orientalism of Hymeneus and Philetus; for you cannot confess both without stultifying yourself and me.

But, continues Paul, as we suppose in this paraphrase I tell you that Christ is raised from the dead; that he did not enter heaven before his resurrection; for, if he had, being in heaven, he would not have been raised. God made him to know "the path of life" in the resurrection of his mortal body, from which time he lives to die no more. He thus became the anti-typical "first fruits" the true wave-sheaf of the harvest, which the Lord shall gather in and not men. For since the sowing of our mortal bodies in the earth came through man, so also their reproduction from the soil shall come to pass by man. For as all that are sanctified died in Adam, even so shall all they who are in Christ be made alive. But every man of these will be immortalised in his own order: first Christ, the wave-sheaf; afterwards the rest of the sheaves, which belong to the Lord, which "in due season" shall be gathered into His garner under his personal superintendence.

The apostle concentrated all his hopes upon the resurrection of the dead by the Spirit of Jehovah through Jesus. "If after the custom of men," says he, "I have fought with beasts at Ephesus, *what does it advantage me if the dead rise not?*" He regarded it as "the mark for the prize of the high calling of God in Christ Jesus;" and that he might apprehend it, he says, "I have suffered the loss of all things" and do count them but dross that I may win Christ, and be found (at the ingathering of fruit) in him; * * * that I may know the power of his resurrection; * * * *if by any means I may attain to the resurrection of the dead unto life eternal.*"—(Phil. iii. 9.)

On the supposition of the "science" of Hymeneus and Philetus being true, Paul's immortal soul would have been transported to heaven on angel's wings the instant he breathed his last under the gaping jaws of the Ephesian wild beasts. His happy spirit being disembodied of "this mortal coil," would have become "absent from the body present with the Lord;" this certainly would have been a great advantage to him. But the truth is, that the pseudo-scientific hypothesis of these men is vain; the apostle had no such expectation, he well knew that he would reap no reward until the resurrection; and that if this should never happen, he would have no more existence after death than the beasts with which he had grappled in mortal fray. He would have derived no advantage from his labours or his fights, if the conclusion which Hymeneus and Philetus had deduced from their science were indeed true, and "the resurrection was past already," and consequently none to be expected. If the dead rise not "they which are fallen asleep in Christ are perished." This is a conclusive argument against the dogma of an immortal soul in man, whether good or bad. An immortal soul cannot perish, neither would the immortality of the faithful be dependent on the resurrection, but on the divine nature of their souls, which are supposed to be imperishable and undying; but seeing that the apostle argues against the immortality of the believers consequent upon their non-resurrection, it follows to a demonstration, that their imperisha

bility and entrance into glory, result solely from their resuscitation from the dust.

These dogmas of oriental science in like manner render of none effect the apostolic and Christian doctrine of the judgment. If wicked immortal souls go to the devil, or to hell, on the instant of their demise, they are already judged. What more can be done with them? Would you bring them back from hell to judge them? Suppose you do, what sentence would you pass upon them more severe than they have been suffering for thousands of years? It would be a superfluous operation first to send them to hell, and then to bring them back again, and lastly, to remand them to the eternal flames. God is reasonable, and does nothing which is wanton, useless, or superfluous, and such a proceeding as this is all these. The dogma of Hymeneus and Philetus render a resurrection to judgment unnecessary, and as absurd as needless: there is no alternative but to abandon immortal soulism with all its consequents, or the doctrine, that they which have done evil shall come out of their graves to a resurrection of judgment.—(Jno. v. 2-9.)

There is a saying of the apostle, which would seem to put this question beyond all dispute. In 2 Cor. v. 10, he says, "for we must all appear before the judgment-seat of Christ; that everyone may receive the things in body, according to that he hath done, whether good or bad." In the King's version, it reads "that every one may receive, the things *done* in *his* body." The words "done" and "his" are not in the original; but are inserted to make what the translators supposed was the sense of the passage. Men are to be recompensed according to what they have done, but they are not to receive the things done by them in this life. "The things" they are to receive, are the things revealed by the Spirit of God, and they are to receive them "through the body," not "*apart from the body*," as disembodied souls. This truth renders a resurrection, both of the just and unjust, a necessary thing; for unless they are raised, they cannot receive "through the body"—*dia tou soomatos*—the things set forth in the doctrine of Christ.

So this harmonises the declaration of Jesus, saying "the Father hath committed all judgment to the Son . . . and hath given him authority to execute judgment, because he is the Son of Man. . . ."

The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good—*eis anastasin zoees*—unto a resurrection of life; and they that have done evil—*eis anastasin kriseoos*, unto a resurrection of judgment." But some object, that this does not refer to the literally dead, but to the living generation, who listened to the words of Jesus! They argue, that they could not be the literally dead, because they were "to hear," and all know that the dead cannot hear! But, that Jesus is speaking of literally dead is manifest from the context, in which he is speaking on the subject of un-ending life and present resurrection. The hour is coming, *and now is*, when the dead shall hear the voice of the Son of God; and they that hear shall live, as in the cases of Lazarus and the widow's son. We presume they heard, though dead, the voice of the Son of Man commanding them to **arise**.

But the dogmas Hymeneus and Philetus, possibly two collegiate professors of oriental theology (!) subvert the doctrine of judgment being executed on resurrected bodies. Their science teaches the reception of things in the immortal soul which are alien to the book of God. They disembodied the spirit and plunge it in the abyss of hell, or despatch it to the body of some wicked man, to torment him with demoniacal possessions, and thus give him two souls instead of one. Their theory is unjust; for, by sending wicked immortal souls to judgment as they die, instead of reserving them to some common crisis, they consign sinners of equal demerit to unequal punishment; seeing that, upon their hypothesis, Cain has been in hell about 5,000 years longer than Fieschi! Well might Paul style their traditions, "profane vain babblings and oppositions of science falsely so called:" they have increased unto great ungodliness, and their words have eaten as a canker, as is manifest among those who persecute their brethren to uphold them.

We have a remarkable and living illustration of the truth of the position we have taken in affirming, that it was the opinion of the immortal soul, and its immediate translation to heaven, which led Professors Hymeneus and Philetus to reject the resurrection of the dead: I refer to the case of Professor Bush as the one in point.

As we have said before, this gent'eman is professor of Hebrew in the New York City University; and from what we have read of his lucubrations, should judge, that he knows more of Hebrew than of the Oracles of God. He has recently issued a work, which he styles "Anastasin:" or the doctrine of the Resurrection of the Body, rationally and scripturally considered. His grand assumption is, that the resurrection of the body is not a doctrine of revelation!—which is tantamount to saying, with Hymeneus and Philetus, that "there is no resurrection of the dead." He endeavours to prove, that the resurrection of the same body is unreasonable and impossible. There is a something, which constitutes a "part of our present being," as he infers from reason, "to which the essential life of man pertains." He says "it constitutes the inner essential vitality of our present bodies, and it lives again in another state, because it *never dies*. It is immortal in its own nature, and it is called a body—a spiritual body—because of the poverty of human language, &c." This never-dying something, he styles "the Resurrection Body" "which," he says, "has nothing to do with the gross material particles which enter into the composition of our present earthly tenements."

He concludes his ratiocinations by saying, that the judgment of reason is, "that a spiritual body is developed at death." By spiritual, he means "refined, subtle, ethereal, sublimated;" and this sublimated something, called body—this invisible "*tertium quid*"—intermediate between a cogitative faculty and the gross body—is disengaged from the mortal at its demise.

From philosophy "falsely so called," he proceeds to examine the Old Testament, which, he says, does not teach the resurrection of the body! From the Old he goes on to the New, from which he professes to learn that Christ did not rise in the body in which he died. He says truly, that the subject of 1 Cor. xv. is not the resurrection of all human beings, but of the righteous only—"it *pertains exclusively to the righteous*;" yet

he would have us suppose, that the resurrection even of these, was not their bodies, but a disengagement of their souls at death from their bodies.

The judgment, he supposes, is a process concurrent with a man's death. "For what purpose," he asks, "are the souls of the righteous and the wicked, after subsisting for ages in heaven and hell to be reclaimed from their mansions of bliss or woe, and summoned together before the dread tribunal of Jehovah, there to receive a sentence which assigns them, respectively, to the same lot in effect with that upon which they have entered in the day when God took away their breath." This is the secret of the whole matter. Assuming what has never yet been proved, namely, that immortality is an inherent and hereditary principle of human nature; that this principle is separated from the body at death; and that, from that epoch, its disembodied existence is continued in heaven or hell for ever; he has tortured the holy oracles so as to make them confess the truth of this "sublimated" nonsense. But they will not testify to it, save that it is "foolishness." They testify to the resurrection of the mortal body and *its investment with immortality*; and in so doing, proclaim "the wisdom" of the professors of Hebrew and Orientalism, whether in ancient Corinth, or the Neopolis of the Empire State, to be vapid and profane. Dr. George Bush is not the only collegiate person, nor is New York the only Republic, that reckons among its "divines," professors of the Hymenean "Gnosis;" they abound on every side from Maine to Florida, and from the Atlantic to the deep-delled hills of La Belle Revière. The difficulty is, not to point out where they are, but where they are not, to be found, whose minds have been spoiled by this deceitful "philosophy and vain deceit, after the tradition of men." Eyes have they, but they see not; ears, but they do not understand. How can they believe, while they receive and seek honour one of another, unmindful of the wisdom of God! May their eyes be opened, that they may discern the egregious folly and absurdity of their pseudo-scientific antitheses; and may they condescend from their "high estates" to the humility of infantile discipleship, and imbibe the "unadulterated milk of the word," that they may grow in the "knowledge of God," and learn what the Scripture means in the apothegm "the Lord knoweth the thoughts of the wise, that they are vain."

5.—*The pagan tradition of the soul's immortality, not only renders null and void the resurrection to life and judgment, but is equally subversive of the personal appearance of Messiah on earth again.*

The immortality of souls makes a present heaven and hell necessary for their reception at demise; this arrangement renders resurrection superfluous, and therefore useless; and the setting this aside abrogates the Second Advent of Jesus. This will be obvious, when you consider for what purpose he is now to re-appear. "I will come again," said he to his apostles, "and receive you to myself." "We look for the Lord Jesus Christ from heaven, who shall change our vile body that it may be fashioned like unto the body of his glory according to the energy by which he is able even to subdue all things to himself."—(Phil. iii. 21.) "This same Jesus, who is taken up into heaven shall so come in like manner as ye have seen him go into heaven."—(Acts i. 11.) "Whoever

shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the Holy Angels."—(Luke ix. 27) "Thou shalt be recompensed at the resurrection of the just."—(Luke xiv. 14.) "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel (Michael,) and with the trumpet of God; and the dead in Christ shall rise, &c."—(1 Thess. iv. 15.)

From these Scriptures, the things following are apparent; first, that Jesus is to come again to the place of his departure, which was Mount Olivet; second, that his appearing will be as personal, and, therefore, visible, as his ascension to heaven; third, he comes to earth to receive his apostles, &c., fashioned like to the body of his glory; and to raise the dead who sleep in him, when he will recompense them, according to his promise.

But, if the "science" of Hymeneus and Philetus be true, the reappearance of Jesus is unnecessary; for his apostles, upon their hypothesis, have been in heaven with the Lord for 1,800 years; they are already in their "sublimated" bodies around his throne: so are the dead; these go to their reward at death—they go to Jesus, and wait not for him to come to them. Jesus ought to have said, "I go to prepare a place for you. And if I do this, when you die, you shall come to me; that where I am, ye may be also!" He should also have said "whosoever shall be ashamed of me, of him will I be ashamed when his immortal soul comes to me at death!"—He should have said likewise, "thou shalt be recompensed at the translation of thy immortal soul to the everlasting region of light." Those are the readings which would better suit the Demonologists and Mystics of our age; who, like their brethren of the oriental school, teach a sublimated resurrection and appearance of Messiah; not in the brilliant, and sun-surpassing glory of celestial light, visible to the astonished eyes of a terror-stricken world; but in all the splendour of invisible moonshine, evinced in the union of the sectarian kingdom, the establishment of their ecclesiastical organizations, and the perfection of their collegiate schemes. It is these Hymenean and Philetan "babblings" which have led men to reject the personal advent of Jesus to our world again, except, perhaps, to consume it with fire at a "general judgment." They do not want him; his appearance among men would "confound their politics and frustrate their knavish tricks;" their regal and sacerdotal dignities would be wrested from them; their presidencies, professorships, supervisariates, and ministries would be all abolished; their darling traditions would be subverted; the oppressed be disenthralled; and their "logic," gnosticism, "philosophy," and "wisdom," exhibited to assembled myriads as irrational, false, vain, and foolish. Can we wonder, that these dreamers should convert the resurrection into a figure, and the advent of Jesus into a sublimated invisibility or "*providential coming!*" And this they have done; for, if souls are adjudged to heaven and hell when the "mortal flesh" expires, a future resurrection, judgment, and advent of Messiah are superfluous and uncalled for; and all those Scriptures which relate to them, must be construed after some recondite principles of interpretation, which, if

applied to any other book, would write down the author a long-eared blockhead or a fool.

6.—*The Hymenean Gnosis of immortal soulism, and ethereal translation at death, abnegates the reign of Messiah on David's throne for a season and a time.*

"Gnosis" is the word used by Paul in 1 Tim. vi. 20, and translated "science" in the common version. It is *scientia* in Latin, *knowledge* in English; and properly signifies *knowledge reduced to a system*. This the apostle styles *pseudomumos gnosis*, or falsely named knowledge; because the things which constituted it were not true. Those who, like Hymeneus and Philetus, "professed this *gnosis*, were afterwards styled Gnostikoi, or *Gnostics*, i.e. KNOWING ONES. They profess to enjoy a higher degree of knowledge: and regarded all those who held to a literal interpretation of the Scriptures, as simple and *Agnostic* or ignorant. A certain writer says of them that they were "ancient heretics," famous from the first rise of Christianity, principally in the east. Many persons were infected with the Gnostic heresy in the first century "contemporary with the apostles." They formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretation of Scripture. They corrupted the doctrine of the gospel by a profane mixture of the tenets of the oriental philosophy concerning the origin of evil, the creation of the world," and he might of added, immortal souls, translation to heaven, etc., "with its divine truths." Clemens Alexandrinus says, they imagined themselves "*wiser than the apostles.*"

Such were the Gnostics, or Knowing Ones in the apostolic age. They caused great trouble to Paul and his co-labourers, whose doctrine was corrupted and finally subverted by their profanities. In proportion as their traditions advanced in popular favour, so the personal coming and reign of Jesus upon earth fell into disrepute, until at length, it was repudiated as heresy, and its advocates as deluded or insane. Indeed, upon the Gnostic hypothesis of the translation of souls to heaven at death, such a doctrine is a violation of the decorum, or fitness of things; and it is a remarkable fact, that Millenarians reject the *gnosis* of Hymeneus and Philetus concerning souls and heaven, as incompatible with their views; while our modern Knowing Ones equally reject the personal advent and reign as incompatible with their "profane vain babblings and oppositions of science falsely so called." The Gnostic Heaven is in the Aion Pleroma, which is somewhere, but in what part of "the skies" exactly, they cannot tell. Into this heaven their sublimated souls exhale at death: they look for no Messiah to come from heaven to give them life. He sends angels to escort them on their wings to happiness of 365,000 years' continuance! This is their millennium resolved into its literal years. The idea of his reign on earth, graced with his personal presence, is too gross for their refined, ethereal, spiritualities. They have done with earth when they are sublimed; and cursed be the day that should bring them or Jesus to it again! These "babblings" are very harmonious with the principles of *gnosis*, but they are utterly at variance and subversive of the truth. The apostles taught

no such millennial state as that; but on the contrary, the coming of Messiah to raise the righteous dead, and to change the expectant believers, that they may be invested with life and incorruptibility, and thenceforth reign with him on earth over the obedient nations of the world, until the end shall come. This will be heaven enough for one thousand years at least; when that shall have passed away, God has yet something more glorious in reserve for the aggregate redeemed of the family of man.

(To be continued.)

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 20.

From Shorthand Notes by brother J. BUTLER, (revised.)

THERE are three things that are true—that are governing elements in our spiritual relations—that require to be distinctly realised before an active spiritual life is possible; and yet that without a special effort, will be overlooked even by those related to spiritual things. They are trite, common, undisputed, and yet not generally acted on, though recognised theoretically by most people. They are all of them brought before us in the breaking of bread in a special manner, and yet we may break bread often enough and not see them. In general terms, they may be described as the past, the present and the future. In all of these, the truth is contrary to the appearance, and requires an effort to get at, and continual exercise therein, to be influenced thereby. First, take the past. Of this, as natural men, we know nothing. As natural men, we only know what we see and hear. Things that happened before our time are nullities, so far as individual experience goes. In the strictly natural state—that is, the ignorant state—we should be uninfluenced by the past, and controlled only by impulses native to a creature whose impressions are limited to what he can see and hear for himself. A good specimen of this creature is to be seen in the “savage;” a modified specimen in the agricultural clodhopper; and the same thing in a milder degree, in the uneducated denizens of large towns. These, unacquainted with facts that could never come within individual cognizance, and can only be known by evidence and testimony, have the contractedness of character that belongs to finite faculty in a purely natural state. They see and do not understand. They are ignorant of the world they live in; of what has been its history; and of the great movements in progress, as bearing upon the past and future. They are consequently lacking of interest in life, and unfitted for intercourse with those whose mental vision has been enlarged by knowledge. Now, we are all by nature related to this state. The necessity for “education” before even a superficial polish is taken on, is evidence of it, though the fact will be admitted without the citation of evidence, as a fact self-evident in the lamentable state of society that prevails on the face of the globe.

The first great feature of the truth shines out brilliantly against the black background of natural vacuity. There are facts to be known before a true foundation for a spiritual character can exist—facts unknown except on testimony—yet facts, the absence of a knowledge of which, constitutes an effectual barrier to fellowship with God. These facts in brief, are the facts relating to what has heretofore been done of God on earth. We must have a knowledge of the past in so far as God is in it, and we must cultivate that knowledge with assiduity, so that the knowledge will become conscious power internally. If we neglect assiduous cultivation, we will never get to the point of power, because the present, ever acting upon our senses, suggests that the past has not been, and will obliterate the writing that knowledge engraves on the mental tablet, and destroy the power that comes with the knowledge. Do we not see the need for the table? Week by week, we are reminded by these silent emblems, that though we have never seen him, there has appeared on earth a Great One, in whom are bound up the destinies of the world; that his wonderful life and death had relation to mankind of every age; that Jesus of Nazareth, raised from the dead, is the only name given under heaven whereby we may be saved; that he is the centre around which all permanent mundane development will take place; that he is the head under which the economy of human affairs will ultimately be established; that his gospel is the only joyful sound there is for human ears: that his precepts are the only truly profitable rule of life: that his cause on earth is the only one worthy of espousal by those who have aspirations beyond the lot of mortal experience. This is powerful knowledge. These are great facts, in reference to which our memories require to be continually refreshed. They are facts despised by our contemporaries of the respectable school who glorify a knowledge of the classical past, that is, the Pagan past; the past of the Greeks and the Romans: the past of superstition and beggarly philosophy, but who pour contempt on the Jewish past which is the only past of any lasting individual consequence. We must accept the reproach connected with our preference for the Jewish view of history. It is the only gold in the rubbish of the past. It is the gold of the sanctuary—the pearl of great price, though cast out as worthless. A man ignorant of the history of Rome or who would presume to call in question the authenticity of the Greek classics, would be unfit for modern society. A knowledge and recognition of history are the qualifications of membership in educated circles. So in relation to the great society to which we are called by the gospel—the community of God's elect in their future-day development. There is a history to be known and cherished, and our meeting this morning has expressly to do with that history. It is the very business of this morning to revive that history before our minds. We all know it, but we need it recalled continually, because if we trust to the merely natural man,—that is, to what we are hearing and seeing from one week's end to another, we shall not be able to realise that history, and consequently will not be affected by it, but be like the hundreds and thousands around us whose actions are shaped exclusively by present expediency and comfort. Like them, we shall act from the force of the impressions

made on the mind by simply what we see, and we know that "the things that are seen are temporal," while the things that are not (now) seen, but which God has promised, are eternal. The history of Jesus is, with the world, fast passing away into the region of fable; with us, it is the most real and important history on record—a thing to be dwelt on continually, fed by the incessant reading of the word that we may be thoroughly influenced by it in all our thoughts, schemes, and motives.

The first feature, then, of our standing of the truth, is an abiding memory of what God has done in the past. This history we know is not confined to the individual appearance of Jesus though that event was the central star of the heavenly glory. The coming of Jesus was the culmination of a long process of communication to men. As Paul put it "God at sundry times and in divers manners spake in time past to the fathers by the prophets, and in the last days spoke by a son." By line upon line, by precept upon precept, God spoke to his people during many generations, the process growing brighter and brighter as time rolled on, till it ended in the great light of the apostolic age when first individually, then multitudinally, the apostle and High Priest of our profession unveiled the way of life for the nations. Let us walk in that way of life. Let the memory of these past times be ever with us. It will save us many a cloud, for the memory of the past will nerve to endurance in the fleeting present, and beckon us onward to the glorious things that are before—even "the high calling of God in Christ Jesus." The chafings of the present bear heavy when the great things of the past are hid from view. The things of the past are the guarantee of those that are to come. The historical picture helps the prophetic, and aids us in our determination to plod through this toilsome journey to eternal life before us as the goal of our endeavours.

Next to the past, we must apprehend the present in its true relations. This also requires effort; for here also the appearance is contrary to the truth. The present seems the only reality, while in fact, it is the most unreal of the three. It is, in a high sense, nothing at all. This is apparent when we go back 500 years. Where are the men that were alive then? They were in their day as full of zest as we, as full of projects, as engrossed with cares, business and domestic, as full of thought's and loves and hatreds, as the present busy generation: where are they now? You walk

through the old churchyards, and step upon slabstones worn bare by time. There are traces of inscription, but they are scarcely visible. You get down on your knees, and can with difficulty make out the prominent letters of inscriptions which, when the stones were first laid in their places, were cut with a depth and distinctness that promised to defy the effects of time. The names and ages and other particulars concerning the sleeping mortals beneath, are no longer decipherable. If this is the case with the inscriptions that were to have memorialised the men of former generations, where are the men themselves? Why, you could not put your hand upon a single atom of dust that you could say belonged to them. If you were to dig, you could not discern between them and the surrounding clay. They are gone, they are dead; they are perished from the memory of the living. Nobody remembers them. Those who were well known, and perhaps much lamented at the time their bones were laid in mother earth, have not a line written in contemporary recollection. If they were to come above ground, they would be total strangers. The friends they had, died soon after them, and as years rolled on, this ephemeral race multiplied in successive generations, and the dead went completely out of mind. So the men that were great and important in this day, are now literally nobody; their affairs are not; their love and their hatred, are now perished. Now, this is the lot of all living—speaking, of course, apart from the coming of the Lord, which we hope will soon put a different face upon the scene, so far as those are concerned whose names are inscribed on a roll that no lapse of time can make old, that is, the book of the Eternal Memory. If you put in the coming of the Lord, the argument as to the unreality of the present is all the stronger; but speaking apart from that event, the entire disappearance of us and our affairs from the place now knowing us, is the upshot awaiting us. It is only a question of time, and very short time, for the longer one lives, the faster does time seem to fly. The present is transient—a mere flitting view—as transient in relation to eternity as the prismatic colours that dance in the spray of the waterfall, when the sun shines upon it. It is very important to remember this. It is for want of thinking about it, that people allow themselves to be entrapped into petty ways of acting. If they would take a wide view with their mental eye, they would have their minds cast in a

nobler mould; and they would not make the mistake of expending their energies on objects which perish with time. They would respond to the prayer of Moses, "So teach us to number our days, that we *may apply our hearts unto wisdom.*" This is the true use to make of the fleeting term of our existence. The men of past generations who acted with this wisdom are not perished as the foolish are. They live in the memory of God. Their wisdom is a germ from which their being will spring forth anew in the great day of account; but where are the men who simply live for the present? who live but to feather their own nests, to make themselves comfortable? to set themselves on high: where are they when the undertaker screws the coffin lid upon them, and the grave-digger lowers their corrupt remains among the worms? Gone, completely gone! They have not laid up for themselves treasure in heaven; they have no store against the time to come. Their treasure and their store were piled on earth. Jesus recognises the difference between the two kinds of economy, in saying that Mary had chosen *that good part which should not be taken away* from her. The only "good part" are thoughts, words and deeds well-pleasing to God, written in His memory by present development and exercise. The great lesson we learn from the present, is that it is only wisely used in proportion as it is consecrated to the attainment of the high calling in Christ Jesus.

If so much light is thrown by the past and the present on the course of life that we ought to pursue, what shall we say about the future? Why that the light it sheds is like the light of the sun—blinding to look at it. The future is too great to realize. We can realise the past, because we know, on the whole, it was pretty much what the present is. And we know it from experience; but, in the future, we get into a region beyond experience, and, therefore, beyond our grasp, though it may come into the compass of our knowledge by faith. Yet, let us glance at it for a moment. We know that in a short time, the state of things on the face of the earth will be completely changed. Human society, as now constituted, will be broken up; all the laws men have made for themselves—political, municipal, social, and domestic will be blown to the winds by the breath of God in Jesus Christ, and an entirely new system will be established, based upon perfect holiness, perfect righteousness, perfect neighbourly feeling,

perfect brotherly love; and all who stand in the way of the great revolution will be broken to pieces. Those who will carry out this revolution will be those of all ages whom Jesus shall pronounce worthy, by reason of their faith and obedience. These, made in nature equal with the angels, will have the wealth of the whole world placed in their hands, and armed with power to execute the will of their captain, such as no human being ever had before—a power that will be superior to all the armour-plated ships and fields of rifled ordnance that may be brought against them, and with which they will break in pieces every obstruction to the divine government. Their mission will be to bring everything into subjection to God's king—to exact from every tongue, and every knee, and everything that breathes upon earth that homage due to the man whom God has ordained to rule the world. Those only will be admitted to association with the great fraternity who have chosen now, in this present time, when there is darkness and night brooding over all, to identify themselves with the preliminary and humble form in which this work exists. When we think of this, we can estimate aright the conduct of the man or woman who gives way to the pressure of present expediency, becoming a slave of this life, and driving to a remote distance, as it were, the things that belong to Christ. Such a man or woman, knowing the truth, is what the Bible calls a fool. We are not permitted to apply the term personally, but we are permitted to speak the truth in the abstract. We are not permitted to judge each other, but as brethren and sisters mingling together, with a common object, we are permitted to exhort one another, and so much the more, as we see the day approaching. The only way to stand approved by him whom we serve, when he comes in his glory, is to have good sense enough to lay hold, with all our hearts, on the things that pertain unto him, and to devote our lives to the doing of those things that he requires of us. He has given us a rule plain enough: "*He that doeth the will of my Father, the same is my brother, and sister, and mother.*" None others have any chance. Christ himself said there would be certain parties who should come to him at his return, expecting he would take them into his company, but what does he say to them? "*Depart from me, ye workers of iniquity; I know you not.*" Please, there-

fore, remember, that there is something more to do, than simply believing the gospel, and being baptised. We must through this present life be controlled by the will of Christ, as expressed in his commandments; and in order to this, we must make ourselves acquainted, and keep ourselves, by reading, familiar with these. We cannot, as some did 1,800 years ago, recline on the greensward, and listen to the mellifluous words that flowed from his mouth, who spake as never man spake; but, thank God, we can ponder that great portion of his words which have been rescued from the dead past, and written

down. We have them here in our hands, and what shall we say of ourselves if we are not wise enough to appreciate the pearls that are contained therein. The exhortation to everybody is, "Get wisdom; do not be foolish; wisdom is the principal thing. Search for her as for hid treasure; embrace her, and she will bring thee to honour. She is a tree of life to them that lay hold on her. She is more precious than rubies, and all the things thou canst desire, are not to be compared unto her; length of days is in her right hand, and in her left hand riches and honour."

EDITOR.

IMMORTALITY NOT A SUBJECT OF SCIENCE, BUT OF REVELATION ONLY.

VOGT, one of the most distinguished of German zoologists, and one of the "extreme left" in the Frankfort Parliament, has expressed himself with a plainness amounting to crudity respecting the nature of the soul and the origin of the human race. In the scientific views maintained by him the vast majority of scientific men in Germany are unanimous; and when Rudolph Wagner ventured to open a discussion at a scientific congress respecting the existence of a peculiar "soul-substance," (or as we in England should term it, "the immaterial principle superadded to the brain,")—he could get none of his brethren to espouse his cause. It would have been wiser if he had been quiet after this rebuff; but unhappily, personalities of a bitter kind had already passed; Vogt had ridiculed and attacked both him and his views; he had retorted; the quarrel became fierce, and pamphlets abundant. We have no space to write the history of this quarrel; but we may briefly indicate its nature. Apart from all personalities, it is the ancient quarrel between Theology and Science—the endeavour on the Theologian's part to coerce Science within the doctrines Theology is willing to admit. Such an attempt we may unhesitatingly declare to be in its principle unphilosophical, and fatal in its results, obstructing Science and *not* advancing religion.

The attempt is, however, one which under other forms continually presents itself as an obstruction to the progress of discovery. It neglects this fundamental canon of all

sound philosophy, namely, that *no speculation should be controlled by an order of conceptions not pre-supposed by it.* The canon may be most strikingly exemplified in the absurdity of controlling poetry by mathematics; and in the necessity of controlling physical speculations by mathematics. The very reason which makes physics amenable to mathematics, absolves poetry from all such authority. The speculations of physical philosophers imply and are dependent upon mathematical laws; consequently by those laws they must be controlled.

Truth is always consistent. Any fears on our part of the "consequences" to which a true proposition can lead, are as unwise as they are unworthy. A true proposition cannot legitimately lead to false consequences, and instead of permitting our anger and our terror to alight on the proposition, we should resolutely set to work, first to see if the dreaded consequences are legitimate and inevitable conclusions from the new proposition; and next to ascertain whether, if this be so, it will not on the whole be better to give up our old conclusions in favour of the time. It is of no use screaming "This leads to Toryism!" or "This is rank Socialism!" Both *isms* may be very hateful to you, but the thing you are called on to decide is, whether a moral or economical principle is in itself just and true. Having settled *that*, the *ism* will shortly settle itself.

Theology, we need scarcely say, belongs to a totally different order of conceptions

from those which constitute science. Its aims are different, its methods are different, its proofs are different. Not *pre-supposing* the evidence of science, it cannot be controlled by science. Neither can it control science. The two are as distinct as mathematics and poetry. In theology there may be debates between Catholic and Protestant, Lutheran and Zuinglian, Presbyterian and Quaker, because all these systems proceed from one starting point, all invoke the same evidence, all employ the same methods. But what should we say to Lutheran botany, or Low Church chemistry? To Presbyterian optics, or Evangelical physiology? These dissonant phrases express the discordance of the ideas.

We are justified, therefore, on the assertion that Theology and Science ought to be kept utterly distinct; the teachings of Bible science cannot be invalidated by anything taught by theology; if the two clash, we must ascertain their point of contact, and give to each its own. This has been more or less consciously maintained in England for years; many of our eminent scientific men having been either clergymen or "orthodox" believers. They have, indeed, been at all times ready to decry novelties on the ground of "dangerous tendency." They like to use the arm of the Church as a weapon of offence, but for all established truths, or theories, they are willing to let science have credit.

This is very much the position maintained by Wagner. In his work *Ueber Wissen und Glauben*, he said, "in matters of faith I prefer the plain and simple creed of the charcoal burner; but in matters of Science, I belong to those who are most sceptical." The phrase produced an uproar. Vogt replied in a terrible pamphlet entitled *Kohlerglaube und Wissenschaft*. We think there is a good position to be made out for Wagner, but it is certain that he failed to make one for himself. He tried to support scientific opinions by Scripture; and he was liberal in accusations against the "consequences" which would ensue if the opinions he opposed were to prevail. This one would not succeed with the Germans, although it is eminently successful with us. The Germans think more of truth and less of consequences. Long ago, Lessing, writing to his brother, said: "With Orthodoxy we were hitherto on comfortable terms; a line of demarcation had been drawn between it and philosophy, which enabled each to pursue its own path, without let or hindrance from the other. But what is now the case? They have

destroyed the line, and in the attempt to make reasonable Christians, have made nothing but eminently unreasonable philosophers." And this would be the result of Wagner's system. He tries to settle physiological and anthropological problems by reference to Scripture; and asserts that Christianity must stand or fall by the answer given to the question of the Origin of Races. A more complex and difficult problem than this of the origin of various races of man, does not perhaps exist. Opinions are very much divided on it, and are likely to be so on a question thus removed from direct evidence. But whether the whole human family sprang from one pair, or from several separate centres, it has long been felt by the gravest philosophers that the introduction of Scripture can only perplex the argument, and retard a settlement; for, in the first place, there are those (even orthodox clergymen) who question whether the language of Scripture is so explicit as to *exclude* the opinion of various centres; and in the second place, if Scripture is to be appealed to at all, the labours of the ethnologists may cease at once, for no sooner do we admit the final decision of a question to be beyond Science, than Science itself becomes superfluous. If, however, Scripture is thus used in geology and astronomy, all our men of science will become heretics.

The mistake committed by Wagner has produced results such as might have been anticipated. Instead of Germany accepting the position, which Wagner really, but confusedly, holds—namely, uniting "the creed of a charcoal burner and the philosophy of Bacon;" i.e., Christianity and Science—the indignant philosophers have insisted on a choice being made between the two, and they exclaim "*Either Christianity or Science!*" And even a man so eminent as Virchow feels called upon to enter his protest against Wagner, saying that very few men of science will be found who can thus separate their religious and scientific individualities. "The majority will not be able to withstand the desire to bring their religious and scientific convictions into harmony; and when science and religion are thus opposed, the choice cannot be doubtful."

The error is fundamental. Theology belongs to a different order of conceptions, and cannot, therefore, legitimately be employed to control science. The attempt to do so always has failed, and always will fail. Men wedded to science will be thrown into antagonism with religion, if their

investigations are thus controlled. They will say with Vogt, Molescott, Büchner, and the rest—"Science tells me nothing of a special soul-substance, it only tells me of nerves and their functions." The mass of scientific men will say the same; although

many will further add, "If science tells you nothing of a thinking principle or of immortality, it is because these lie *beyond* the sphere of science, and are within the sphere of religion."—*Leader*.

THE OPERATIONS OF THE DEITY.

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(THE 139th Psalm read).—The subject introduced to our notice in this Psalm is a very great one. It is so great that David himself has acknowledged it was too wonderful for him: "It is high," he says—"I cannot attain unto it." If that is David's verdict, it would be presumptuous in us to profess to be able to grasp it. It is great because God is great, and is above apprehension just as much as He is. His ways are past finding out. He Himself says "As the heavens are high above the earth, so great and so high are my ways over yours." Nevertheless, there are certain phases or features of the matter that are propounded for belief, and which are to a certain extent, capable of being apprehended. The first is the one stated in this Psalm, viz., that God is everywhere present. "Whither shall I go from Thy spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold Thou art there." This is what God testifies of himself, in speaking to Israel through Jeremiah, as recorded in chap. xxiii., at the 24th verse, where we read "Can any hide himself in secret places, that I shall not see him? Do not I fill heaven and earth, saith the Lord?" And this agrees with what Solomon declared in dedicating the temple. You recollect it is quoted by Stephen in his address before the Sanhedrim. that is: "But will God indeed dwell on earth? The heaven—even the heaven of heavens cannot contain him; much less this house that I have built." Now, the fact presented to our contemplation in these testimonies, though difficult to realise, is in harmony with what we can perceive must be. All things must be embraced in the power from which they have sprung, and which sustains them in being. We must be in the presence of God. Orthodox teaching is that God has made all things out of nothing. If this were so there is no need for supposing

that we are in the presence of God; because if nothing produced them, nothing can sustain them. And thus, logically enough, God and divine things are in orthodox theology assigned a sphere "beyond the bounds of time and space." But Paul tells us that all things are "out of Him."—(Rom. viii. 30)—and that "IN HIM we live and move and have our being;" and that as Daniel said to Belshazzar, "in His hand our breath is, and His are all our ways." With this in view, it follows that what David says is inevitable, viz., that the spirit of God is everywhere.

But, then, in accepting that conclusion, we really assent to something that the intellect doesn't realise. David believed it, and so will we when we have considered the matter. He says "Thou knowest my down-sitting and mine uprising. Thou knowest my thoughts afar off." Yet, he adds, "it is too wonderful for me to understand. Such knowledge is too high: I cannot attain to it." That is precisely the attitude that every mind rising to the greatness of the matter, will be forced into. People of limited power of reflection think it easy to understand. They have certain terms before their minds; they assent to the terms, and think they comprehend the idea involved in them. In this they make a mistake which a little more power of intellect would enable them to see. It is a matter of which the surface only can be skimmed. It is high and deep: we cannot attain unto it. Minds of another stamp may be tempted to emphasize on the absurdity of believing what cannot be understood; but if they will only range wide enough, they will meet with their own rebuke. We have all become familiar with the electric telegraph, in which is presented the extraordinary phenomenon, that a principle, chemically developed, can be transmitted through 1,000 miles of wire in a

moment of time. Now, we believe the fact because we are bound to believe it. We see it. No man can gainsay it. But, who understands it? Nobody. It is impossible for the mind to realise the process or operation that takes place which involves the transmission of a principle, element, or affinity, or whatever else you like to call it, through 1,000 miles of wire in a moment of time. We see it is so, and there our knowledge ends. It is scientifically demonstrated as a fact, and we believe it, though we have not the remotest conception of the nature of the "electric fluid" or the mode of transmission. So with regard to the matter in hand, we have a something that is presented to our minds to receive; we see it must be so; we apprehend superficially what is meant; but we are as helpless as a new-born babe when we attempt to grasp the idea. Just try for a moment to realise the immensity of the universe, and then you will see the enormous size of the idea that we have presented to us, and which we cannot grasp, so long as we are in this finite earth nature, whose faculties are limited to the purposes to which present existence has relation. Why we cannot deal with the magnitude of the earth! No, not even with the expanse of the little island we are living in can we deal. We know it is about 600 miles long, but that is a mere matter of description. We see the figures, but we fail to realize the surface of country represented. If that is the case with so small a thing as the British Islands, where are we when we attempt to measure the globe in our little balance? We are lost. 24,000 miles in circumference! A body of matter, 8,000 miles through from one side to the other! What an immense body! It baffles our imagination. We are familiar with the fact, but we fail to take it in. One step higher, and our discomfiture is complete. If the earth, a microscopic speck, in the vast economy of existence overpowers our faculties, who shall describe our bewilderment when we seek to survey that economy itself, which, in the course of endless ages—for there has been no beginning to God—has been slowly developing, in the channel of his purpose? We have to confess ourselves utterly lost in the surrounding greatness.

Now, if the mere mathematical bearings of the matter, so to speak, are beyond our grasp, what shall we say to the proposition that there is one indivisible element, filling this measureless abyss of existence! Can you grasp the idea of one spirit, one

presence, one principle of power and intelligence, embracing infinite space and all that it contains? You cannot. It is simply impossible. The task is beyond any faculty with which we are, at present, endowed. Well, then, if that is beyond us, how inscrutable is the other point presented to our faith, though its truth is evident as a matter of reason, viz., that there is, in relation to that universal element of power or existence, a personal controlling centre, from which it is but an eternal emanation, and with which it is ONE indissoluble—the First Cause—the Eternal Antecedent of all things—the seat of Ineffable Wisdom and power—the Father, who is above all and through all by his diffusive spirit, and yet personally resident at a point of the universe, variously described in the Scriptures as "light unapproachable," "heaven of heavens," "heaven thy dwelling place." You will remember the frequency with which that idea is expressed. Perhaps it is well to realize that frequency, so that the idea may be perceived in its importance as a feature of Bible teaching. For instance, Jesus says "Our Father, who art in heaven."—(Matt. vi.) David says, "Unto thee I lift mine eyes, O Thou that dwellest in the heavens."—(Psalm cxxiii. 1.) Solomon, at the dedication of the temple, makes frequent use of the phrase "Hear Thou in heaven, Thy dwelling-place, and when Thou hearest, forgive." These are illustrations of the statements that teach the localization of the Father in central light—the sustaining principle of creation, in, as it were, what you may style *focus*, or intensity of development. They teach that though that principle is universal, the Personal Intelligence from whom it emanates, dwells in local habitation; yet that He has conscious relation to infinitude, He fills all because He is The Spirit and you cannot divide spirit from spirit. You cannot divide any one part of God from Himself. And here I will refer to an illustration I have before made use of, which helps in some slight degree to make the difficult idea palpable to our understanding, and that is the phenomenon of a jet of gas in a room and the light emanating from it filling the room. You are well aware that to our perception, the jet of gas seems to be one thing, and the light in the room another thing; and yet they are both one; for the light which we don't comprehend any more than philosophers and opticians, and those who talk

scientifically, that is to say, barbarically, for scientific nomenclature merely consists of superficial ideas in foreign dress, which make them profound to the ignorant. I say light is an effect of the flame. If you stop the flame, you extinguish the light. They are indissolubly one. Looking at the unity subsisting between the jet of flame issuing from the gas burner, and the light pervading the room, we get in a simple form the notion of One Central Source of all power—a Father dwelling in light from whom emanates the Spirit of His own substance, filling all space, and constituting the basis of all creative developments, and yet with which he is essentially ONE, and by it, consequently fills heaven and earth in consciousness and power. There is this very great difference between the illustration and the reality, that in the light there is no intelligence, but mere mechanical force, as it were, subject to mechanical and chemical law. There, therefore, the illustration fails; but if we were to suppose intelligence and volition to reside in the flame, and then imagine the flame making use of the light, proceeding from itself, to impress an image of itself on the wall, or to work out any other result, we should have divine operations illustrated. Literally, it would be light irradiant from the gas jet that would accomplish the results; yet since that light irradiant is but the diffusion of the gas jet, and its instrumental agency, the gas jet would as a matter of fact be the operator.

Before applying this illustration to the most important of all God's works in relation to us, His interposition for our salvation, I should like to deal with another phase of the matter, which we may call an intermediate phase.

The Spirit of God fills the universe, and all things exist by means of it. Without it, there is no power of any kind. In a sense, all things are of spirit; yet the principle upon which Bible language is constructed does not justify us in speaking of the Spirit as the agent of operations which are proximately the result of natural constitution. For instance, flesh and blood exist abstractly by the Spirit; yet it would not do to refer the workings of flesh and blood to the Spirit. Paul, in all his epistles, presents the works of the flesh and the works of the Spirit in contrast. "The spirit," he says, "lusts against the flesh and the flesh against the Spirit. *These are contrary the one to the other.*" The things contrasted are the results that come from the flesh *as such*, and

the ideas and duties enjoined by the spirit as a teacher. So with inspiration. In a natural sense, the Spirit is in all men as it is in all animals, and in everything that exists; for everything is upheld by divine power or spirit, but it would be a misuse of language to attribute directly to the Spirit, any function or power which is the result of natural constitution in man or animal. Thus, a bee is constructive, a lion carnivorous, a swallow migratory, and a man intelligent, not because of the direct operation of the Spirit, but because of the fixed constitution bestowed in creation, and maintained while being continues. To attribute the manifestation of any of them to inspiration would be simply absurd; more, it would be mischievous; for it would confer on natural power an importance that attaches alone to the direct sayings and doings of the Almighty; and thus draw away from the fountain of living waters. Quakerism has erred here in its theory of "light within." The Spirit of God is in any natural man only in the same sense as it is in an animal, vegetable fibre, a piece of coal, rock, or any substance, living or inanimate. And please observe this, that when we come to define this sense, the Spirit of God does not exist in any of these *as the Spirit of God.*" It is merely the material means of its nature. The will of God determines the constitution of a thing, and its constitution is as fixed, individual, and distinct as if the Spirit of God had nothing to do with it. For instance: take the rose, and put it side by side with a nettle. They are both the products of the same spirit and power, and yet how radically different. Why is the one a rose and the other a nettle? Simply because of the will of the first cause. That is the nearest approximation we can make to a philosophical definition in the matter; the will of the first cause has imparted a constitution to the one that doesn't belong to the other, and, therefore, there is a nettle nature and a rose nature; although abstractly, both are of God, and therefore, of the Spirit. It would be a confusion of ideas and a stultification of language to talk of either of them as a spirit nature. Now apply this to mankind, and you have his relation to God made clear. We live in the spirit in the same way as the rose and the nettle, but we have a nature peculiar to ourselves, and which precludes us from speaking of anything we do as being the doings of the Spirit. All things are of God, but let us

recognize the relation of things he has established. The first man is of the earth, earthy. There is a natural body, and there is a spiritual body, and our present nature is the natural which, left to itself, will develop from within itself, not that which is in accordance with the spirit of God, but that which is in accordance with its own impulses as a flesh nature. A flesh nature, without instruction, is ignorant of God, and of God's requirements, and of God's purposes, and, in this state of ignorance, it will develop a character not at all divine, and having nothing to do with the Spirit of God. But God has spoken for human instruction, and his speaking has been by means of the Spirit, in men selected for the purpose.—(1 Pet. i. 19.) Hence *originates a phraseology that exhibits the Spirit as the agent*. This deserves close consideration. It is indeed a key to many things. Subsequent to the establishment of things upon their present basis, or to put it more plainly, subsequent to the creation of things sublunary, God has appeared on the scene as an operator distinct from what He has created. This appearance has been by spirit—in the person of angels sometimes, and as an abstract impulse, in the prophets at other times. In such cases, the operation has been independently of, or extra to the order of things, established in what we call nature. Hence God was the speaker or worker, in a sense in which He is not the speaker or worker when a man acts of his own volition. The prophet was a representative of God, but only in this sense, that he was the instrument of the spirit. The spirit took hold of him, and made him say things he didn't understand (1 Pet. i. 10-12); and in that we shall see a great difference between the prophets and the man through whom the Father was vitally manifested. What the prophets said, however, constituted the mind of the spirit, so far as that was revealed in their words. The things they said, or at least some part of them, have been written and preserved, and we may read them, and understanding them we get the ideas of the spirit into our hearts; and then the spirit by these ideas becomes a power in us; it is the power of the spirit's ideas. It is not that there dwells in us a direct spiritual energy, generating the power and idea within us. Having the truth uttered by the spirit, if controlled by it, we are controlled by the spirit; but it would be a confusion of speech to characterize any of our sayings or doings as those of the spirit

of God. Our thoughts and our sayings are those of mortal erring organisations, which may or may not be in harmony with the spirit. All depends upon whether the ideas of the spirit have been photographed on our minds. If so, all is well; if not, it is a deception to attribute our mental workings, to the action of the spirit in any sense.

Recognising the fact that the language which exhibits the spirit as an actor in the arena of human affairs, originates in the fact of a new volition from the Deity, directed toward our affairs, having taken place since He established the present order of things, we shall find our task greatly simplified in considering that profounder aspect of the matter, already hinted at, viz., the manifestation of God in the flesh. This introduces to notice "the man Christ Jesus," who caused no end of controversy among his contemporaries (John vii. 43), and even among his own disciples, (John vi. 60) and who has been the theme of much disputation ever since, even to bloodshed, in accordance with his own statement, "I came not to send peace on earth, but a sword; from henceforth, there shall be division."—(Matt. x. 34). The secret of this discordant tendency is doubtless to be found in the inability of most men to grasp the mighty phenomenon of the Creator of all things manifesting Himself in a man, who (though inhabited by the Father, through the spirit,) was yet a distinct person, sustaining the relation of Son to the Father, and having to develop character under trial, like those he was manifested to redeem. Speaking of the subject, Paul says: "Great is the mystery of godliness. God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—(1 Tim. iii. 16.) Critics have endeavoured to get rid of this verse, substituting for "God" "he who," which would make the verse read "He who was manifested in the flesh." There are some grounds for this emendation; but they are not conclusive. The three most ancient Greek manuscripts extant: Vatican, Sinaitic, and the Alexandrine, all have *ὁς* instead of *Θεός*: i.e., "he who" instead of "God." The suggestion is, that the introduction of *Θε* before *ὁς* has been the blunder of a transcriber, or a wilful corruption of the text to support Trinitarianism. This, however, does not follow. The three MSS referred to, may themselves be but the perpetuation in the text in question, of a previous corruption, by

which $\Theta\epsilon$ was dropped. This is the more likely from the circumstance that the Latin Vulgate, on which the English version of the Scriptures is chiefly based, is a translation made from earlier MSS than the date assigned to the three MSS in question, when the translator (Jerome), had a wide range of choice, so far as what would now be very ancient copies of the New Testament are concerned; and this contains the reading given in the English version—“*Deus conspicuus factus est in carne.*” The conflict is between three old MSS, and the version of a man who had opportunity of choosing from a multitude of manuscripts contemporary with these, and who must have had a reason for declining the “He-who” reading, which, by the way, is unsuited to the context. The correct reading is as likely to be on one side as the other. However, it does not much affect the argument on the main question, because although the words, as they stand in the common version, give a concise definition of the mystery of godliness, and a good starting point for the consideration of the subject, they are not essential for the demonstration of the subject itself, because the fact that God was manifested in Christ is testified in too many ways to leave it dependent upon a single text. Thus John, in his first epistle, defines the matter in the following words: “That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the word of life, for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was the Father, and was manifested unto us.” This is only in another form what John says in the first chapter of his gospel: “In the beginning was the Word, and the Word was with God, and the Word was God.” “*And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*” These two testimonies, of themselves, uphold the probability that Paul in 1 Timothy iii. 6, wrote the verse as Jerome gives it. However, the great question is, what is it that these verses describe? They describe a phase of “the man Christ Jesus,” which was not apparent to those who looked upon his exterior, or to use his own words, who “judged after the flesh.” What phase was this? The history of Jesus, as recorded in the gospels, supplies the

answer, and the answer begins at the beginning of his history. Luke tells us that the angel Gabriel came to Mary, and said unto her: “Thou shalt conceive in thy womb, and bring forth a son, and call his name Jesus.” Mary is surprised, and asks how this can be, seeing she is a virgin. The answer to this is (verse 35, chap. i.) “The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee; therefore, also, that holy thing that shall be born of thee shall be called the Son of God.” In this, we have a literal definition of the thing referred to in more obscure terms in the other verses I have quoted. Let us consider what it involves. The child born was the offspring of the Spirit as well as of the flesh and blood of Mary. This cannot be denied in the face of the statement of the angel, that because the Spirit—which is God—should come upon her, THEREFORE, the child to be born should be *Son of God*. And being the offspring of the Spirit, does it not stand to reason that though a man, he was a different “manner of man” from what we are?—the very same nature physically, because made out of the nature of Mary, and, therefore, as Paul says “he took not upon him the nature of angels, but the seed of Abraham—partaking of flesh and blood, forasmuch as the children were partakers thereof (Heb. ii. 14,) made of the seed of David, according to the flesh.”—(Rom. i. 2, “of whom, as concerning the flesh, Christ came.”—(Rom. ix. 5.) Yet in so far as the energy, power, or spirit, underlying his flesh nature was concerned, he was higher than we. He was human nature in the hand of the God of Israel, for its condemnation, in order to salvation. He was a man, yet God manifest in the flesh by the Spirit. This is the testimony, and agrees with our conceptions of what must have been the result of such an operation as that recorded by Luke in connection with Mary. The impregnation of a human ovum by the Spirit must have resulted in a very different child from that which is born of the will of the flesh. The argument set against this, by those who contend for Jesus being “a mere man,” ignores an important aspect of divine operation. The argument is this: that as the Spirit has created flesh and blood—men and animals—without infusing into them a divine element, so may the Spirit have begot Jesus, without imparting anything beyond the qualities appear-

taining to men in general. If the Spirit were a mere mechanical agent, like the elements of chemistry, there would be force in this argument; but the Spirit is the Eternal Essence—God—the First Cause, and, consequently, the vehicle of the Eternal Wisdom and purpose. *The results of its operation are, consequently, according to the divine purpose.* BY THE SAME SPIRIT, ENDLESS DIVERSITY OF RESULT IS DEVELOPED. Thus, in the apostolic ecclesias, there were “diversities of gifts, but the same spirit.”—(Cor. xii. 4.) In creation, there is infinite variety of life and nature, but all existing in and produced by the same spirit, which determines the constitution of anything by its own will. Now, applying this principle to the matter in hand, the question is, *What was the result, divinely contemplated, in the conception of Jesus?* Was it not the bringing about of the thing imported by the name bestowed upon the child—*Emmanuel?* (GOD WITH US)—the manifestation of God in our nature, resulting in a man, who, though a man, was “the arm of the Lord” (Isaiah liii. 1), stretched out in love for our salvation from death? If this is admitted—and it cannot be otherwise—then it follows that the interposition of the Spirit, in the way announced by Gabriel, produced a higher result than when it merely operates for the creation of an animal. It introduced “the Word made flesh” the God of Israel in flesh-manifestation, through the Spirit: a man, therefore, in such sympathetic relation to Deity as to be, in his mental relations, a very different man from us, who are merely of the earth, earthy. This difference is put forward by John the Baptist, who was sent to prepare his way: “He (Jesus) must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all.”—(John iii. 30, 31.) The difference is manifest in all his history. Angels celebrated his birth on the plains of Bethlehem; a star guided the wise men of the east to his cradle; the Spirit detained Simeon till he put his eyes upon the babe which was declared to him to be “the Lord’s Christ;” at twelve, the child confounded the doctors of the law in the temple, and was even then bent upon “his Father’s business.” The difference becomes more and more apparent at every step. Did there ever live another man, who could say to those who knew him,

“Which of you convinceth me of sin?”—(John viii. 46.) People may quarrel as to what the difference consisted in; but that there was a difference cannot be denied; and if there was any difference at all, there may have been great difference, so far as the principle is concerned. This was a man who *spake as never man spake.* Where did the difference lie? In his parentage, for he was a child of the Spirit, on his Father’s side, and of the flesh on his mother’s side. See the statement of the angel to Joseph when he was about to put Mary away, being found with child: “Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the HOLY SPIRIT.” Shall it be said that he was the child of the Holy Spirit, and that the Holy Spirit was not with him in his childhood? Why even John, the forerunner of Jesus, was “filled with the Holy Spirit from his mother’s womb.” This is the testimony of Luke i. 15. If this was the case with John, who said he was not worthy to stoop down and loose the shoe latchet of him whose way he was sent to prepare, on what principle shall we deny it was the case with him who was greater than John? If it is denied, the manifestation of God is denied; and there is then a want of explanation as to the sort of man Jesus grew into; for, let this fact be noticed, that the human brain, however well organised, brings no wisdom into the world. It is like a clean sheet of paper: there is nothing written upon it. Wisdom is only acquired by experience, and does not always come then. When it does come, it comes late. It is never first. As Solomon says, “Folly is bound up in the heart of a child.” Many blunders pave the way to what little wisdom we may ever attain to. Now, if Jesus in his infantile stage was purely and merely human, how comes it he never fell into sin? Good organisation does not explain it, because organisation of itself is neutral; good organisation is as ready to sin as bad organisation, in the absence of knowledge and experience. There is only one explanation to it, and that is also furnished by Luke (ii. 40), “The grace of God was upon him,” which is equivalent to being filled with the Holy Spirit. Someone may say “Then there was no difference between him and John, who was also “filled with the Holy Spirit from his mother’s womb.” If the begetting of Jesus is left out of account, this would follow; but with that in view, the great difference is visible:

for while John was merely a natural man, acted upon from without by the Holy Spirit, Jesus was that Holy Spirit veiled in flesh, as it were, placed among men for the accomplishment of the mighty work which his Father had given him to do.

Here someone else may say, "If that be so, how can he be to us an example?" Now, what is that question based upon? I think we shall see it is based upon a great fallacy. To manifest the fallacy of this assumption, we have only to ask, was he—even with the view of him taken by those who use such an argument—in all respects as weak as we? Had he not, even on their theory, a higher moral and intellectual energy? Do they not admit that in his conception of the Holy Spirit, he received a start that we never receive; and that, during his public career, in which his example alone is manifest, he had a power we never have, even the power of the Holy Spirit without measure? These things are without dispute, and, therefore, the fallacy of the objection is demonstrated. Jesus was our example, in the sense of being a character for us to copy, but for the production of such a character, the Father himself had to interfere by the Spirit. He saw there was no man: therefore, His own arm brought salvation. This is the great aspect in which Jesus is to be contemplated—the doing for us, by Almighty power, that which we could not do for ourselves, that the excellency might be of God, and not of man—that salvation might not be by works which we have done, but by the grace or favour of Eternal Wisdom, that no flesh should glory in His sight. On this principle, the man Christ Jesus is "counted worthy of more glory than Moses, *inasmuch as he who hath builded the house hath more honour than the house*: for every house is builded by some man, but *he that build all things is God.* (Hebrews iii, 3.)"

The relation between the Father in heaven and the Spirit Universal is inscrutable, and, for that reason, there is in Jesus, who was inhabited by the Spirit, an element that is inscrutable. We perceive the evidence of it in the fact that those who heard him speak, strove about the meaning of what he said. He said "I came from heaven, not to do mine own will, but the will of him that sent me." It cannot be said of any of us that we came down from heaven. And because those who heard the statement were ignorant of the nature of Jesus, they did not see how it could be said of him: "He that cometh from above," "Ye

are from beneath," he said at another time: "I am from above;" which is the contrast that Paul draws in saying "The first man is of the earth; earthy; the second man is the Lord from heaven." Now, in what sense did Jesus come from heaven? To this, there can be but one answer. It was not "the man Christ Jesus" who came down from heaven, for that man was born in Bethlehem. It was the power embodied in that man that came down from heaven, even the Holy Spirit, who came upon Mary according to the words of the angel, and afterwards descended upon Jesus in visible form at his baptism in the Jordan, and abode upon him. Remembering that the Holy Spirit is ONE with the Father, we can see how the birth and baptism of Jesus constituted a manifestation of the Father. The illustration of the jet of flame in relation to the light irradiated from it, will help us here. What the Father does by His Spirit, He does by himself. Thus He dwelt in Jesus, and spoke by him, and worked by him. This enables us to see how, although Jesus is the Son and a separate person, he is God. He is the arm of the Jehovah outstretched toward us in love. The Jews did not recognise this arm in Jesus. Let us be wiser than they. There were two persons; there was the man Jesus. This is what he says: "Is it not written in your law, the testimony of two men is true. *I am one* that beareth witness, and the Father who sent me" is another.—(Jno. viii, 18.) "*Of mine own will, I did not come.*" "*Of mine own self, I can do nothing.*" "The doctrine that I speak *I speak not of myself.*" "My doctrine is *not mine*, but *his that sent me.*" Nevertheless, let us not exclude the other aspect, viz., that Jesus and the Father, by the Spirit, were one; that he was the mouth and arm of God in a more vital sense than the prophets. You see this when you look at the man Christ Jesus, who had only been alive about 33 years, standing over Jerusalem, and saying, "Oh, Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children, as a hen gathereth her brood under her wings, and ye would not." These were not the words of the man who spoke them, who had never sought to "gather" the nation of Israel, but on the contrary had shrunk from the opportunities afforded him in that direction. (Jno. vi, 15. Luke xii, 14.) They were the words of the God of Israel, who, through many messengers, over a long series of generations, had offered national con-

solidation and protection on condition of obedience. Yet, observe, Jesus did not preface the words, by "thus saith the Lord," because he himself was that Lord in manifestation. In this we see a difference between him and the prophets. "The Father dwelleth in me," saith Jesus. This could not the prophets say. He also said, "He that hath seen me hath seen the Father;" this could not the prophets say. It is never said of the prophets that they were *Immanuel*, or that they were the "word made flesh," because they were only the instruments made use of by the Spirit outside themselves, whereas Jesus was our nature taken hold of by the Spirit as it were, and used as the antitypical mercy-seat, though, as over which, the Spirit communed with men. But there did come a time, when that Spirit that had begot him, by means of which he was one with the Eternal Father, was withdrawn, and when he hung a helpless human being on the cross. This was the Son who "died for us." The Father did not die, for that is an impossibility; Christ died, and in this was the love of God manifested (Rom. v. 8). The Son did not pre-exist from all eternity. The Father did. There is only one God, and He is the Father. Distinct from Him (though one with Him), there is the Son of God, the man Christ Jesus. He who is our High Priest, our Elder Brother, the Captain of our Salvation, had no individual pre-existence. Yet how can you separate him from the pre-existent power constituting him such—the power that produced him, the power that was in him, of which he is the expression, and of which he is the mouth-piece? He was, if you may say so, a divine phenomenon in flesh—an individual manifestation of the spirit in the flesh; and as the Spirit is one with universal power, and wisdom, having source in the Father, can you not see that there is an inscrutable connection between the man Christ Jesus and the power whose views and purposes he came to accomplish; so that when John the Baptist went out preaching, to pave the way for his introduction to Israel, he was preparing "the way of Jehovah." When you consider that Jesus was the manifestation of Jehovah, by that Spirit which in its immensity is Jehovah, there is no difficulty; but if you exclude the Spirit, then the subject is all in mist. Somebody will say, "Oh, the Spirit came at his baptism." Yes; but it came before then; it came upon Mary; and it cannot be that a high cause is brought to bear to produce no result. The result was to introduce,

incipiently, the manifestation styled Emmanuel, and this result appeared in the babe Christ. For he was proclaimed to be "the Lord's Christ" (anointed) from his mother's womb. The angels that came to the shepherds on the plains of Bethlehem, said: "Unto you is born this day, in the city of David, a Saviour, *which is Christ the Lord.*" And also it is written that to Simeon, who came in when the child Jesus came to be circumcised, it had been revealed that he should not see death till he had *seen the Lord's anointed*, the Christ; and when he had seen the babe, he said "Lord now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before all people, a light to lighten the Gentiles, and the glory of thy people Israel." The Spirit descended upon Jesus at his baptism, *in token that he was the Christ.* This was the testimony of John: "*There standeth one among you whom ye know not. He it is who, coming after me, is preferred before me, whose shoes' latchet I am not worthy to unloose.*"

And I knew him not, but *that he should be made manifest to Israel*, therefore am I come, baptizing with water.

He that sent me to baptize with water, the same said unto me, Upon *whom* thou shalt see the Spirit descending, and remaining on him, *the same is he* that baptizeth with the Holy Spirit."—(John i. 26-33.) The visible descent of the Spirit was then a public identification of the Messiah, as well as a bestowal of a higher degree of power than was conferred by his spiritual origin. Let those who think that the presence of the Spirit with him during the first thirty years of his life, unfitted him to be an example, consider this, that the Spirit, as they are obliged to admit, was with him when he was tempted in the wilderness. If then the presence of the Spirit, at that crisis, is no barrier to his being considered an example, why should it be considered so in the case of his earlier years? If it is a barrier in the one case, it is a barrier in the other. If you are to say that, at any stage, there was no spirit with him, because of his being an example, you are bound to deny the presence of the Spirit, at all stages: for, at all stages, he was an example. And this is indeed what some would go to the length of doing, and say that the things performed by Jesus were not performed by his individual volition, but by the Father in heaven, in answer to Christ's prayer. This is dangerous

speculation, which cuts at the root of that unity by Spirit-inhabitation which Jesus affirms to subsist between himself and the Father. Jesus was "God with us." When the immensity of God is realized, there is no difficulty in understanding this, so far as it is possible to understand such a matter; but when people restrict the person and presence of God to heaven, they create a difficulty for themselves. When we realize the fact that God is an immeasurable being, filling all space by His Spirit, we can comprehend how the man Christ Jesus could be He in manifestation. This is a different idea from Trinitarianism, and presents both Father and Son in a beautiful aspect. The God of Israel manifested in our nature for our salvation, is a very different spectacle from an eternal Son incarnate to appease the wrath of the Eternal Father. This is the great ugliness of Trinitarianism, that it represents one God, more loving than another God, coming to suffer the penalty due to somebody else, in order that those under penalty may escape from the less loving God. The truth of the matter is, that the whole scheme emanates from the Father himself; that the Son did not come separately from the Father, because there was no Son existent so to come. The Son is the Father himself manifested by the Spirit; and hence it is that he is placed before us as the name of "the Father and the Son and the Holy Spirit," all in one person, so that in being baptised into the Christ, we are baptised into the name of the Father, Son, and Holy Spirit. The three converge in Jesus of Nazareth, he being the Father, manifested by the Spirit, in the Son.

Yet, after all said and done, though we approximate thus closely to an apprehension of the matter, there is a greatness in it that compels us to take David's position, when he said, "Such knowledge is too wonderful for me." Our understanding is very limited, and the capacity of the common run is totally unequal to the mighty thought; minds that are only accustomed to consider the relation of one piece of wood to another, or of house to land, or of even man to man—minds that deal only in the superficial relations of things—will fail to rise up to the great idea of God manifested in the flesh. Jesus says that all men do not believe; Paul said, "All men have not faith." Some men cannot receive the truth. Those who have minds capable of it, will. In the parable of the sower, the seed fell into various kinds of ground. Some had no root in themselves. Some had no understanding to comprehend the word. But those who had understanding, and bring that understanding to bear on the Scriptures, will be able to see the great glory of God in the face of Jesus Christ, beginning with his conception as a babe, and ending with his being changed unto that glorious spirit-nature, of which we, having no experience, can have no idea, but of which, in the mercy of God, we hope to taste in the day of the manifestation of the Sons of God.

EDITOR.

THE ROTUNDITY OF THE EARTH.—A stupid-attempt has been made for some years past to induce the belief that the earth is a flat surface, and a Mr. Hampden, who seems to have been persuaded that it is so, has rashly risked £500 on the issue of an experiment on the Bedford Level, in order to test the truth of the assertion. His offer was taken up by Mr. A. R. Wallace, and, arrangements satisfactory to Mr. Hampden, having been made, the experiment was tried by means of three discs, rising 12-ft. above the level of the surface of a piece of water large enough to show the curvature, if there were any. The referee has just decided against Mr. Hampden, the central disc, as every one with a grain of sense supposed it would, rising considerably above the line formed by the two outer discs, as seen from one end through a selected and approved telescope. The curvature to and fro in six miles to the

extent of about 5-ft. was proved. As was also to be suspected, an attempt is being made to shuffle out of the bet now that it has been decided.—*Builder*.

THE JEWS NOT ENTIRELY FAITHLESS.—The *Jewish Messenger* represents the faith in a Messiah to come, and in the restoration of the Kingdom of Israel, as still held by the body of that people. If every Jew in America resolve not to return to Palestine, there are six or seven millions of our co-religionists left to colonize the Holy Land, and a goodly proportion of these, natives of Poland, Hungary, Russia, the Danubian Principalities, and North Africa, would be willing to emigrate when Syria shall once more flourish, and the resources of the earth be developed. And it is a firm article of faith with most Israelites, that the Messiah will appear, and the Holy Land be re-established.—*Herald*.

The Christadelphian.

"He is not ashamed to call them brethren."—(Heb. ii. 11.)

MAY, 1870.

A brother suggests, in reference to the deficiency of January and February numbers, 1870, that if there are subscribers, taking month by month, more copies than they require (as there were at the starting of the *Christadelphian* about six years ago), they will have spare copies on hand; and that they would do well to place these spare copies in the hands of the Editor, for the supply of those subscribers who are minus. We doubt if anyone now subscribes beyond personal need; but in case there may be one or two such, we give the hint for the sake of those who lack the deficient numbers.

The contents of the present number are soon summarised. The ignorant will be enlightened, and the instructed refreshed, by the fourth instalment of the Dr.'s treatise on "Immortality, Heaven and Hell." The obedient may be stimulated in the right path, by a contemplation of the familiar facts and principles rehearsed in "Sunday Morning" Notes, No. 20. Immortality is in the next article placed in its true light, as a matter upon which scientific research can throw no light whatever, but which can only be known by what God has been pleased to reveal to His servants in Israel of old. The "Operations of Deity" may not be inopportune at the present moment, though an unpremeditated composition. As the title discloses, it was an extempore address, delivered at Birmingham in the ordinary course, without reference to anybody beyond the immediate audience, and intended only for the purpose of the evening. Expressed desire on the part of several, that it should be published, has resulted in its appearance in the present number, from notes of a shorthand writer, revised. The article entitled "Christadelphianism" will not be unuseful at a time when much depends on wise action on the part of the truth's friends. The miscellaneous features of the other departments need no description.

"HE WAS BEFORE ME," AND THE EDITORIAL COMMENT THEREON, LAST MONTH.

These have led to misconception, which in

several cases has caused uneasiness. It has been supposed that Dr. Thomas, in his remarks on "He was Before Me," meant to teach the pre-existence of the Son of God, in opposition to his former doctrine, that the Eternal Father was the only pre-existence, and that the Son was the manifestation of this Eternal Father by the Spirit. One brother wrote to him on the subject, in anxious terms. In his letter, he says:

"Before I became a Christadelphian I was a zealous member of the Church of England, and as such, believed in the Trinity of the Godhead, and the pre-existence of Christ. Long after I had been brought to believe in the things of the kingdom, the question of the pre-existence of Christ, caused me to pause before I took the final step—immersion. . . . At the time I was immersed, I steadfastly disbelieved in the pre-existence of Jesus Christ. I believed that Jesus Christ did not exist as a person, before his birth of the Virgin, though God, who was manifested in him by the Holy Spirit, had existed from all eternity. My mind has been very much struck and considerably disturbed, by your article in the last number of the *Christadelphian*, and also by the editorial comment thereon. I would be very much obliged if you would aid me in my difficulty."

To this Dr. Thomas returned the following reply: "Your belief that 'God was manifested in Jesus by the Holy Spirit,' and that previous to this manifestation, the Manifester 'had existed from all eternity,' is according to Scripture. The name Jesus defines who he is, viz., Jehovah the Saviour, and his prophetic name *Immanuel*, that he is, when here, 'God with us.' *There were not two or three Eternal Persons before the birth of 'THE MAN Christ Jesus.'* Before this birth, there was only ONE PERSON, God, and in relation to our terrestrial system, (1 Cor. viii. 5-6), neither a Father nor a Son. Father and Son are terms of relation. Before a man has a son, he exists as a man; but he is not a father and has no son, though the rudiment of a son may exist in his loins. Paul says that the manifestation in the flesh is 'a great mystery'—a mystery or secret-hidden from the ages and generations, even the mystery of God, and of the Father, and of Christ.—(Col. ii. 2.) It is a great study, which the moderns generally find too high for them. They 'cannot attain unto it.' That you may come to all riches of the full assurance of understanding, and acknowledgment of it, I remain, faithfully,

JOHN THOMAS."

From this, it will be perceived that the doctrine put forward in "HE WAS BEFORE ME," instead of being as some were fearing, "something new," is the same as advocated in all the Dr.'s works, of which *Phanerosis*, written thirteen years ago, is the best example. The dressing is a little different, that is all. The relation of the Father to the appearance of Jesus, is held well in the front, because of the agitation of a doctrine, in certain trans-Atlantic parts, which would exclude that relation, and degrade Jesus to the level of "a mere man." It is the fact that Jesus is God manifested, that the Dr. seeks to guard against encroachment.

As the Dr.'s article has been mis-construed, so has the editorial comment thereon. It has been taken to mean that our anti-Trinitarian zeal has been a mistake, and that the "Triune absurdity" is, after all, not so far off the mark! We really thought we had guarded our language against any such startling misconstruction, as we think discerning readers will admit on a careful reading. What we meant was what we said, viz., that with all of us, *more or less*, with the exception of Dr. Thomas, there had been a greater leaning to one side of the subject of the nature of Christ than the other, which was not unnatural in the process of delivering ourselves from Trinitarianism. We did not mean to say, as some have supposed, that the view of the subject hitherto entertained among us was wrong, and that we were now to adopt a new one, which was true! As the reader will see by referring to the comment in question, it was a question of "focus," not of object. A man looking at an object through a glass, will see it dimly or distinctly, according to the focus. The adjustment of the lenses involves no alteration of the object, but merely a change in its optical relation. Now the suggestion meant to be conveyed was, that we have all been looking at the right object, viz., at the man Christ Jesus as the manifestation of the Father by the Spirit; and that originally, so far as the writings of Dr. Thomas are concerned, the object was presented in its proper focus; but that we have suffered certain well-meant articles on the subject, which appeared some time ago in the pages of the *Ambassador*, and the drift of which was not clearly perceived at the time, to so far interfere with the focus of the matter, as to enlarge the

human aspect of his sojourn in the flesh, at the expense of the divine. The rectification of this dis-balancement, and the restoration of the doctrine to its scriptural exactness, was all that was intended by the allusion to the Dr.'s article, the reading of *Phanerosis*, and the daily study of the Scriptures. The accomplishment of this result is illustrated in the article in the present number, entitled "The Operations of Deity," to which we refer our readers.

THE ECUMENICAL COUNCIL.

Having to get preparations forward at an early period for the publication of the present number, there is little new at the date of writing (April 16th), in reference to the phenomenal evolution of the False Prophet Sign. The Pope's reply to the French demand, has been received. It is to the effect that the decrees of the Council will relate solely to matters of dogma, and can have no political effect justifying the apprehensions that have been expressed. This might have led to a hiatus, but for an incident which has modified the situation somewhat, namely the retirement of Count Daru from the French Foreign Office. This was the minister who took the strong attitude referred to last month. Dissenting from an important clause of the new French Constitution about to be submitted to popular vote, he has been compelled to resign; and it is stated that the French government is inclined to revert to the merely watchful attitude observed toward the Papacy, before Count Daru's demand on the part of France to be admitted to the Council. Little, however, is positively known, beyond this, which is all the watchers of the frog-sign care to know, that the French government is in active communication with the "Holy See," on the subject of its inconvenient pretensions. The Marquis de Banneville has returned to Rome as the bearer of a "note," in which it is said the European powers concur. The nature of the note is not divulged. It is sufficient to notice that the frogs are busy with the false prophet, and may be expected shortly to issue from his official "mouth," in a form that will not tend to pacify the world.

An element of trouble is already visible in the instructions issued from the Vatican to the Spanish priesthood, not to take the oath

of allegiance to the constitution now in force at Madrid. This shows how much truth there is in the Pope's assurance that the action of the Papal authorities is non-political. If the Pope can command insubordination on the part of his priests, and therefore the people influenced by them, towards civil government in one country, when Papal interests require it, he may in another, and thus precipitate the storm of anger among the nations, which will presage the perdition of his house.

Even in the religious sphere, the Council has proved a highly disturbing agency. It has destroyed the calm and security which it has been the wont of the Roman church to boast as its sole inheritance. It has thrown fire and discord among its own children. The infallibility proposal has set Catholic against Catholic. Dr. Newman, the most eminent man among the English Catholics, writes on the subject in despairing language. As the *Christian World* puts it: "The peace, on the attainment of which Dr. Newman congratulated himself (on his abandonment of the Anglican communion for the Church of Rome), has fled completely, and, to all appearance, for ever. Rome is no longer for him the symbol and the security of repose. On the contrary, his is evidently one of 'many minds'—the words are his own—'which are at present distressed when they look towards Rome.' Instead of inspiring hope and confidence in 'the faithful,' the present meeting at Rome infuses into them 'little else than fear and dismay.' The attempt to declare the personal infallibility of the Pope fills Dr. Newman with alarm and amazement. 'When we are all at rest, and have no doubts, and—at least practically, not to say doctrinally—hold the Holy Father to be infallible, suddenly there is thunder in the clear sky, and we are told to prepare for something, we know not what, to try our faith, we know not how.' Personally, he says, he does not 'expect any trial at all;' but he cannot help 'suffering with the many souls who are suffering,' and he shrinks from having 'to defend decisions which may not be difficult to' his own 'private judgment, but may be most difficult to maintain logically in the face of historical facts.' He breaks out into indignation against the Ultramontanists: 'why should an aggressive, insolent faction be allowed to 'make the heart of the

just sad whom the Lord hath not made sorrowful?' Why cannot we be let alone when we have pursued peace and thought no evil?' He draws a striking picture of the perturbation which the Ultramontane schemes are causing among devout Romanists. 'Some of the truest minds are driven one way and another, and do not know where to rest their feet.' The noisy faction have called up a 'store of Pontifical scandals in the history of eighteen centuries,' and Dr. Newman is evidently disgusted by the hideous revelations which have thus been thrust upon the public.'

Thus is the Council which the Pope devised in the interests of peace, stirring up every element of commotion, and paving the way for that terrible situation of affairs, in which, the nations being angry, men's hearts fail them for fear, and a time of trouble sets in such as has never been experienced by man, even the day of Jehovah's anger, in which He will send His judgment abroad on the earth, and teach the world righteousness. God speed the day!"

ANSWERS TO CORRESPONDENTS.

W. W.—Yes; *Chronikon Hebraikon* can now be had separately. We have received a supply within the last month, price 1s.1d. post-free.

J. W. M.—The Hymn Book (leather) was out of stock for a few weeks, which was the reason for its not being forwarded at once.

R. C.—The letter and money arrived in due course. We cannot account for the parcel being detained by the New York P.O.—probably for duty, or something of the sort. These troublesome international arrangements will be abolished when all the world is placed under one government.—All the copies of the pamphlet *Kingdom of God*, that we had in stock at the time, were sent. It has since been re-printed, and you will receive the balance of order by the time you see this.

D. B. (sen.)—The printer is not in the faith. He gets up the books well, and deserves the compliment. Brotherhood and business relations are best kept apart. Brotherhood means mutuality of interest and good feeling; business means mutuality the other way about; and the two cannot well be mixed without danger to both.

NOT A WONDER.

T. C. N.—The notion of the soul being in heaven before the breath is out of the body, is not a wonderful notion, considering it was broached by "a minister," who is bound to

explain the freaks of human intellect in harmony with his theory of an innate spark of divinity. Anything is to be looked for at the hands of men who are obliged to advocate the doctrines of clerical orthodoxy.

THE "CHRISTIAN WORLD."

J. C. P.—Your suggestion has been anticipated. The Editor of the *Christian World* was called on some weeks back, by two of the London brethren, with a request to allow the Editor of the *Christadelphian* to put forward the Christadelphian side of the question debated. The former declined, on the plea that if he were to allow every minor shade of the controversy to be represented, the paper would be swamped with contributions. We have some intention of answering Dr. Angus's letters in the *Christadelphian*.

THE TRUTH ON BOARD SHIP.

J. S. H.—There are several ship captains in the faith. They all experience the difficulties you refer to. You are therefore not alone. A sea-faring life is, doubtless, unfavourable to spiritual culture, but none must despair who have heard the word of truth, and have the Scriptures in their possession. From every class, and every occupation, as from every clime, will the people of God be gathered, and they will all be gathered on one principle, viz., the understanding, belief, and obedience of the truth in all the obligations it imposes. A sailor, by the constant reading of the word, can bring himself under this principle as well as others; and if his difficulties are greater, so will his glory be.

THE NAME OF JESUS—TWO EXTREMES.

F. M.—Your parcel of *Christadelphians* for March was despatched in the ordinary course. Perhaps there is a delay in the delivery. If they do not come to hand, we shall send again.—As to your remarks on the conflict between *Twelve Lectures* and the Dr.'s writings on the nature of Christ, they are sufficiently answered elsewhere in the present Number. There is no conflict. The truth of the matter is presented in stronger colours in the one case than the other, that is all. The extremes to which some are pushing it in America are as much to be avoided on the one side as the other. Though "Jesus" and "Christ" are names of doctrinal import, teaching us that the man so named is God manifested in the flesh, yet they are the names of an individual man who had no existence before the birth of the babe of Bethlehem, viz., that personage styled by Jesus "mine own self," as distinct from the Father—the man Christ Jesus. There are two persons to be considered—the Father and the Son; only one of them had existence before the birth of Jesus, and that is the Father. The name of the Son is "Christ Jesus," and this connects him with the

Father, but it only leads to confusion to apply it otherwise than as the Scriptures apply them, viz., to the Son, who is a second person appearing on the stage as the result of the Eternal Person's manifestation of himself. Used in the way indicated in your letter, they exclude, instead of revealing, our High Priest and elder brother. Indeed, they abolish the Son in confounding him with the Father. There is a medium in all things. The statements in the *Lectures* and *Defence* remain intact.

QUERIES PROPOSED BY J. A. I. TO DR.

THOMAS, FOR CATEGORICAL ANSWER.

1st.—Will the unfaithful, who lived from Adam to Jesus, be raised to judgment at the second advent; or will they never be raised, but "remain in the congregation of the dead?" ANSWER: "Some will; others not."

2nd.—Will men die during the reign of Christ, through their connection with Adam? if not, when are they freed from that connection? and if freed, will they live always, if obedient? ANSWER: "All but the saints will be mortal."

3rd.—Was the flesh of Jesus from his birth by Mary, pure, holy, spotless, undefiled. ANSWER: "No."

4th.—Had he not been put to death violently, would he have lived for ever? ANSWER: "No."

5th.—Did he stand in the same relation to "the law of sin and death," as Adam did before he transgressed? ANSWER: "Answered above."

6th.—Can a man be justified who believes the things implied in these questions concerning the nature of Jesus? ANSWER: "The Lord will settle this question at the judgment."

7th.—Would you have any fellowship with those who believe or teach these things? ANSWER: "My fellowship is with the apostles; they had many brethren who were bewitched and disgraced the truth."

REASON FOR PUTTING THESE QUESTIONS.

"I have some of your writings, and understand your mind thoroughly on these questions; but others who have them also, do not seem to understand them. I would therefore like to show them plainly that they do not understand, and so either convince them of their error, or shut their mouths."

RESPONSE.—"The mouths of the bewitched are not easily shut. The most ignorant are the most garrulous. He is wise who speaks few words."

THE LIVING AGENCY OF THE DEVIL.

H. J.—Certainly; Eph. vi. 11-13, teaches the existence of "living agents." The question is, what sort? The "principalities and powers" against which Paul's belligerency was directed, were the authorities (Jewish and Pagan), who held the people in spiritual

bondage, and who held Paul's work a punishable offence. The weapons of his warfare against them, he says, (2 Cor. x. 4), were not carnal, but mighty through God to pulling down of strongholds, *casting down IMAGINATIONS, and every high thing that exalteth itself against THE KNOWLEDGE OF GOD.*" So mighty were his weapons that in the very city to which the letter above mentioned, was sent, it was declared in tumultuous public assembly by a certain excited silversmith, "Not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands,"—(Acts xix. 26). These "principalities and powers" were "the rulers of the darkness of this world," and while in spiritual matters, they were to be resisted, Paul teaches that in civil (or temporal) matters, they were to be obeyed by the disciples. "Put them in mind," says he to Titus (iii. 1), "to be *subject to*

principalities and powers, to *obey magistrates.*" If these "principalities and powers" had been infernal dignitaries, surely Paul would never have penned such an exhortation! They were sin's flesh in civil and ecclesiastical organisation, and therefore the devil—"spiritual wickedness (or wicked spirits) in high (or more correctly translated, heavenly) places." The constitution of the world still presents this lamentable phenomenon: the high places of the earth—the ruling sphere—the heavens of the earth, are occupied by wickedness; but in the purpose of God, this will not be of long duration; for the time is near to eject human wickedness from the government of the world, and establish "new heavens and new earth, wherein dwelleth righteousness." Substitute the diabolism of popular superstition, and you get the extraordinary proposition that Paul preached the gospel on earth in order to fight devils that were up in heaven!

CHRISTADELPHIANISM.

CHRISTADELPHIANISM is a term representative of *the system of truth taught by the written word concerning the Christ and his Brethren.* It represents the truth disinterred from the rubbish of clerical and denominational tradition; and sufficiently developed for all practical purposes connected with remission of sins and eternal life. This is the great spiritual feature of "the Time of the End"—the great light, which shines upon the dark peoples of Britain and America, who sit in the region and shadow of death. The truth exists *as a system* in the written word, as a scheme divinely contrived in harmony with the attributes of Deity, and the constitution and necessities of man; of whose race, however, very few have the least conception of its nature, its relations, or details. These, we rejoice to know, have been amply developed in the standard works which have instrumentally generated the Christadelphian body. This would not have existed in the Time of the End without the previous oral and literary elaboration of the system, or scheme, of truth indicated. No system of doctrine peculiar to any denomination of so-called "Christendom" could have developed such a body; no, not even an individual of it. It is the workmanship of the Deity through the system of truth He has in His wisdom devised, and exclusively and amply exhibited in its standard works.

The elaboration of the divine scheme is not a desideratum, or thing to be desired. The thing, after the labour of nearly forty years, has been effected; and remains, therefore, no longer to be done. The scheme of human redemption has been brought out in all its particulars and scriptural proportions. It is not now a matter of search or discussion. What it is, is known to the initiated, who need not now to waste their energies in vain speculations and bootless investigation. They know what the truth is, and need not to vex themselves in discussing the vagaries of mere novices, who like silly women, are ever learning and never able to come to the knowledge of the truth. The initiated having comprehended this, are knit together in the love of it. They need not to dispute with outsiders, or babes within, to find out what the truth

is in whole or part. They have "full assurance of understanding, to the acknowledgment of the mystery of the Deity, and of the Father, and of Christ." This they are prepared to teach to all who seek instruction in the spirit of little children; and to contend for against all high things and imaginations, exalting themselves against what they are thoroughly satisfied is the knowledge of the Deity. They repudiate everlasting investigation, which implies search after the unknown. Periodicals that are always investigating are nuisances, and not worth the postage. The Apostacy abounds with these. They discuss everything and settle nothing. They can confuse their readers' minds upon eternal punishment, the nature of Christ, the offering for sin, resurrection, judgment and so forth; but leave them where they found them, in all the mazes of "philosophy and vain deceit." Such investigating periodicals are of no use to genuine Christadelphians. These wisely seek to digest thoroughly what they already have, that they may not remain babes and weaklings all their lives. One periodical is enough for their requirements, if it be good; and one too many, if it be bad. This they want as a vehicle of denominational intelligence, of passing events in their relation to scriptural signs of the times, and as a missionary to teach the ignorant what Christadelphians of acknowledged intelligence in the word, know to be the truth of God. It should be no trumpet of uncertain sound; but demonstrative of the divine testimony, that the faith of the reader may stand not in the wisdom of men, but in the power of God.

That *The Christadelphian* may establish for itself this character, and be acknowledged as a faithful steward of the divine mysteries by the only infallible judge of the living and dead at his apocalypse, is the earnest hope of its well wisher,

THE WRITER.

INTELLIGENCE.

BIRMINGHAM.—During the month, there have been the following additions to the ecclesia by immersion:—Mrs. MARIA READ (60), widow, formerly Irvingite; HENRY ARUNDEL (41), gardener, brought up in the Church of England, and subsequently a member of almost every denomination, in none of which he realised the satisfaction he now feels in the understanding, belief and obedience of the truth; he was the greatest part of the time amongst the Wesleyans; HEBER STRINGER (44), shoemaker, formerly Independent; JAMES MASON (21), warehouseman, formerly neutral. This brother has left England for Toronto, Canada, where he hopes to settle among the brethren; AMELIA HAYWARD MORGAN (19), domestic servant, formerly Baptist. During the month, FRANCIS AUGUSTUS CHATWIN, whose ease will be remembered as that of the youth who some months ago resigned his connection with the brethren in consequence of the pressure of clerical relations, and who left without being convinced the Christadelphian faith was unscriptural, being simply reduced to a state of bewilderment, has applied for re-admission amongst the brethren. He in effect says in his letter of application, that

a thorough and painful re-consideration of his position having convinced him of his mistake, and impels him to seek to resume his place. The matter was considered at a meeting of the ecclesia held on Monday, April 11th, and it was decided that the only course open to the brethren was to comply with the request of the letter, and gladly receive the wanderer, and help him to redeem the day by a steadfast and patient profession of the faith, without wavering, and a submission to the cross of Christ in all things. His case was shown not to come under the statement of Paul that there was no return for anyone relapsing into hostility *after having tasted the heavenly gift and the powers of the world to come*; but that it rather was the case contemplated in the words of James "If any of you do err from the truth and one convert him, let him know that he that converted a sinner from the error of his way shall save a soul from death, and hide a multitude of sins."

During the month, the ecclesia has suffered loss in the death of the eldest sister Smith, who was much beloved by the brethren and sisters, and respected by a wide circle of Gentile friends, whose feelings she greatly shocked when she allied herself with the sect every-

where spoken against. She was forty years governess at Ann-street School, Birmingham, after which, the school was closed, and she retired into private life. It was while she was head of the school in question, that she first made the acquaintance of the truth, through the circumstance of the brethren renting the school for their meetings on Sundays. She took an interest in them from the beginning, and used to remark playfully, before obeying the truth, "I know that I have passed from death unto life because I love the brethren." She was a woman of queenly carriage and noble mind, and much attached to the truth. She took an interest in the Sunday School, and had begun the practice of addressing the children once every six weeks, on some Biblical topic. Her removal is a great blow. She originally belonged to the Church of England, and illustrated the fact that the truth is powerful enough to energise an educated mind, when the fear of God reigns supreme, to sacrifice, even at the close of life, the associations, traditions, friendships and convictions of a lifetime on the altar of the testimony. Her decease was somewhat sudden. She was in comparative vigour up to within three weeks of her death. Although her relations had charge of her affairs, she was, by her own expressed wish, interred by the brethren, who put her below the sod, on Saturday, April 23rd, singing together over her grave, the words of Job, "I know that my Redeemer liveth."

The quarterly tea meeting of the ecclesia was held on Monday, April 11th, when the usual reports were presented. The ecclesia now numbers 157 brethren and sisters. The largest attendance at the table during the quarter was 110; smallest 73; average 84. The visitors to the ecclesia during the quarter have been 9. The total ordinary collection for the quarter was £24 8s. 2d.; collection for the service of the truth, £6 10s. 4d.; Sunday School, £1 13s. 0d. The current expenditure of the quarter has been £26 0s. 3d., showing excess of expenditure over contributions, of £1 13s. 1d. There have been extra items of expenditure this quarter which accounts for the deficiency.

BISHOP'S CASTLE.—Bro. Richards, writing from the Cockshutt, Montgomery, on the 18th April, records the first fruits of brother Owen's labours, in the obedience of DANIEL BUTLER (33), miner, formerly Baptist, so far as "up-bring" was concerned, but practically neutral; and JOHN BENNETT, miner, formerly Primitive Methodist. They belong to the Bog Mines. They were immersed by bro. Richards, at the Cockshutt, on Sunday, April 17, and afterwards broke bread with bro. Owen and himself. Three others are expected to follow soon.

BRIDGNORTH.—Brother Morrall writes, "There is no visible progress here as yet, but the seed is being sown and may fall into

some honest hearts. I attend an open Bible class here only to meet with hard words and annoyance; but I persevere. On Friday last, the talk was on the law, and I took the opportunity of pointing out how utterly useless were all the Fast days, Saint days, Lent days, and fish eating of the apostacy; and of course, for pointing out the truth, was called an "infernal infidel," and amidst the uproar and confusion they talked about my Christadelphian notions not being received. However they declined to pass a formal vote to prevent my attendance, so I shall continue to attend, and hold up my voice for the truth as it is in Christ. I wish I could afford to take a room for some public lectures; they taunted me with the fact that I only spoke at their class, and as I knew several of them could lend me a room, if anxious the truth should be known, I offered to speak if they would do so, but of course they declined. My offer to present them with the *Christadelphian* monthly, is declined on the ground that it is not general literature."

EDINBURGH.—Brother Gascoyne, writing April 14th, announces the obedience of ISABELLA POWELL, formerly of the Established Church of Scotland. He says she has for some time had an understanding of "the things concerning the kingdom and name," and has finally given effect to the persuasion produced in her mind by the testimony, that the only way to attain to the inheritance which is "incorruptible, and undefiled and that fadeth not away," was to put on the one saving name in the way appointed.

He mentions that the brethren who formerly met in Leith have resumed their meetings there. Brother and sister Tait, are again united in fellowship with the brethren at the Temperance Hall. The ecclesia there assembling had a visit from brother Ellis, three weeks before the date of writing, who spoke on the Sunday evening to a good audience on the question, "Has Christianity accomplished what it proposed." "After the Dr. left Edinburgh," continues bro. Gascoyne, "bro. Smith followed up his efforts with a course of lectures, and bro. Tait is now doing the same. He is delivering a series of four discourses; subjects 'Man's utter helplessness; 'Salvation entirely of God; 'The Kingdom of God contrasted with the Kingdom of Men; 'The Philippian Jailor's question Answered: What shall I do to be Saved.' The brethren trust these endeavours to present the truth to the people, may be productive of good, and that the words spoken may fall upon good soil and bear fruit."

GALASHIELS.—Brother Dew announces the occurrence of a fatal accident to sister Mary Drawhill, an event which has plunged the brethren, and more particularly the parents of the deceased who are also in the faith, in deep grief. Brother Tait and bro. Gascoyne, of Edinburgh, each transmit a newspaper clipping relative to the sad occurrence.

It is as follows:—"GALASHIELS.—FATAL ACCIDENT.—A very melancholy accident happened yesterday to a young lady named Mary Drawhill, belonging to Galashiels. She, along with her father, mother, and another friend, [brother Bell, Ed. C.] were driving in a machine on their way to the funeral of a relative at Redpath, and when passing Leaderfoot Bridge, the horse became restive, and ran away. Miss Drawhill, in the agitation of the moment, leapt out, and fell on her head. Her father's attention and that of the others on the machine being taken up with the horse, they did not for a little time observe what had occurred, but soon missing her, the horse was restrained, and they immediately turned back, and found her in the hands of the villagers, but quite unconscious. Medical assistance was speedily got from Melrose, but the case was pronounced hopeless, and she survived only a short time, death being caused by concussion of the brain." Brother Gascoyne says the small ecclesia at Galashiels have the deep sympathy of the Edinburgh brethren in this calamity which they heavily feel.—Brother Dew says they deeply sorrow, but, says he "blessed be the name of the Lord, we sorrow not as those who have no hope."

GLASGOW.—Brother Clark, writing April 10th, announces the immersion of Mrs. BENNETT, widow of the late brother Bennett of Galston. After putting on the name, she broke bread with the brethren, and returned to Galston, where she will stand alone.

GRANTHAM.—Brother Wootton, writing April 5th, says "We meet regularly for the breaking of bread, but strangers cannot be got to a private house. We hope shortly to have a synagogue. Brother Spriggs is going to build us one in about a fortnight."

HALIFAX.—Bro. Whitworth, writing April 19, says, the subjects of our Sunday evening lectures, have been as follows:

February 27th.—"The unlooked-for second coming of our Lord Jesus Christ."

March 6th.—"The unexpected overthrow of the nations."

March 13th.—"The great Salvation;" by Dr. Thomas.

March 20th.—"The Diabolos;" by Dr. Thomas.

March 27th.—"The Resurrection."

April 3rd.—"The Judgment."

April 10th.—"The Restitution of all things."

April 17th.—"The Sabbath."

"On Sunday, April 10, we had an addition of two to our number, who put on the saving name in the prescribed way. Their names are ROBERT SMITH (28), coach-maker, his wife, SARAH (30), formerly connected with the Church of England, but recently neutral. Our meetings have been well attended, and we have many inquirers."

LONDON.—The subjects of lectures for March and April have been as follows:

March 6th.—(Brother J. J. Andrew.)—"The Divine Treatment of Sin: or the existence of wicked beings throughout eternity inconsistent with the Deity's attributes, and contrary to revealed truth."

March 13th.—(Dr. S. G. Hayes.)—"The Unclean Spirits and Demons spoken of in the New Testament; what are they?"

March 20th.—(Brother J. J. Andrew.)—"The Land Bill of the Bible; or Heirship to the land of Canaan, a more desirable object than the present possession of soil in Ireland or elsewhere, and the way to obtain a title to it."

March 27th.—(Brother Thomas Boshier.)—"The Great Salvation: what it consists of, and how it is to be obtained."

April 3rd.—(Brother J. J. Andrew.)—"The House of Many Mansions; of what does it consist, and for whom is it designed?"

April 10th.—(Brother C. J. Watts.)—"Who are the Christadelphians? And why I am one."

April 17th.—(Dr. S. G. Hayes.)—"The Man of War and the Prince of Peace."

April 24th.—(Brother J. J. Andrew.)—"The Teetotalism of the Bible; or total abstinence from the Wine of 'the Mother of Harlots,' indispensable to a healthy religious life."

The following are the subjects for May, so far advertised:

May 1st.—(Dr. S. G. Hayes.)—"Ancient Witchcraft and Modern Spiritism."

May 8th.—(Brother J. J. Andrew.)—"Newman Hall's 'Come to Jesus' weighed in the balance of Scriptural Testimony, and found wanting."

MANCHESTER (SALE).—Brother W. Carr, writing to Dr. Thomas, on the 15th of April, reports the immersion of two, who have received the word of the kingdom into good and honest hearts, viz., W. E. CORKILL, formerly Campbellite; and Mr. HOWE, who were assisted in the act of obedience on Sunday, April 10th. The addition of these to the Sale ecclesia brings the number of the brethren there to 13, which is gratifying, considering that a short time ago, there was no ecclesia at all in that neighbourhood. Brother Carr expresses the conviction that the obedience of these two will prove "the opening up of a new field," as they reside in Manchester, and declare that they will not rest satisfied until there is an ecclesia there.

NEWARK.—Doctor Thomas writing from Bilsthorpe, April 12th, says, "On Monday, brother Hage drove me over to Newark. I there saw brother John Hage, who says that the interests of the truth there are more encouraging. Twenty years ago, there was a Campbellite body there of 120 members. Now they are all scattered. He has recently immersed one who is now brother CHARLES TAYLOR, and with him, the Christadelphians will meet in a room that will contain 400. The Methodists are much agitated by the

Rainbow and Christian World 'heresies,' about eternal torment and immortal soulism. One of them came over 'to shake hands' with me. He says his mind is settled about immortality and eternal torment, and he is now looking into the subject of the kingdom of God. There are ten or a dozen Methodists in Newark in the same frame of mind."

NEWNHAM.—Brother Silman, referred to in the Swansea intelligence last month, has removed to this neighbourhood, having obtained employment as a railway porter at Bilson station. He has found one person who believes the truth, though he has not obeyed it. He has hopes that fruit may grow.

NOTTINGHAM.—Brother Harrison, writing April 12th, states that the truth is being publicly attacked in the town, and that the people are getting excited. In illustration of the nature of the attack, he encloses several advertisements, clipped from the papers, the most notable of which announces a series of sermons by "the Rev." W. M. Parry, of Fletchergate Independent Chapel, on "THE GREAT CONTROVERSY OF THE DAY—*Life only in Christ.*" The specific subjects vary each Sunday. The specimens sent are, "Revelations (!) from the writings of Christadelphians and others." "What becomes of the Christians at death?" The brethren are taking steps to make the most of the favourable opening thus presented for bringing the truth before the public. Brother Harrison commenting on the fact that similar commotions are springing up in other parts, says "The signs of the times indicate that there will be some work for us to do. The public mind is being aroused. The clergy are being held in much less esteem than they were a few years ago. The people are saying "Give us proof." This is a healthy sign. Let us do our best to let the light of truth shine, and not keep it under a bushel."

Writing April 19th, brother Harrison says "I have pleasure in reporting the obedience of JOHN HODGES, who was formerly neutral in religious matters; also JOSEPH FIDLER, who has been a local preacher amongst the Primitive Methodists. The writings of the Christadelphians have been roughly handled by an Independent Minister in Nottingham. He will not be forgotten."

PAISLEY.—Bro. Newlands announces the obedience of WILLIAM PEACOCK, whose interest he says was first excited by hearing the Editor lecture in Paisley 18 months ago, and who, by the reading of *Elpis Israel*, and conversation with Dr. Thomas, has been brought

to the happy result recorded. Bro. Newlands adds that the growing hostility of the popular mind against the doctrine of eternal torments, (referred to in the *Christadelphian* for last month) is ably illustrated in its scientific aspect, in a pamphlet by Professor Huxley, on "Protoplasm," and a lecture by Professor Henry Maudsley, of London, a report of which appeared in the *Lancet*, of last and previous issue, on the "Relation of Body and Mind;" both of which strike directly at the cherished dogma of inherent immortality. Professor Maudsley's lecture in particular (though burdened with technical phrases), is a complete refutation of the popular notion of life apart from matter, as most, if not all the proofs, were deduced from actual experiment. We thus see, says Bro. Newlands, science properly so called, bearing out the divine dogma "Dust thou art."

SWANSEA.—The challenge sent to the Rev. J. Kenner has resulted according to anticipation. He declines to vindicate in public controversy the position he took in his recent pulpit assault on the truth, and his refusal is accompanied by the variety and lameness of excuse which indicates conscious difficulty in the work of extricating himself from an awkward position. By way of making the most of the incident for the truth's sake, the brethren issued placards announcing a meeting for Wednesday, April 6, in their own meeting room, at which one of themselves would review the Rev. gentleman's sermon, and show that the eternal torment of clerical preaching was not the eternal punishment of the Scriptures, but the mere offspring of the Pagan—"Christian" notion of native immortality. The result was a crowded audience, many being unable to obtain admission. Bro. Bennett did duty on the occasion, and is reported to have done it very effectively. At the close of the meeting, the correspondence which passed between the brethren and the "Rev." assailant, was read and commented upon. On the following Thursday a meeting was held, to allow of questions being put by opponents. There was a fair attendance, and a successful meeting. As we go to press, the work is being followed up by a course of lectures by the Editor. So far, the attendance has been good. The meetings are being held in the brethren's meeting house, which is capable of seating 120 persons, and as there is none of the disturbance which is liable to beset more public meetings, the object of the lectures is doubtless more effectually attained.

TO CORRESPONDENTS.—In consequence of the Editor's absence from Birmingham, since the 18th ult., several items of intelligence were too late for the present number.

The Christadelphian.

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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JUNE, 1870.

Vol. VII.

IMMORTALITY, HEAVEN AND HELL;

THE UNSCRIPTURAL CHARACTER AND HEATHEN ORIGIN OF POPULAR DOGMAS
DEMONSTRATED; AND THE TRUTH CONCERNING THESE THINGS EXHIBITED.

BY DR. THOMAS.

SECTION VI.

Man as a Living Soul.

1.—We purpose now to present a synopsis, as it were, of the truth in relation to Man as a physical being, as we find it displayed in the Holy Scripture, and *confirmed* by experiment and observation of the natural laws, in contradistinction to the Plato-Hymenean hypothesis of ancient and modern days.

2.—In the beginning, the Word spake by the Elohim, and by the Spirit created all things which constitute this terrestrial system through and for Christ—*di' auto kai eis auton.*

3.—In this Word was life, Spirit, or energy which moulded the substance of Man into the image, after the likeness or form of the Elohim.

4.—The highest of the Elohim, styled Yahweh-Elohim, organized the dust of the ground, and fashioned it into the Human Form; and breathed into the nostrils the Breath of Lives, and it became a LIVING CREATURE of the species "*Man.*"

5.—The Living Creature in the words of Moses is styled *nephesh chayiah*. NEPHESH signifies *creature*, also *life*, *soul* or *breathing frame* from the verb *to breathe*; CHAYIAH is *living*—the participle of the verb *to live*. *Nephesh chayiah* is the *genus* which includes all *species* of living creatures, namely, *Adam* man, *beme* beast of the field, *chitu* wild beast, *remesh* reptile, and *ouph* fowl, etc. In the common version of the Scriptures, it is

rendered LIVING SOUL; and under this form of expression, the Scriptures speak of all flesh which breathe in air, earth, and sea.

6.—This living Soul, Body of Life or Breathing Frame, styled Man, was placed in a garden, where his Creator set before him *Death* and *Unending Life*, as expressed in the attributes of the Tree of Knowledge and the Tree of the Lives, that is, of himself and wife. As the *fruit* of the Tree of Knowledge was forbidden under penalty of loss of life, death would be the result of eating thereof; therefore he was forbidden to touch it; and as the fruit of the Tree of the Lives was curative, and impartative of endless life, he was placed beyond its reach, lest he should inflict upon himself and his posterity immortality in a state of sin.

7.—We have in effect said, that the natural Man—*nephesh chayiah Adam*—has no abstract essence within, which gives him pre-eminence over the living creature of the air, earth and sea; for Moses terms them all living souls, breathing the breath of lives. Thus in Gen. i. 20, the reading is literally, “and the Elohim said, the waters shall produce abundantly the *reptile living soul*, (or creature—*sheretz chayiah nephesh*.)”—And in verse 21, “every living soul, or creature, creeping—*kal nephesh chayiah erameshat* :” and verse 24, “let the earth bring forth the living soul or creature—*nephesh chayiah*—after its kind, cattle and creeping thing, and beast of the earth, &c;” and in verse 30, “and to every thing creeping upon the earth, which has in it living breath or soul—*ulekel rumesh ol earetz asher bu nephesh chayiah*.” In the common version *nephesh chayiah* is rendered “life.” Also in Gen. ii. 19, the animals are brought to Adam, “and whatsoever he named the living soul, or creature—*nephesh chayiah*—that was the name of it.”

From these passages, it is clear, that in the Mosaic sense of “living soul,” all flesh, whether of men or quadrupeds, are upon equality as far as relates to every thing deductible from that phrase: all living creatures are souls; and he that denies it in the face of these testimonies, is beyond the reach of evidence.

8.—Quadrupeds and men are not only “Living Souls,” but their “souls” are vivified by the same breath and spirit. In proof of this, we remark that the Breath of Lives—*neshemet chayim*—is said to be in animals as well as in man. Thus in Gen. vi. 17, God says, “I bring a flood of waters upon the earth to destroy *all flesh* wherein is *ruach chayim*, SPIRIT OF LIVES.”—Also in chapter vii. 15, “they went in to Noah into the Ark, two and two of *all flesh* in which is *spirit of lives* ;” and in verse 21, “And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing, and ever man; all in whose nostrils was *neshemet ruach chayim*, BREATH OF SPIRIT OF LIVES.”

It was the *neshemet chayim* with which God is said to have inflated the nostrils of Adam; if therefore, this be the “Divine Essence,” or Immortal Soul, which was breathed into man, then all other animals have immortal souls likewise; for they all received “Breath of Spirit of Lives” in common with man.

9.—From these premisses, it is obvious, that the argument for the inherent immortality of sinful flesh, or, an immortal soul in man derived hereditarily from the first sinner, predicated on the inspiration of his

nostrils with "Breath of Lives" by the Spirit-Creator, and the consequent application to him of the phrase "Living Soul," if admitted, proves too much, and therefore nothing to the purpose; for if man is proved to be immortal upon such grounds as these, then all quadrupeds are immortal, which none but disciples of the Brahminical Theology would be disposed to admit.

10.—All quadrupeds and man were created "very good." They all emerged from their common mother earth; they were all animated by the same Spirit; and were all formed, that they might be living breathing frames, creatures, or souls, though of different species; and in God, live and move, and have their continued being.

11.—By a figure, in which the container is put for the contained, *nephesh* "breathing frame," is put for *neshemet ruach chayim*, which, when in action, the frame respire. Hence *nephesh* signifies "life," also "breath" and "soul."—*Life*, or that combination of principles in man and quadrupeds causing motion of and in their frames. One of these principles is that which in Gen. i. 2, is styled *Ruach Elohim*, or the Spirit of Him "who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see,"—and which, in obedience to the Creating Word, first caused a motion upon the waters, and afterwards disengaged the light, evolved the expanse, aggregated the waters, produced vegetation, manifested the celestial universe, vitalized the breathing frames of the dry land, expanse, and seas, and created man in the image and likeness of Elohim. This *Ruach*, or Spirit, is neither the Uncreated One who dwells in light, nor the Elohim, His co-workers, who co-operated in the elaboration of the Natural World; it was the *instrumental principle* by which they executed the commission of THE GLORIOUS INCREASE to erect this Earthly House, and furnished it with the living souls of quadrupeds and men.

12.—In Dan. iv. 8, this *Ruach* is styled "the Spirit of the Heavens, *Shemayah*, or the Elohim. "All Flesh" is used by Moses for all living creatures, including men. It is this "Ruach" or *spirit*, together with the "Nesheme" or *breath*, which keeps them all from perishing, or returning to the dust. Thus in Job xxxiv. 14, it reads without the pointing, *amishim aliu le bu ruhu uneshemetu aliu iaseph, &c.*, which is "if he set his heart against him, He will withdraw to himself His Spirit and His Breath; all flesh shall perish together, and man shall turn again to dust." In Job xxxvii. 10, "by the breath of God—*neshemet El*—frost is given."—Speaking of reptiles and beasts, David saith in Psalms civ. 29, "thou withdrawest their breath *ruhem*—they die; and to their dust they return. Thou sendest forth Thy Spirit *ruheck*—they are created;" and in Ps. cxxxix. 7, "whither shall I fly from Thy Spirit—*meruheck*?"

13.—From these texts we learn that the *Ruach* or Spirit, is all-pervading. It is in heaven, in sheol, or the dust of the deepest hollow, in the uttermost parts of the sea, in the darkness, in the light, and in all things animate and without life,—it is an universal principle, in the broadest, or rather in an illimitable sense. It is the substratum of all motion, whether manifested in the diurnal and ellipsoidal revolutions of the planets, in the flux or reflux of the sea, in the storms and tempests

of the expanse, or in the organism of reptiles, cattle, beasts, fish, fowls, vegetables, or men. The atmospheric expanse is charged with it; but it is not the air: plants and animals, bipedal and quadrupedal, breathe it, but it is not their breath; yet without it, though filled with air, they would die.

14.—We also learn, that the Nesheme, or breath of God, contains the Ruach, or Spirit, but the Ruach does not contain the Neshemeh. Hence the reason why it is written, that Jehovah Elohim “breathed into man’s nostrils the *neshemet chayim*,” instead of the *Ruach Chayim*. To have vivified Man with pure Ruach Chayim or *Spirit of Lives*, would have made him incorruptible and immortal, had the Human Nature as such been suited to its action, which, however, it was not. This is apparent from the provision of the Tree of the Lives being made for the purpose of changing, if occasion should require, the sanguineous constitution of the two living souls whom Jehovah Elohim had created, to one more adapted to the action of the Spirit. Pure *Ruach Chayim*, instead of causing men and quadrupeds to become living creatures merely, would have constituted them Ever-living Souls, or if intensified in its action, would have destroyed them in the twinkling of an eye. But the Nesheme of the Expanse, or Breath of Heaven, was caused to expand the breathing frames of all animals; they were inflated with it; and because it contains the Spirit of Lives, it is styled in Gen. vii. 21, *neshemet Ruach Chayim*—breath of Spirit of Lives.

15.—From the premisses before us, we perceive that the Spirit and the Breath, which, in combination, all living creatures and vegetables require, are styled God’s breath and Spirit. This wonderful compound, was combined in its due and relative proportions, on the first and second days of creation. The uncombined *Ruach Elohim* or “Spirit of God,” it was, which caused the motion of the waters before the light appeared—(Gen. i, 2); but by the end of the second day it had commingled with the Expanse, by which the air, or *Nesheme* was vitalized, or became life-imparting and life-sustaining. This Neshemeh in its mechanical atmospheric combination forms no integral part of animal and vegetable structures, though without it they die, and return to the dust. It is lent to them for the defined period of their living existence. It is, though lent to them, still God’s breath, and the *Ruach* still His Spirit; nevertheless to distinguish them from the expanse of the air and spirit in the aggregate, they are sometimes styled “the spirit of man” and the “spirit of the beast,” and “their breath.” Thus in Eccles. iii. 19, it reads “they have all one *Ruach* or spirit; so that a man hath no pre-eminence over a beast, for all is a vapour. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of the sons of Adam, *Ruach beni heahdam*, which exalts itself to the highest, and the spirit of a beast which inclines to the earth?—And it is in this sense, namely, that of supplying to every living creature, or soul, “Spirit” and “breath,” that Jehovah Elohim is styled “Elohim of the *spirits* of all flesh.”—(Numb. xxvii. 15.)

16.—Thus accurately is the narration of Moses in harmony with the most recent discoveries of our day. Modern Science, which is the know-

ledge of truth and fact reduced to a system, has unfolded to us the constituents of the Neshemeh, and most interesting and important facts connected with the Ruach. As we have said, the ruach does not contain the Neshemeh, but the Neshemeh contains it. The Neshemeh is the atmosphere, expanded between earth and the pure magnetic ether which fills all space. It is a compound body, consisting, when pure, of Nitrogen and Oxygen, in the proportion of 79 of the former to 21 of the latter in 100 parts. These are considered as simple bodies, because they have not yet been decomposed; though it is probable they have a substratum or base, which may be the Ruach.

17.—The Ruach, or spirit, may exist “free,” or combined with the elementary principle of the Neshemeh. Uncombined, it is that wonderful fluid, whose explosions are heard in the thunder, whose fiery bolts overthrow the loftiest towers, rive the sturdy monarch of the woods, and gives polarity to light, the needle, and the brain. These three combined, the Oxygen, Nitrogen, and Electricity, constitute the breath and spirit of the lives of all God’s living souls. In the next section we shall speak of life as the result of the decomposition of the Neshemeh, and of the combination of the oxygen and Ruach with the carbon, hydrogen and iron of the blood.

SECTION VII.

New Theory of Animal Life.

1.—To these external agents there are certain principles within all living creatures, which sustain a fixed and appropriate relationship. The light to the eye, and the eye to the light; so also the breath and spirit of God to the constituents of blood, and the blood to them. These acting and re-acting upon each other in the lungs of all breathing frames according to certain laws, cause that motion throughout their structure which we term “life.” A few passages of Scripture will throw some light upon this part of our subject.

2.—“Flesh with the life thereof, *benepheshu*, which is the blood thereof, shall ye not eat.” This teaches us, that blood is the *nephesh*, or life, of the flesh; hence it continues, “and surely your blood for your lives, *laknepheshitkam* will I require.”—(Gen. ix. 11.) We often find life put for blood, and blood for life, as elsewhere in the context. “Be sure that thou eat not the blood, for the blood is the life, *nephesh*; and thou mayest not eat the life, *nephesh*, with the flesh.”—(Deut. xii. 23.) But, an objector might say, that if the blood be the life, then so long as it is in the body, the body ought to live when, on the contrary, it dies with the blood in it. Truth, however, Moses does not teach the dogma of an *abstract vital principle*; but life, resultant and consequent upon the combination of certain elements. The blood abstractly considered is not life; but relatively it is the “life of the flesh.” The following text, however, will shew the sense in which the phrase, “the blood is the life” is used. “I will set my face against that soul that eateth blood. For the life of the flesh is in the *blood itself*. I have given it to you upon the altar to make a covering for

your lives, *nepheshetikim*; for it is the blood that atones for the soul, *benephesh*. Whoever catcheth any fowl that may be eaten, he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof. Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof."—(Lev. xvii. 11, 14.)

3.—Physiologists have erred in assuming that life in man is an abstract principle. All the phenomena of life are common to men and quadrupeds; hence the cause producing them is identical in all species. Life is either animal, vegetable, or incorruptible. I say incorruptible as indicative of that life which spiritual bodies will be endowed with. It might with equal propriety be styled spiritual, but in this place, we use not the term "spiritual," because it might then be confounded with that moral life a man possesses, when he passes from the sentence of death under the sentence of justification unto life eternal. At present, we have to do with Animal or Natural Life, which is all the life the fleshly sons of the first Adam can boast of. It is a result, the existence of which is determined by motion. If it be doubtful whether a man be living or dead, we cause a strong light to fall upon the retina; if the iris contract, we say he is alive, because he moves; or, if in holding a mirror before the mouth, it becomes dimmed by moisture, he is said to be living, for the condensed breath indicates respiration, which is motion; if only one beat of an artery can be discerned, life is said to be in him, for there is arterial action which is motion; but if none of these signs be present, we say he is dead, for he has ceased to move. The cause of motion in animal bodies is the *nephesh* or life of the flesh. Blood is composed of many ingredients, but none of them separately from the rest is the life or *motive power* of the flesh; nor indeed are they in the aggregate when access is denied to the Ruach and Neshemeh, or "*breath of the spirit of lives*," which constitute the circumambient air.

4.—As we have given the composition of "the breath of lives," it may not be out of place to present the reader with the analysis of the blood as exhibited by Lecanu in the *An. de Che. et de Ph.* xviii. 308. He will then be able to see how impossible for one, more, or even all the constituents thereof, when insulated to be the cause of motion in animal bodies. But to the analysis. In 1000 parts of blood there are of

Water which is compounded of Oxygen and Hydrogen,	780.145
Fibrin	2.100
Colouring Matter	188.000
Albumen	65.090
Crystalline Fatty Matter	2.480
Oily Matter	1.310
Extractive Matter, soluble in water and alcohol	1.790
Albumen combined with soda	1.265
Chloride of Sodium (Common Soda)	} 8.370
Chloride of Potassium	
Carbonates	
Phosphates	
Sulphates of Potassa and Soda	

Carbonates of Lime and Magnesia			
Phosphates of Lime	.	.	} 2.100
Magnesia and Iron	.	.	
Sesquioxide of Iron	.	.	
Loss in the analysis	.	.	2.400
			1000.000

These are the materials to be acted upon by the Neshemeh and Ruach, "breath" and "spirit of God." How they combine to produce life or organic movements in animal bodies, will appear in subsequent paragraphs.

5.—It has been said by physiologists, that the blood is the storehouse of organized bodies. It is doubtless from the fact, that because all the organs of the living creature derive their appropriate excretions from the blood as the raw material common to them all, that its analysis exhibits such a number and variety of ingredients. These organic products, such as the bile, gastric and pancreatic juices, saliva, tears, mucous, perspiration, etc., being fluid, point out the necessity of a superabundant proportion of water over that which is necessary to its own fluidity as one of its components. Hence a reason why nearly 800 parts of 1000 consist of water, which is still further electrolyzable into Oxygen and Hydrogen gases. Bones, muscles, integuments, membranes, and tissues of all varieties are likewise deposited in the renewal of the continued waste to which the flesh is subject. Hence the fibrin, its albumen, its fatty and oily matter, earths, and earthy salts.

6.—But the blood must not only contain the supplies for the use and nourishment of the body; it must ebb and flow throughout the system. That which causes it to circulate is *the life in the blood*; while this circulation continues, the man lives; when it ceases, he dies. Draw the blood from a man's vessels, and although it is still perfect blood, it soon loses its fluidity; it becomes solid and therefore useless. It coagulates when in repose. What is it, then, by which its motion and consequent fluidity is maintained in the vascular system of all animals, both bipeds and quadrupeds? Let us see.

7.—The lungs, which are common to all breathing frames, are the internal organs of respiration. They consist of tubes, which are divided and subdivided to great minuteness; and these minute tubes terminate in little vesicles, or air cells. Upon these cells are distributed the capillary, or hair-like extremities of the pulmonary arteries, which bring the blood, loaded with *chyle* and carbon from the heart; for the thoracic duct pours into the left subclavian vein, the milky fluid precipitated by the action of the bile upon the chymous mass in the duodenum, from whence it is absorbed by millions of lacteal apertures. At the termination of these capillary arteries on the aircells, equally attenuated tubes are seen, by which the vitalized blood is reconveyed from the cells to the heart. These increase and diminish in number until they are lost in the four pulmonary veins. Thus we behold the mechanism by which provision is made for the contiguity of the blood within, and "the breath of

the spirit of lives," or the air from without the bodies of all breathing frames. Let us now examine what takes place there.

8.—The membrane which forms the air cells has two surfaces; the one *mucous*, and the other *serous*. Exteriorly, it is serous, on the inner side, mucous; hence it is a muco-serous membrane. The surfaces of these cells are excretory of different kinds of matter, from which *two forces* of divers kinds are continually elaborated. The arrangement of surfaces answers to that of the different metallic surfaces of a galvanic battery; which also maintain *two forces* of a like nature with the membranous. These two forces are supplied from the blood, from which the mucus and serum are excreted by the papillary glands. The serum is more or less acid, and therefore styled *negative matter*; while the mucous is more or less alkaline, and therefore termed, *positive matter*. From the negative matter or serum, issues a force of an opposite denomination, namely the *positive*; while from the positive matter, or mucous, a *negative* force is given off. This is true of all the muco-serous membranes of the body.

9.—Every air cell, then, is a muco-serous bladder, capable of elaborating a *positive force*. The wall of each cell is a negative electrode within, and a positive one without, the papillary glands of whose surfaces are united by nervous filaments. It is in these cells the *excitation* ensues by which the machinery of the body is set in motion.

10.—The positive force is evolved in the metallic battery by chemical decomposition, which is effected by the relative innate forces peculiar to the matter to act and be acted upon; all bodies having inherent positive and negative qualities, and being positive or negative in relation to each other. The positive force is also generated from the air cells upon the same principle. In this process, oxygen disappears. It unites with the hydrogen of the water and the carbon of the blood, and carbonic acid and vapour are given off. This part of the process changes the color of the blood from a dark purple to a florid red, the former being venous and the latter being arterial. The purple color depends on the excess of carbon, but whether of free carbon, or in what combination, chemists are not agreed. The water of the blood is decomposed or electrolyzed. The hydrogen is given off at the negative, or mucous electrode, and unites electrically with a portion of oxygen of the air in the vesicle, and forms water, which is respired as the moisture of the breath. The oxygen of the electrolyte unites with the iron of the blood and forms with the Ruach or magnetic principle, an electro-magnetic sesquioxide;* while the carbon, which is probably united in some way with the iron in venous blood, unites with another portion of the oxygen of the air, forming carbonic acid, which, in conjunction with nitrogen, are also respired with the vapour of the breath. These decompositions result from the attraction of bodies in opposite electrical states for each other; their primitive relations are disturbed and new

* "The blood is magnetized, and a florid color imparted to it, by the forces evolved in the decomposition of the air in the lungs, and the same florid color is imparted to dark blood drawn from the arm, by conducting into it a stream of these forces."—*Sherwood*.

ones formed, by which a *vibrating force* is generated, which is transmitted from the pulmonary vessels to the several organs by the nerves. These organs are rendered *magnetic* upon the same principle that steel is magnetized by a current of voltaic electricity when inserted in the axis of a helix formed by the conducting wire. See *Turner's Chemistry*, page 114, fig. 26. The matter of which these organs are composed differs in its constitution and disposition of parts, as is very apparent from the slightest glance; brain, heart, liver, lungs, and kidney being as different as things the most unlike. The brain is highly phosphoric, containing, in persons of sound intellect, from two to two and a-half per cent. of phosphorus.* Besides this, much iron is always circulating through its vessels, which has itself acquired electro-magnetic properties at the vesicles of the lungs. Thus the brain in common with the rest of the organs becomes *magnetic by induction*; but capable of a higher lucidity than they, because of its phosphoric constitution. Now it is the property of magnetized discs, &c., to assume polarity, positive and negative; hence the brain, heart, &c., &c., have their negative and positive poles. The brain has five principal ones, the heart five, &c. The poles are magnetic centres formed by the action of the two magnetic forces, and these by their *vibrations* endue every molecule of our bodies with sensation and motion, which we term LIFE.

11.—*Sound*, which is magnetic vibration caused by percussion of the air; and *solar light*, which is also magnetic vibration, but excited by the electrical forces of the sun's phosphorescent atmosphere, are two of the external excitants of sensation in the great central pole of the brain; these sensations generate impulses to the convolutions, which are reflected to the centre, and from thence find expression in word and deed. Vibration, sensation, impulse, action, are related to each other as cause and effect. But without the nerves which originate from the cerebrum, medulla oblongata and spinal column, these impulses would be fruitless. They are like the button wires of an electro-magnetic vibrating machine, the threads of communication between the cerebral armature and the organs to be set in motion, such as the tongue, the eyes, the mouth, the limbs, &c. They vibrate from the brain's centre to the extremest points, as those of the senses do from the circumference to the centre, and reflexively by the radiant striæ to every pole of the phrenal convolutions.

12.—Paradoxical as it may seem, we do not see with our eyes, but with the magnetic poles of the anterior lobes of the brain. The eye is the *camera*, on the walls of which the solar light delineates the objects of the world without. That we can see without our eyes is proved by the fact, that we see distinctly in our dreams, and in the clairvoyant state.

13.—This internal sight is attributable to the inherent phosphorescence of the brain luminously excited by the vibration of the magnetic ether.

14.—As we have said, solar light is magnetic and vibratory. It falls upon the retina, which are expansions of the optic nerves. By these its vibrations are transmitted to the thalami, from whence the brain perceives the landscape on the retinae, not inverted, but as it really is.

* In the brain of idiots the phosphorus is about one to one and a-half per cent., and in maniacs it amounts to three, four and four and a-half per cent.

15.—If these external magnetic vibrations of the ether can be communicated to the brain through any other channel, it can perceive without the eyes; but as these are not, and cannot be imparted *under ordinary circumstances*, the eyes are indispensable appendages to the body.

16.—Thus, by the electro-magnetic action elaborated in the vesicles of the lungs, a relation is established between the positive force within us, and that magnetic sea without us, namely, “the spirit of the atmosphere,” in Scripture styled the Spirit of God, in which “we live, and move, and have our being.” From these premisses, then, our conclusion is, that *LIFE is the result of electro-magnetic vibrations in organized bodies*. This is animal life, bipedal and quadrupedal; and all the life that anyone can boast of in the present state of good and evil.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 21.

From Shorthand Notes by brother J. BUTLER, (revised).

THAT which has induced us to come together, brethren and sisters, is our knowledge of the griefs that underlie this present state of existence. Without a knowledge of them, we should fail to appreciate the great provision symbolized on the table. Those griefs are not always visible. Our surroundings deceive us sometimes. The occupations of health have a tendency, in the merely secular sight, to hide from view the evils that are gnawing at the vitals of human existence. All of us are more or less liable to this blindness. But when, as occasionally happens, we see those with whom we are familiar and whom we love, drawn aside from the path of active life, and laid down in the corner to die, and ultimately deposited in the unseen place from which no human being ever emerges by nature, we are made to feel our real state, which, at its best, is “vanity;” and we are enabled to see more clearly than ever, that the truth which we have set our minds upon, is the only truly valuable thing there is. Everything else is worthless in itself, however good it may appear at the time. It ultimately vanishes from sight. Men are wise or foolish in proportion as they act upon the recognition of this fact,—that the things which are seen are temporal, but the things which (now) are not seen are eternal. At the critical junctures of life, men feel their position in this matter. When in any shape, we come under the shadow of death, we feel how wise or how foolish we have been. If when we get there, we feel comforted in spirit, having the answer of a good conscience, and view with satisfaction the prospect of lying down to the shortest of sleeps, which will terminate all the relations of this life for ever, and introduce us without a conscious interval to those higher relations of being that will open with the resurrection, then probably our course in the truth has been a wise one. But if on the other hand, you shrink from the cloud and cling to the life of the flesh—if you feel dis-

concerted and out of harmony with the great change—if you would rather turn your eyes from the future and fix them with desire upon things connected with the little time allotted to this mortal state, then there is reason to revise our course. There is only one course that is really wise, and that is, modelling life in harmony with what is to be and not with what is. Let us give this word of God a supreme place in our lives. Living after the flesh, we shall die, but if we, through the Spirit, subdue the waywardness and corruptness of the natural man, we shall live. Such as are after the flesh do *mind the things of the flesh*: such as are after the Spirit, *the things of the Spirit*—(Rom. viii. 5). Here is a great criterion by which to judge ourselves. Let us give ourselves entirely to the things presented to our view in the word of the Spirit. A half course is madness. It involves the sacrifice of the present and the loss of the future. We know him who has said, that except a man surrender all, he cannot be his disciple. We must treat ourselves and all we have as the property of Christ. Thus only can we lay up for ourselves a store against the time to come. Life in any other fashion will be of no value to us. Treasure otherwise bestowed, is lost, as many will see in that day when, too late, they will bewail their folly with weeping and gnashing of teeth. Every achievement, every attainment, every distinction we may work out in the secular sphere, or accomplishment we may acquire—and it is astonishing the amount of time and energy expended upon accomplishments which are of no solid use whatever, but dictated solely by “the lust of the flesh, the lust of the eye, and the pride of life”—will die with the efflux of time. Only Christ remains—the same yesterday, to-day, and for ever. The inutility of ordinary human pursuits becomes apparent even now. After forty, people begin to look at the serious side of things, though truly some persons never look at that side at any age, as some do at an earlier age. But taking the ordinary run of mankind, when the meridian of life is passed, things in general begin to appear in their true colours, and the result is generally dispiriting. Most men live for transient purposes, and the consequence is, as the interest of these purposes wears off—having nothing to fall back upon—they sink into an insipid state, which, having no purpose or hope, has no nobility and no joy. On how many thousands of countenances is this condition depicted? The practical

bearing of this is obvious. Nothing profits in the end but the truth. A life in this will be ever green and flourishing—even now. While the outward man perishes, the inward man is renewed day by day. But if secular objects only are pursued, there will be no inward man to renew, and all will be desolation when the inevitable period arrives for the decay of all pertaining to the outward man. The truth is the only thing whereby we can be discharged from the grave, ever remembering, of course, that this deliverance will not be given to those merely knowing the truth; it will be reserved for the class of people who answer to the characteristics described by Peter in the chapter read (1 Peter iv.). You will find he recommends a certain attitude to be observed by believers, in this present life. He says, that as Christ has suffered for us in the flesh, we are to arm ourselves with the same mind, for he that hath suffered in the flesh *hath ceased from sin, that he should no longer live the rest of his time in the flesh, to the lusts of men, but to the will of God*. There is no ambiguity about this. The meaning is plain. Those who are heirs of life, in so far as they acquire a title by connection with Christ, are to make their heirship sure, by walking after the course indicated. Their time, after coming to the knowledge of the truth, is not to be spent in “the lusts of men,” but in doing the will of God. Great stress is laid in all the Scriptures on this feature—the *doing of the will of God*. Jesus brings it out forcibly, when he says to certain, “Why call ye me Lord, Lord, and do not the things which I say? He that *doeth the will of my Father*, the same is my brother, and sister, and mother.” So does James: “Be ye *doers of the word* and not hearers *ONLY*.” The rule of action is therefore exceedingly simple. Are we acting in conformity with Christ? Are we doing the will of God? This is a simple question that will enable everybody to test themselves. The will of God is luminously indicated, and it will be our own fault if we continue ignorant of it, in the many features of it affecting practical life. Learning that will, our labour should daily be to harmonize our walk with what is written. The principal part of this labour lies in a matter we have often to speak of. If men would be doers of the will of God, they must be familiar with it; it must be written upon their hearts, so that in the exigencies of life, they will not need to refer to it, as to a lexicon or a concordance. In only one way can this condition be

reached in our day. In only one way can the will of God become a living law within us. We are not to expect illumination except in the way God has given it. He has sent His servants to make His will known. He has told us plainly and elaborately what he would have us do, and what kind of people He would have us be; and all we have to do is to make ourselves acquainted with what He has said. This requires continual reading (without discouragement), with great perseverance, of the things that God has caused to be written for our instruction. By this means, the divine law will in course of time work into our nature, and become written in our hearts a living power within, which will outwardly manifest itself in the doing of the will of God. Adopting this course, we may hope to follow out the course described in Peter's words—no longer living the rest of our time to the lusts of man, but to the will of God. This is a course which at present is beset with much that is the opposite of pleasure. Although the peace of God, which passeth all understanding, will be amongst our experiences, our comfort will be somewhat tried by the social penalties involved. Doing the will of God means being a social hermit, for the friend of God is necessarily isolated from "society" in all its pursuits and pleasures, he is thrust into a corner; he has to occupy himself with work and with people that yield no present gratification; his endurance is much put to test; he has no continuing city. This has been the position of all the servants of God from the beginning: he has to think of this and take courage. "Above all things," says Peter, "have fervent charity among yourselves." This is a needful exhortation. We are in a very disjointed condition at present. Men are on all hands imperfect, and of course, brethren too; and if we do not clothe ourselves with something of divine magnanimity that puts up with the frailties and shortcomings of men, we shall never get on at all. We have to shut our eyes to a great deal. We need not give countenance to faults, but we must not be too critical; we must forbear much and pass things by, or we shall only make a bad job worse. Charity hides a multitude of sins. It exhibits solicitude towards one's neighbour; it looks not only to one's own things, but about the things of others; and is rather prone to put a good construction (where such is possible) upon a man's actions, than a bad one. As Paul declares, "Charity thinketh no evil, and is not easily provoked."

"Use hospitality one to another, without grudging," continues Peter, "*as every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God.*" This exhortation contains an idea that is also full of good sense, the realization of which would often enable people to act a more sensible part than they do. Everything a man has, he is indebted to God for, inasmuch as by whatever means he has acquired it, those means have been bestowed upon him, in one way or another, by the permission or action of the Deity. If a man procure a position through his talents, he is as much indebted to the source of his being, as if the position were conferred without the interposition of those talents leading to it; for those talents have been bestowed upon him; he did not create them himself. If, again, he has favourable connection with trade, or is related to opulent people, by whom he gets position and substance, he is again a beneficiary of God, for the circumstances leading to the substance were not his own contriving. If he accumulates a fortune by industry, there is no more ground for boasting than if God has put the money in his hand, because he has been fortunately constituted upon a principle that has enabled him to be industrious. Everything a man has he has received, and therefore he ought to be modest in his use thereof, and kindly in his attitude to the less fortunate. This a brother of Christ will be, acting as a good steward in those things that constitute to him the favour of God. In everything in which he can do good, he must do good without grudging. Well-doing begrudged is absurd. A man brings nothing into the world, and can take nothing out. He is only a steward of what belongs to God. A cheerful exercise of his stewardship is sensible and well pleasing to God. Nothing else will be accepted. To do it, requires determination. Such a man will often have to act against his feelings. If we wait till a duty is pleasant before we do it, we shall often fail, and arrive at the end of the journey with a barren life to look back to. Pleasure, even in the matter of duty, is an uncertain star to steer by. If we steer by it, we are sure to go wrong. What we have to do is to consider the things that are right, and to do them. Do not do them because it will please anybody else; but in your own mind cultivate the habit of seeing Him who is invisible, and acting from the force of that consideration. If you do that, you will keep always at work, from one year's end

to another, under all circumstances. If the principle of your action is the love of God, you won't be driven off the line. If you are driven off by a wrong twist of affairs, you are not the right sort of man;—you were acting from some side consideration. The truth in its naked force was not

your bond, and you will have no ground of complaint if Jesus tell you at the last, that as you were unfaithful in that which is least, you are not fit to be entrusted with the great things of the age to come.

EDITOR.

THE "RAINBOW" AND THE CHRISTADELPHIANS.

The following letter from the editor of "THE CHRISTADELPHIAN" to the editor of "THE RAINBOW," appeared in the latter periodical in the number for November last, and is now re-produced as a possibly not unwelcome contribution to our pages.

"DEAR SIR,—A friend having sent me a copy of your periodical, for the month of September, I perceive therein an article signed 'W. Maude,' in which the writer commences a sketch of the various answers which he supposes are given by different classes to the question, 'What is Man?' Amongst others, he deals with the Christadelphians, and their views on the subject, and incidentally describes their views on other matters, besides the one principally treated of. His remarks on this head contain misleading statements; I therefore crave your permission to put the doctrines of the Christadelphians in a correct light before those to whom Mr. Maude (inadvertently it may be,) has misrepresented them.

And, first, let me protest against the term by which he designates us. Christadelphians are not "Materialists." They believe in God, in Spirit, in angels, in Christ, in prayer, in resurrection, and in connection between present action and destiny. Mr. Maude must be aware that Materialists, on the contrary, deny the existence of God, and disbelieve in anything not palpable to the senses, declaring resurrection impossible, and revelation a lie. If Mr. Maude was not aware of this, he ought not to have taken the liberty of applying the designation to us. If he was aware of it, it is not dealing fairly with his neighbours, to designate them by a term calculated to create a false impression concerning them.

He represents the Christadelphian as coolly asserting that a man's life, or spirit is no part of himself. The Christadelphian asserts no such thing. Mr. Maude has mistaken a description of the state of facts, at the crisis of Adamic creation, for a definition of Christadelphian belief

concerning the constitution of a living man. Such a mistake is certainly without excuse, because, in the book from which he quotes (*Twelve Lectures*,) Christadelphian belief on the point, is defined with such plainness and explicitness, that Mr. Maude could not have fallen into such a misconception, except on one hypothesis, and that is, that he has not read the book which he condemns. I refer to such passages as the following: 'They show him to be a COMPOUND—a creature of living organisation—a being created from the dust of the ground, vivified with life from God, and ennobled with qualities which constitute him the image of God, but nevertheless mortal in constitution.'—(*Twelve Lectures*, fifth edition, page 38.) Again, 'All our conscious as well as unconscious powers, as living beings, are the result of a conjunction between the life-power of God and the substance of our organisations, and do not exist apart from that connection in which they are developed.'—(p. 39.) Christadelphians believe that man's life, or spirit, is as much a part of man's being as the life of any creature is a part of it while it lives; but that, in death, the spirit ceases to be or belong to man, and returns to its original proprietor.

Mr. Maude next declares that the theory of the Christadelphians is essentially atheistic. He alleges this as a necessary induction from the premises furnished by the creed of the Christadelphians. I will, therefore, with your permission, notice for a moment his definition of those premises, and correct the several misrepresentations which he falls into in the framing of it. His words are: 'From no soul to no devil, and from no devil to no Holy Ghost, and from no Holy Ghost to no divinity of Christ, and from no divinity of Christ to

no God, is but a series of steps, in the descent of which it is hard to stop; and it is an awful and an alarming fact that, by those who fully accept Mr. Roberts's views, EVERY ONE OF THOSE STEPS HAS BEEN TAKEN SAVE THE LAST, *if we may except even that.* Now, what is this, Mr. Editor, but a declaration that the Christadelphians do not believe in the existence of the Holy Spirit, or in the divinity of Christ? This declaration is utterly destitute of truth, and constitutes a slander upon the many intelligent men and women who, within the last few years, have accepted the doctrines of the Christadelphians as the only understanding of the Scriptures which harmonises it with itself, and with the truths laid bare by scientific research during the last fifty years. The Christadelphians believe in the spirit and the Holy Spirit. They believe in the boundless diffusion of the former through all space, according to the statement of David, 'Whither shall I go from Thy spirit?'—(Psalm cxxxix. 7.) They believe in the omnipotent power of that same Spirit, when used as the instrument of the divine will. They do not believe in two spirits, but in one Spirit in two phases, indeed, if it come to that, the same Spirit can be exhibited in many aspects (see 1 Cor. xii. 4-11), where it is declared (as also in Eph. iv. 4,) that there is but one Spirit, but a diversity of powers and administrations.

Christadelphians also believe in the divinity of Christ. They believe that he is the Son of God, in accordance with the words of the angel to Mary.—(Luke i. 35). That the Holy Spirit came upon her, and the power of the Highest overshadowed her, therefore the holy thing that was born of her was called the Son of God. They believe that the Holy Spirit descended upon him at his baptism, and filled him without measure, and that in this manner the Father dwelt in him, speaking words and working works, which Jesus said were not his, but the Father's who sent him.—(John xii. 49: xiv. 10.) They believe he was crucified; that he rose from the dead; that he was glorified and ascended to heaven, and is now sitting at the right hand of God. This is what is revealed concerning the Christ, and what is cordially believed by the Christadelphians. But an ordinary reader would imagine, from Mr. Maude's remarks, that they believed him to be a mere man, and not the manifestation of God in the flesh.

Even as regards the soul and the devil, Mr. Maude's remarks might be fairly

challenged. To say, without qualification that the Christadelphians neither believe in the soul or the devil, is hardly fair. If Mr. Maude had said that they do not believe in the immortal soul of Grecian philosophy, nor in the existence of a superhuman personal devil, he would have been correct. The Christadelphians believe both in the soul and in the devil, revealed in the Bible, but not in a deathless spark of divinity in the breast of mortal man, nor in a God of evil, with power almost equal to the Deity.

However, letting that pass, I proceed to refer to a more serious matter, namely, the conclusion imputed to the Christadelphians by Mr. Maude on the subject of God. With scarcely a qualification, he alleges that the question concerning God—'Is it he, or is it it?'—'has been answered by Mr. Roberts in a sense which denies the personal conscious existence of Jehovah.' How Mr. Maude could pen such a sentence, on the supposition that he has read the lectures from which he professes to draw his conclusion, it is impossible to conceive. In common justice, Mr. Editor, let me quote the following statement from the very first page of the lecture devoted to this subject: 'The knowledge of God is the basis of divine sonship. . . . Where shall we find this knowledge? The answer is in the Scriptures, in which God has been pleased to make himself known. We cannot get it anywhere else. Nature tells us something. The consummate wisdom of all her arrangements; the ineffable skill displayed in her handiwork; the unmistakable evidence of design abounding on every hand—all tell us that God is; but they go no further than this. They tell us nothing of the nature of his being—nothing concerning the mode of His existence, the place of His abode, His character, His purposes, or His requirements of us. Nature is silent on these things; and where men have tried to penetrate the mystery without the aid of revelation, they have gone to speculative excess, and constructed systems of divinity which only reflect their own confused imaginations. We have an illustration of this in the philosophies of the ancients, and the heathen creeds of the present day. We cannot be too grateful to the unsearchable Almighty that, in His own spontaneous goodness, He has condescended to make a disclosure of Himself, and has thus brought within our reach, a knowledge more precious than rubies,

even 'the knowledge which is unto life eternal.' Again, read the following: 'The Scriptures distinctly countenance, and indeed distinctly teach, the located existence of the Deity. We submit the evidence. Paul says, in 1 Tim. vi. 16, '*God dwells in light which no man can approach unto.*' Does not this amount to a localisation of the person of the Creator. . . Of what explanation are these testimonies susceptible if they do not mean that personal Deity—the Father, the Source of All—has local and personal development in a region here described as 'THE HEAVEN OF HEAVENS?' Consider the ascension of our Lord after his resurrection, and mark its tendency in the same direction. Where did he go to? Luke says (chap. xxiv. 51), 'He was parted from them, and carried up *into HEAVEN*;' and Mark reiterates the statement, 'He was received up *INTO HEAVEN*, and *sat on the right hand of God.*'—(Mark xvi. 19.) To what conclusion can we come, but that the Deity has a personal manifested existence in dazzling light in the place called 'THE HEAVENS?'

These quotations, which are only a specimen of many similar statements, show the extent in which Mr. Maude has misrepresented the Christadelphians, in imputing to them a denial of the personal conscious existence of Jehovah.

On what ground then does Mr. Maude found his accusations? Merely on an inference which he deduces from words wrested by him from their meaning, and his misunderstanding of which shows, on the supposition that he is a man of common capacity, and that he has not read the book which he has attempted to review. The author of *Twelve Lectures* has affirmed the teaching of Paul, that all things exist in God (Acts xvii, 28; Eph. iv. 6); that all things have been formed out of him (1 Cor. viii. 6); and are therefore but different forms of Eternal Power. This eternal power filling the universe, is Biblically described as "spirit." Scientific men have discovered a spirit in the universe which is everywhere present, and which constitutes the bases of all existence; and they have termed this 'electricity.' The aforesaid author argues that the Bible and nature, being necessarily in agreement, the 'spirit' of the one is the 'spirit' of the other. Surely, the spirit there is in the universe underlying all existence, is of God, seeing that all things are out of Him, and that He maintains all by His power. Does it matter by what name we

know this inscrutable element? Scientific men call it 'electricity' from the substance—amber*—in connection with which it was first accidentally discovered. The electricity of their discovery may not be the Spirit of God in its simplest form, but must needs contain it. Now, it is testified that God is Spirit. The author of *Twelve Lectures* does nothing more than repeat this testimony. But Mr. Maude instantly jumps to the conclusion that therefore God, in the said author's judgment, is no more than the passive incomprehensible fluid that the chemist generates in his electric jars. I repeat that he cannot have read the lectures thoroughly, or he never would have come to such a conclusion. The Father dwells in light unapproachable. That He is Spirit in substance does not exclude the fact that there is Spirit irradiant filling all space. Nor does the all-prevalence of that irradiant Spirit exclude the fact of His dazzling personal existence on the throne of the universe. Power from Him fills all, and by that power he is *en rapport* with all, filling heaven and earth. The very name of 'spirit' shows this. In all the classical languages, its derivation is from a word signifying, to blow, or breathe forth. The Spirit is therefore the principle of invisible power, breathed forth from the seat of Eternal Power, which is the Father dwelling in light, whom no man can approach. The Spirit breathed forth is the same in nature with its source, only that it exists in a state of diffusion instead of the intense glory existing in the Father's presence. Hence the proposition that the Spirit fills all, and that God, who created all, is Spirit, is only scriptural. Its concurrence with scientific discovery, so far as mortal discovery can rise in such a stupendous matter, ought to be a matter of joy with those who, like Mr. Maude, profess to believe in the Bible.

A further assumption of Mr. Maude's against the Christadelphians, is equally without foundation, namely, that they deny the existence of the Spirit, as such. They believe in one eternal Spirit, which alone is deathless; and that all creatures that live are but forms of it, whose existence and capacities are determined by the bounds set by the great spirit. They disbelieve in spiritual entities in earthy forms. They disbelieve in immortal souls in children of the dust, which Mr. Maude labours to prove. They disregard that 'universality of belief' on the subject to which Mr. Maude attaches importance.

* Greek—*electron*.

They consider 'universality of belief' universality of ignorance on any question of revelation, on which they consider the Bible the only teacher. And they have sufficient faith in God to believe that He can do anything. They see no necessity for 'a persistent substance distinct from and underlying all changes of constitution and all degrees of consciousness,' as the basis of personal identity; or as 'the abiding thread which,' says Mr. Maude, with a faithlessness which is amazing in one professing to believe in God, 'being once snapped *can never be re-united*.' They have no sympathy with such 'practical atheism.' They believe the promises of God, and that what He has promised, He is able to perform (Rom. iv.

21), even to the restoration of abolished identity in the resurrection of men and women, who, however atomically different in substance, will be the identical persons who went through probation in this mortal state.

Did your rules allow, Mr. Editor, I should have been glad to answer Mr. Maude's article on the general question; but as your permission restricts my letter to a correction of misrepresentations respecting the faith of the Christadelphians, I must rest contented with having said this much, and beg to conclude with thanks for your courtesy in allowing this permission, and with an expression of hope that you may be guided into all truth.

Respectfully yours, ROBERT ROBERTS."

[Conclusion of INTELLIGENCE, from page 192.]

enterprise of sister Evans, who with her husband, upholds a solitary testimony for the truth in this remote corner of the country, a course of three lectures by the Editor was delivered at the Athenæum Hall, at the close of the month of April. Several brethren from Swansea, were present on each occasion, except one. The audiences were large, numbering several hundreds each time, and the attention was great. At the close of each meeting, tracts were gratuitously distributed to the dispersing audience. Some interest has been awakened. Whether it will result in enlightenment and obedience unto life eternal, must be left to the future to disclose. Sufficient that the servants of Christ do their duty. They have no control of results, and need have no anxiety.

LONDON.—The most notable item of intelligence from this great city, in which at present the truth commands so little attention, is the fact that the brethren have removed their base of operations from the inconvenient room known as the Crowndale Hall, to an improved place of meeting, adjoining the Gower Street Station of the Metropolitan Railway. The new place is called the Metropolitan Lecture Hall. It stands in an important thoroughfare, and presents many facilities for upholding a testimony in the great metropolis. It consists of two large rooms thrown into one, which were formerly in the occupation of the Telegraph Co. It will seat twice the number that Crowndale Hall was capable of holding; is higher in the roof, better lighted, better provided with conveniences of all sorts, is more central, presents a finer exterior, and is in the sole occupation of the brethren, who can use it in any manner and at any time the exigencies of the truth may require. It has been fitted up at a cost of £30; and was opened for Christadelphian uses on Wednesday, May

11th, when the Editor lectured to an audience nearly filling the building. The lecture was one of a course of six, extending from Monday, May 9, to Sunday, May 15, and delivered at Milton Hall (the meeting place of the Campbellites), and the Metropolitan Hall. At each lecture, there was a satisfactory attendance, and much attention. Several are enquiring. During the month there have been four immersions, one only apertaining to London. The obedient believers included two from Deal, who, with another reported last month, now constitute the nucleus of the ecclesia there. These are Mrs. MEASDAY (32), wife of brother Measday, formerly Church of England; and Mrs. REYNOLDS (51), formerly Methodist. The other cases of obedience were ANN TREHERN, of Penalt, near Monmouth, sister-in-law to brother Thomas of London, and niece to brother Lowe of Swansea, formerly Wesleyan; and WILLIAM ATKINS (20), book binder, formerly neutral.—The ecclesia has been increased by the removal of brother Robert Bairstow from Halifax to London.

MALDON.—The brethren dwell together in peace, growing in the knowledge and love of the truth; and several neighbours are looking into the matter with favourable disposition. During the week ending Sunday, May 22nd, the Editor lectured four times to such of the public as could be induced by placard to come unto "David Handley's chapel."

NEATH.—By the liberality of the brethren at Swansea, brother Heard of this place, (about eight miles from Swansea,) was enabled to arrange for two lectures in the Town Hall, by the Editor. The lectures were delivered on Wednesday and Thursday, April 26th and 27th. There was an audience of about a hundred on each occasion, and considerable attention was bestowed. One or two have become interested.

The Christadelphian.

“He is not ashamed to call them brethren.”—(Heb. ii. 11.)

JUNE, 1870.

DR. THOMAS sailed from Liverpool for New York, by the *Idaho*, on Wednesday, May 4. The date of his return is indefinite. It is expected he will be back some time in the month of August, if all things prosper.

The great obstacle hitherto in the way of putting Christadelphian publications into the ordinary book-circulating channels, has been the fact that, with the exception of the American works, they have been published at, or near, and sometimes below, cost price, rendering it impossible to make the “trade” that considerable “allowance” which is the oil and steam of all their transactions. We fear this barrier will continue to operate till some arrangement is developed in the providence of God, by which the application of capital will cheapen production, and so admit of the works passing through the hands of the bookseller to the public, without increase of price. Whether there ever will be such an arrangement, the future must be left to disclose. It may be the purpose of God to keep the operations of the truth in the obscurity hitherto attending them. If so, Amen! But if not, Amen! There has been much extension and looking-up of late. If this continue, the suggestion of several friends may be realised, and Christadelphian literature become procurable at any bookseller’s counter. In any event, we must act on the principle inculcated by wisdom: “Whatsoever thy hand findeth to do, do it with thy might.”

The following letter was sent to the *Christian World*, in correction of an absurd mistake into which a correspondent had been led, in reference to the three persons in London styling themselves “the London ecclesia,” in contradistinction to the brethren hitherto meeting at Crowndale Hall:

To the Editor of the CHRISTIAN WORLD.
—SIR,—In a recent number of your paper, you have nearly two columns concerning “A New Sect—the London Ecclesia,” by Christopher Crayon. He locates “this new

religious body” in Peckham, and refers enquirers to a pamphlet published at 22, Paternoster Row, for information respecting the doctrines of “this new sect:” a confession which he truly characterises as verbose, exceedingly lengthy, and not very intelligible. Towards the conclusion of his article, he says “The Christadelphians are an offshoot as I understand.” Now, I write this to inform your readers that Mr. Crayon has not got the right understanding of the matter. It is true that in Britain and America, Christadelphians style their ecclesiastical associations ecclesias, and because the members of them have been called out from the world, by the gospel invitation to “God’s Kingdom and glory,” which call they have accepted, by being “immersed into Jesus Christ.” But it is not true that they are an offshoot of the “London ecclesia” so-called. This ecclesia of three persons is a mere faction, excluding itself from fellowship with the Christadelphians, upon the absurd crotchet that if even a child be present in their meeting, the worship is rendered of non-effect, and unacceptable to God! This is their notion of “exclusive worship.” There is no ecclesia in Britain or America, recognised as Christadelphian, that gives countenance to such folly. The London ecclesia, if scriptural intelligence, definiteness and numbers are to characterize it, meets at the Metropolitan Hall, Gower-st., to which it has removed from Crowndale Hall, Camden Town. The pamphlet Mr. Crayon alludes to is not received by Christadelphians as their confession of faith and practice. All information about these may be learned from *The Christadelphian*, and other works, obtainable of Robert Roberts, Athenæum Rooms, Temple Row, Birmingham.

I am, respectfully yours,

May 1, 1870.

A CHRISTADELPHIAN.

Mr. Newdegate, of Anti-papist notoriety, has caused quite a flutter by his, at first successful motion in the House of Commons, for the appointment of a committee to inspect the convents and nunneries of the Roman Catholic communion, in Great Britain, with reference to their character, increase, and mode of maintenance. The Catholics of the United Kingdom were everywhere up in arms, declaring by petition, resolution, public meeting, and

every other constitutional form, that the motion was an insult to their faith, and a sacrilegious intrusion upon the holy privacy of their institutions, to which some of them even counselled resistance, in the event of its passing into law. The Protestant element, at first passive, were roused by the violent demonstrations of their Papistical neighbours, and resorted to counter measures. The government, who could not afford to offend either, dropped between them with a compromise to the effect that a royal commission should restrict the enquiry to the endowments of the institutions in question. In plastering over this compromise, much untempered mortar was used in the shape of what is familiarly known as "butter," particularly towards the Catholics, whose right was ostentatiously recognized to do as they liked in their religious houses.

The episode is suggestive to the enlightened believer of the prophetic word, who looks for a "royal commission," at no distant date, of a much more sweeping character than anything contemplated by Mr. Newdegate. The members of the commission are in process of nomination. The Papists, and their relations, the Protestants, are in happy (?) ignorance of the fact, and will remain so until the commission has entered upon its labours. Then there will be a great stew. The Catholics will raise heaven and earth to extinguish it; "The beast and the kings of the earth, and their armies, will gather together to make war against" it; but it will be all in vain. No parliamentary vote will affect it. Its head is the Lord Jesus; its power invincible: its mission to extirpate the Papacy, root and branch, and cleanse every foul den in all parts of the earth!

On Thursday, May 6th, during a discussion in "the Lower House of Convocation," on the proposed revision of the Scriptures, the Dean of Westminster, one of the lights of the church, gave as a reason for omitting Joshua x. from the new "Lectionary," that it was undesirable to read "the story of the extermination of the Canaanitish kings!" What an extraordinary excuse to be put forward by a professed guardian and expositor of the Scriptures. What is the meaning of it? It can only be one of two things—either

that he thinks the chapter is mythical, or that being true, its facts are out of harmony with the religion he teaches. Which is it? If the former, what a pretty position for a gentleman to occupy—accepting hundreds a year to preach out of a book he does not believe; for if Joshua is false, all parts are false, for they all hang together. If the latter, what a commentary upon the religion "as by law established"—that the Bible is out of joint with it! No wonder, with immortal-soulism in their head and effeminate sentimentalism in their hearts, that they recoil from the destruction of the wicked nations of Canaan, as a something inscrutable. The indiscriminate massacre of myriads of human beings is truly revolting, if perpetrated by human injustice, or if it be the means of hurrying them "into eternity," in the popular sense, and that, a hellish eternity. But, ordered by the Almighty, and involving but the destruction of mortal earthborns, sunk in iniquity, of whose presence the earth was gladly rid, there is nothing in it that is difficult to the mind "subject to the law of God." How singular that the men who stand aghast at the Joshuate slaughter of barbarians, will coolly discourse of eternal flames for untold millions! The "rev." guide of the blind, above-mentioned, made an exception in favour of one part of the chapter: "the address of Joshua to the sun and moon, *on account of its poetic beauty!!!*"—that is, though not true, he would preserve it because beautiful! The Dean of Westminster is a despiser of the word: his fate is written in Prov. xiii. 13; Isaiah v. 24.

THE TRUTH ADVANCING.

"THE ZION'S TRUMPET:"* or *Penny Spiritual Magazine: a repository of things concerning the Kingdom of God and the Name of Jesus Christ.* London: NICHOLS AND SON, 11, Long Acre.

This is a small monthly magazine, in its 38th vol., which has heretofore been published in connection with the Calvinistic Baptists, in the interest of "The Aged Pilgrims' Friend Society," but is now showing unmistakable signs of coming over to the truth. The change is shown in the transformation of the sub-title, which formerly read, after

* Bro. Andrew, writing May 19th, says, "Mr. Nichols informs me that the next number of *Zion's Trumpet* will be the last."

the word "Magazine," "Published in aid of the Funds of the Aged Pilgrims' Friend Society," but now stands as above. The inside title page has also an additional line at the top, "Herald of the Kingdom." The tone of its recent articles is decidedly Christadelphian; and for several months its covers have displayed advertisements of Christadelphian works and doings. The May number contains extracts from *Elpis Israel*; a good article by the Editor, entitled "The One-Man System not of God;" an article by "J. G.," on the scriptural side of the question "Who will be immortal;" and the following notice of *Eureka*, which speaks more than anything for the editorial whereabouts:—

"This is a most extraordinary production, rendering the study of the Apocalypse a most delightful task. The various explanations given of the phrases and names afford such a field of instruction, that the attentive reader cannot fail to become greatly instructed. It is altogether different from the lectures given by paid defenders of the "spiritual" interpretation system, and manifests a deal of faithful and disinterested labour. Mr. Thomas is the author of several works, among which is his *Elpis Israel: an Exposition of the Kingdom of God*. This is a very grand production of scriptural research, and would open the eyes of many to see the unsoundness of the so-called Gospel of 1870; but we think *Eureka* surpasses all. We have not room to give extracts; indeed, were we to begin, we should nearly reprint the whole. And it is all so excellent, that we should not know which paragraph to choose first. We recommend those of our readers who have £2 to spare, to purchase the work: it would enrich their library beyond all compare."

The editor is Mr. T. C. Nichols, printer, 11, Long Acre, who thus writes to the Editor of the *Christadelphian*:—

GRAVESEND, MAY 1st, 1870.

To the Editor of the CHRISTADELPHIAN.—
DEAR SIR.—Though by profession I am not as one you spoke of in your last issue, "in the faith," perhaps you will allow me a corner in your periodical to express, for the encouragement of others in like position with myself, how far the magnet of Divine truth has drawn me toward the great centre of Faith. I read your magazine with great pleasure, and for this reason: it is free from the theological clap-trap of the day, and in unison with the Book of books, enabling me to say with delightful pleasure:

"Sacred Bible, book divine,
Precious treasure, thou art mine."

The writings of Dr. Thomas and yourself—I speak honestly—I appreciate very highly, because they can be compared with the things spoken of by holy men of old, without that revulsion of spirit pertaining to the perusal of the majority of effusions by the "Revs." of the apostacy. I have not, as the common saying is, jumped at conclusions, or taken a leap in the dark; but have *closely* compared, *as I advise all to do*, the Christadelphian works with the Bible; by this they will discover the precious metal which has, for centuries, lain hidden under the "ruins of the fall." True, there may be *some* things upon which we might not agree, but upon the great subject of belief in the Gospel of the Kingdom, and Immersion in water upon a *profession of FAITH*—not a "stating of experience"—we are, I trust, agreed. I believe millions of "worshippers" worship they know not what. They believe there is one God; the devils, our adversaries and false accusers, also believe and tremble; but they are entire strangers to the sublime knowledge of the Deity, as a *promise-making* and a *promise-performing* God, who will most assuredly fulfil the promises made unto the fathers. They are strangers to the ever-blessed God, who is not a man, that He should repent, or retract from what He has said. "Hath not God said, and shall He not do it?" For my discovery of the truth, I thank, through God, my friend Mr. Andrew, of London. The perusal of his first *Christadelphian Shield* set me on the search, and ten years' doubtings were increased fifty-fold. The word of God became to me really *His* word, which I did not before read, save in the light of prejudice, with such sacred delight. *Now*, by God's grace, I am searching after wisdom, which is more precious than rubies; and as it is written, "Happy is the man that findeth wisdom, and the man that getteth understanding," so I am hoping soon to become right happy in the full discovery thereof. To all like myself I say "Search the Scriptures;" such an act will lead you to God; for "the Lord giveth wisdom liberally, and upbraideth not." I wish there was an ecclesia here of devout, God-fearing men and women, worshipping God in spirit and in TRUTH. I look for it. May the blessing of the God of Abraham, the

God of Isaac, and the God of Jacob rest upon you and upon all who love the Lord Jesus Christ; and to all Christadelphians, I would say, "Brethren, pray for us."

Your sincere friend and well-wisher,
THOMAS CRESWICK NICHOLS.

THE MYSTERY OF INIQUITY AND THE SIGNS OF THE TIMES.

CHRISTADELPHIAN INTERPRETATIONS CALLED IN QUESTION.

In the developments resulting from the Spirit's operations in the first century, there has been a "Mystery of Iniquity," as well as a "Mystery of Godliness;" and the one mystery has been as much the subject of misapprehension and controversy as the other. The cause of the misapprehension is the same in both cases—the illogical reading of the word. Certain passages are seen in a strong light; a theory is—not extracted from, but built upon them; others are left out of account, and the result is a view which, while simple and satisfactory on the limited evidence considered, does not harmonise the Scriptures as a whole, but causes lameness by inequality; and which, when closely scrutinised on its own merits, reveals inherent defects that are fatal. In the absence of "authority," the truth of the matter requires, for its perception, what might be called a round-about process of taking many things into account, which makes it difficult and distasteful to those whose minds act on the surface. There will always be those who will take the short cut of judging by appearances. It is easy and satisfactory for the uninstructed swain to believe that the sun is a little ball of fire revolving round the earth. The truth of the matter is to him simply impossible. So it is in other things.

A correspondent, impressed with the truth, has been reading or hearing some specious mystifications on the subject of the Man of Sin, and being new to such questions, he is overpowered with the apparent evidence, and in the heat of premature conviction, runs a tilt against "the whole structure" of the truth, violent enough to make it topple over, if it were not securely rivetted on an immovable foundation. He rushes no fewer than thirty times to the assault, in a series of as

many categorical questions and observations, the united force of which he evidently considers sufficient to lay the Christadelphian citadel in everlasting ruins. If it were not for the respect we have for his honesty, we should let his impetuous onslaught shiver itself on the granite walls, as the same sort of attack has done before. But as an honest man is better inside the walls than outside, dashing his brains out in the vain attempt to beat them down; and as the effort to dissuade him from his treasonable enterprise may help to strengthen the hearts of the garrison, and entice some from the ranks of the murderous foe, we take notice of his questions.

QUESTION 1.—*Is corruption apostacy; or have the Papists ever fallen away from the truth?*

"Corruption," here, is metaphorically employed. Let us see what it is literally, and we shall be able to see whether metaphorically, it is apostacy or not. Corruption is the decomposition of animal substance. It is a process that destroys life, as in putrefaction. It involves the change of that which is good and healthy and vitalising, to a state in which the opposite prevails. "Apostacy" is a Greek word, occurring but twice in the New Testament. Once it is translated "falling away," (2 Thess. ii. 3,) and once "forsaking," (Acts xxi. 21). This is about as near an English equivalent as can be given. Corruption is a process of "falling away" from or forsaking vital conditions. Therefore corruption is a process of apostatizing, and when complete, is a state of apostacy or a state of having fallen away, or having forsaken. Now the application of this to the matter in hand, is very obvious, and may in brief be put in the form of "Yes" to the first part of the question.

As to the second part of the question, we can only understand it on the supposition that the querist restricts it to the contemporary generation of papists. We take it that he means the papists are not in the truth, but that they cannot be said to have fallen away from it, never having known it—it being too absurd to suppose he means they are in the truth. Well, nobody affirms that they have fallen away in the individual sense, but the community of which they are the perpetuation, has. As founded by the

apostles in the ecclesia that received Paul's epistle, the Church of Rome was originally in the truth, but gradually fell away from it, until there was developed in her midst the absurd pretender who now rules the roost in the cage of unclean birds now established there—illustrating the statement of Paul, that the revelation of the Man of Sin would be consequent on the "falling away" that was to come "first." The present generation of papists are just as much in the fallen away state as if the falling away had taken place in their day; and that they are scripturally to be looked at and spoken of in the light of what their fathers did, is evident from Christ's language to the Scribes and Pharisees, who were but the living representatives of an apostasy that had taken place long before their day; and from the fact that then unborn generations of Jews have suffered for the national sins committed then. When descendants endorse the crimes of those having gone before, they share the guilt.

QUESTION 2.—*Have the Popes ever come in their own name?*

Who says they have? They ought to have, our correspondent may reply, if they answer to Paul's Man of Sin. How so? We know the answer; for this is a very old controversy, if our correspondent knew. Because it will be answered, Jesus said to the Jews, "If another come in his own name, him ye will receive." This is no answer at all. Jesus is not speaking of the little horn of Daniel's Fourth Beast and Paul's "Man of Sin," who were to have to do with *Gentile* dominions and institutions. He is speaking of what *the Jews would do*, in the event of a false Christ presenting himself to them in his own name, while rejecting himself who presented himself in his Father's name. And his words came to pass. For as he predicted (Mark xiii. 22), false Christs arose and deceived many. Notably was his saying illustrated in the case of the impostor Barchochebas, who proclaimed himself the Christ in his own name, and was received by the Jewish nation, who revolted against the Romans under him, and brought upon themselves dire disaster in consequence.

QUESTION 3.—*Why make the Son of Perdition a plurality of persons?*

We don't make it so: it is so. Officially, there is but one, and if the persons installed were immortal, he would be individually one, but being mortal, he is obliged to be replaced. If our correspondent thinks it inadmissible that the singular should be used in merely the official sense, it shows he is more forgetful of the Scriptures than a man proposing to come to a violent verdict ought to be. Dan. xi, which outlines the history of a long line of kings, reaching from the days of Persia, speaks throughout as if "the king of the north" and "the king of the south" were one person. In prophecy, they are one, because officially one; in history, they are many, because a succession of individuals filled the same office. So with "the high priest," under the law. In the discourses of Moses, he is spoken of as one, because officially one, though individually many.

QUESTION 4.—*When have the Popes exalted themselves above ALL that is called God?*

The answer is, they have always done so, in that, claiming to be highest power, they claim to be God on earth, accepting even the title of "our Lord God, the Pope." They admit no rival authority. "All that is called God," comprehends everything current among men, in the name and shape of religion. Those to whom the word of God came were called Gods (John x. 35), and over all, the Popes have exalted themselves, as the world has known to its cost, for twelve centuries and more.

QUESTION 5.—*When have they been ABOVE EVERY OTHER object of worship?*

Always. No other potentate on earth receives "adoration," or extends the toe to be kissed. Before the Pope, the people prostrate themselves, and receive his benediction, with the reverence due to the voice of heaven. He is higher than kings and higher than all bishops—"above every other object of worship." Is he above God? our correspondent may enquire. This is impossible actually. In the only sense in which it is possible, he is. The only form in which the authority of God is presented to men, at present, is in His word, and the Pope is higher than this, for his authority is placed above it, and, as we all know, he has

many times tried to prevent its circulation.

QUESTION 6.—*What is the temple of God?*

There are two; one the building erected by Solomon, at Jerusalem; and the other, the community developed by the preaching of the word.—(2 Cor. vi. 16.)

QUESTION 7.—*When have the Popes sat in it as God?*

In the first, they never sat, and never can sit; and any building that might now be erected at Jerusalem, would not be the temple of God, but a mere edifice of human contrivance, like the Mosque of Omar, which now stands upon the site of the ancient temple. The temple of God, in the future age, is to be built by the Messiah (Zech. vi. 12), and he will take care that no "Antichrist" obtains possession of it after he has driven "the unclean spirit out of the land" (Zech. xiii. 2), and raised up the desolations of former generations.—(Is. lxi. 4.)

In the second, they have; for "the church," though now turned away from the truth, was the temple of God, as originally developed by the labours of the apostles, and now presents the antitype of the literal temple, when deserted by the glory of the divine presence (Ezek. x. 18, 19), and profaned by robbers and the abomination of the sow. And their sitting has been "as God;" for they claim to be the vicar of God—that is the substitute, deputy, or representative of God—sitting ecclesiastically and architecturally in a temple as or for God.

QUESTION 8.—*Have the Popes ever sat in any other temple than those at Rome and Constantinople?*

Answered above.

QUESTION 9.—*If not, on what principle are they sitting in the temple of God?*

Answered above.

QUESTION 10.—*What else is the mystery of iniquity than the spirit of Antichrist?*

The difference between one and the other is that the spirit of Antichrist is false doctrine, in a naked, plain, or non-mysterious form; while the mystery of iniquity is the same thing dressed up

sacerdotally, and palmed off upon the world as the genuine article. Does it not savour of mystery that the false should look like the true? that lawlessness should take the form of great professed subjection? that wickedness should be tricked out in the habiliments of righteousness? that ungodliness and blasphemy should address mankind in words of great piety and devotion, and come to be accepted as a system of holiness, like the whitened sepulchris of old, which appeared to men to be righteous, but within was full of hypocrisy and all iniquity? So great is the mystery that very few see through it. The majority are struck speechless, as it were, with fascination, and say there is no mystery at all: that the Roman church is the true church: that the Pope is "Holiness" personified: that his words are infallible: that his city is "the eternal city;" and that his system alone contains health, happiness, and salvation for mankind. Woe be to all in league with her whose name is MYSTERY.—(Rev. xviii. 5.; xviii. 4.)

QUESTION 11.—*If the Popes are the anti-Christ, when did they "deny the Father and the Son?"*

They have always done so in the constructive sense of John's words, as defined by himself—a sense that does not require a man to deny that there is a God, or that there was such a man as Jesus; but that simply requires him to hold such a doctrine as involves him in practical denial. Thus, John says, "Whosoever denieth the Son, the same hath not the Father." If the supposed party were a professed Atheist, there would be no need for the words italicised. Constructively, a man is without God who denies the truth concerning Christ, even though he may believe in God. A man denies the Father and Son who does not receive the truth. Thus John says, "Whosoever transgresseth, and abideth not in THE DOCTRINE OF CHRIST, hath not God." In the same way, Jesus maintained that the Jews, notwithstanding their acknowledgment and claims of God for their Father, rejected the Father in repudiating him.—(John xv. 24.) It is the effect of a man's principles or conduct that decides the character of them in divine estimation and description, and not the words in which they may be professed. Thus Shemiah was held to have "taught rebellion

against the Lord," (Jeremiah xxix. 32.) although it was professed regard for the Lord's institutions (verses 24-26,) that instigated his proceedings against Jeremiah. Thus also Sennacherib was declared to have "reproached and blasphemed" the Holy One of Israel; though his invasion of the land of Judah and summons to Hezekiah to surrender, were founded on a professed authority from Jehovah.—(Isaiah xxxvi. 10; xxxvii. 23.) Thus also John teaches that men denying that Jesus came in the flesh, virtually denied him altogether, though teaching a theory concerning him which nominally involved the recognition of his claims. These he styles "false prophets."—(1 John iv. 2.) They had been brethren, but seceded from the fellowship of the apostles, on a theory they had that Jesus was too pure and holy a character to have been a man of the nature of ordinary men. They taught that Jesus was a divine apparition among men, in the form of a man, for their instruction and improvement, but not a real flesh and blood man. This, says John, "is that spirit of anti-Christ whereof ye have heard that it should come, and even now already is in the world."—(1 John iv. 3.) In not receiving the truth concerning Christ, John maintained they denied him, and denying him, denied the Father. The only principle on which men can continue "in the Father and the Son," is thus clearly stated by him: "IF THAT WHICH YE HAVE HEARD FROM THE BEGINNING SHALL REMAIN IN YOU, ye also shall continue in the Son and in the Father."—(1 John ii. 24.) Now the Popes have all along denied the Father and the Son, in both the senses dealt with by John. They have denied that Christ came in the flesh. They have taught that his nature was "immaculate," and in our own day, have gone the length of promulgating the immaculateness of his mother, the "Virgin Mary." They have not abode in the doctrine of Christ which was heard from the beginning, and therefore are without Father and Son, who are in effect denied, though in words professed.

QUESTION 12.—*Papists as well as Protestants, admit and confess that Jesus came in the flesh. Hence, how can they be anti-Christ?*

Answered above.

QUESTION 13.—*If the Popes are the Man of Sin, how is it they are not, at the end of 1,260 years, "consumed by the brightness of the Lord's coming?"*

Because it is not written that so it would be. It was written that the Little-Horn should prevail for that time (Dan. vii. 25), and so it has; and now it is a mere shadow, fast sinking to the mere false-prophet position in which the Lord finds it when he comes to shatter Nebuchadnezzar's image, in "the war of the great day of God Almighty."

QUESTION 14.—*If the Papacy is "that wicked," how is it that she is destroyed by the beast and not by the Lord?*

She is not destroyed, and will not be till the Lord come. It is out of the power of man to root the Roman Catholic religion out of the earth. What the ten-horned beast is doing is to persecute the woman on its back.—(Rev. xvii. 16.) The 1,260 years being up, (and immediately on the expiry thereof) the military element of the Little Horn (represented by Austria), seceded from the ecclesiastical, and by the dissolution of the Concordat, left the "Holy See" to look out for itself, with the result illustrated in the Garibaldian attack in 1867, and the intervention of the frogs who have to develop the last phase of the False Prophet's fortunes.

QUESTION 15.—*If the Papacy is the Man of Sin, on what principle can she hate herself and burn herself with fire?*

To this rather obscure question, we can only say that the Harlot, which is the ecclesiastical element of the Papacy—the "Church" as distinct from the "State"—does not and will not hate herself nor burn herself with fire. It is the horns of the beast that do the hating and the eating, and burning.—(Rev. xvii. 16)—a process exemplified in the attitude of all the states of Europe, within the last ten years, towards ecclesiastical establishments in their several dominions, and daily tending more and more to open hostility. The secularisation of ecclesiastical property—or the taking from the church the property she had, and applying it to state uses—is the unmistakable symptom of the practical hatred of the Whore by the horns.

QUESTION 16.—*Why does Popery perish by human power, if she is the Man of Sin?*

She does not "perish by human power." Popery will be destroyed by the Lord Himself; for nobody else can do it. Let the experiment be tried of uprooting a system of superstition believed by half the population of Europe! It is only in respect of her political power and temporal possessions, that the horns, which are "human power" politically embodied, are permitted to vex her towards her latter end, preliminary to her final and utter perdition at the hands of the Lord.

QUESTION 17.—*What Pope has come with power and signs, working miracles—no sham?*

None, nor ever shall come. Our correspondent is under a mistake in supposing that such a thing was ever predicted. The workings of the Man of Sin were to be characterised by "power and signs and LYING WONDERS," or "shams;"—(2 Thess. ii. 9,) and the man must be historically ignorant indeed who is not aware that pretended miracles have been amongst the principal weapons of Rome. "Power" she has had, bestowed upon her by the imperial court at Constantinople, in the days of the Eastern empire: in apocalyptic language, "the dragon gave him his power and his seat and great authority;"—(Rev. xiii, 2,) "signs and lying wonders" she has given abundantly, and pity the man who imagines they are "no sham," but "true!" Not so think the servants of Jesus, whose glory it is to stand aloof in virgin purity from the Ecclesiastical Adulteress of the Age, and all her besotted progeny.

QUESTION 18.—*When was "the truth" presented to them, that they might either receive or reject it?*

In the early centuries, just as Israel, under Moses, was offered a blessing or a curse, according to their continuance in or departure from the truth, Mosaicly promulgated.—(Deut. xi. 26-28.) Israel in the early days became disobedient, and subsequent generations, as at this day, inherited the curse. So it is with the Gentiles. The dispensation of faith was extended to them by the ministry of the apostles, but they abode not therein, and have in themselves and successors realized the consequences. "The Jew first and also the Gentile," is the rule of all divine procedure.

QUESTION 19.—*What is the "strong delusion" and the "lie" which is sent on account of rejection?*

The "strong delusion" is the state of mind preparatory to the reception of the "lie." It is distinct from the "lie" itself, though leading to it. Our correspondent writes as if it was one and the same thing. A parallel to this delusion is seen in the case of Israel, upon whom was poured the spirit of slumber, making their "hearts fat" and their ears dull of hearing.—(Isaiah vi. 10; Rom. xi. 8; Matt. xiii. 15) This was a judicial retribution for privileges long abused. So the Gentiles, when their turn came, were similarly visited, because similarly perverse. The agency of the deluded state in the case of the Jews was their own leaders. *The leaders of this people CAUSE THEM TO ERR.*—(Is. ix. 16.) "*Ye* (Scribes and Pharisees) *have taken away the Key of Knowledge.*"—(Luke xi. 52.) So with the Gentiles. God has employed their own devices to their own confusion. These devices, as embodied in the system, are symbolized by the apocalyptic Mother of Harlots, to whom the words are addressed: "*By thy sorceries ALL NATIONS WERE DECEIVED.*"—(Rev. xviii, 23). The strong delusion comes therefore by a natural process from the circumstances developed by human perversity. We see this illustrated in the state of society around us. As to what "the lie" is that this predisposed state leads people to believe, just as "the truth," is a phrase in the singular number comprehending many elements, so "the lie" is made up of many falsehoods. "Wine of fornication" is its apocalyptic symbol, and if any one wants to know its literal constituents, let him study the doctrines ministered to the world by the Mother of Harlots, and he will be enlightened. The doctrines of the Church of Rome on God, Christ, the devil, man, duty, destiny, &c., &c., constitute "the lie" which Christendom is led away by to its damnation. The Christadelphians repudiate the lie and teach the truth.

QUESTION 20.—*If ALL the Papists are to be damned for believing the lie, why does the Deity call his people out of HER, that they be not partakers in her destruction?*

In order that ceasing to be Papists, by discarding the lie and embracing the truth, they may be saved from the perdition de-

creed for Papists and Protestants alike. All will certainly be damned who believe not the truth, but have pleasure in unrighteousness.—(2 Thes. ii. 12.) Does our correspondent imagine that parties “partaking of the sins” of the Harlot-Mother (Rev. xviii. 4), are God’s people while in that state? No, no; the exhortation is “Come out from among them, and be ye separate, and (then) *I will receive you, and ye shall be my sons and daughters.*”—(2 Cor. vi. 17, 18.) The “call” is rather to show that at the last moment of Rome’s career, even Papists may forsake the communion of “Mother-church;” and possibly to foreshadow the fact, that contemporaneously with her end, there would be a coming-out from her, resulting in the development of a people prepared for the Lord.

QUESTION 21.—*If the time allotted for her existence be 1,260 years, how was it she was developed A.D. 328, and is now in existence, 1542 years?*

The period of 1,260 years is not the “time allotted for HER existence;” understanding by “her,” the Roman Catholic Church. The period mentioned is “the time allotted” for the existence of the little horn of Daniel’s fourth beast, and the leopard lion-mouthed beast of Rev. xiii. 2, which are both representative of a *political development from within the Roman Catholic Church*, and not the Roman Catholic Church itself. The apostasy is one thing: the political result of the apostasy is another. The distinction is observed in Paul’s chapter (2 Thess. ii.) on the Man of Sin. “There shall come a *falling away* FIRST, and (second) that *Man of Sin* shall be revealed.” The apostasy paved the way for the manifestation of what was otherwise an impossibility—viz., a pretended vicar of Christ, aspiring to, and receiving from, the imperial power enthroned at Constantinople, universal authority over the consciences of men, with power to inflict temporal penalties on those who should disobey his will. This personage was not finally developed till A.D. 606. In 1866, exactly 1,260 years from that period, his existence in this aspect came to an end; for since the military events of that year, resulting in the dissolution of the Concordat with Austria, the substitution of the hostile democracy for the friendly Bourbons in Spain, and the assumption of political

authority by France within the walls of Rome, the Pope has ceased to be a political personage, except in name. He can no longer enforce his authority by means of the civil power. The civil power is indeed turning hostile to him in all the countries of Europe, as evidenced in the diplomatic coalition against the doctrines of the Ecumenical Council. The answer to question 21 is, therefore, obvious.

QUESTION 22.—*If the Popes or Papacy be the Man of Sin, how is it that the one is always a feminine person, “woman,” “harlot,” &c., and the other always a masculine?*

The answer to this is involved in the last given. The Papacy has a feminine element and a masculine, answering to “church” and “state.” The origin of this distinction must be found in the genuine system of which the Papacy is the counterfeit. That system is the system of Christ, in its full development. In this, the masculine element is Christ, who is the husband or the head; the feminine element is the church, which is his bride or body. Hence, the false system presents the same features. There is the Pope the head, and the church his body. The true church is a wife; the false church is, therefore, represented as a harlot; and as a harlot has a paramour, and an outside constituency of traffickers in lust, so this ecclesiastical harlot has a paramour or head in her Pontiff king, and customers in “the kings of the earth,” with whom she has committed fornication.—(Rev. xvii. 2.) Our correspondent has suffered himself to be led into difficulty by losing sight of the distinction between the Harlot Church of Rome and the monster political power that has grown out of it. The one is “she;” the other “he.”

EDITOR.

(To be continued.)

ANSWERS TO CORRESPONDENTS.

Absence from Birmingham since the 9th of May compels the postponement of the notice of several matters submitted by correspondents. With the exception of the last page or two, we had to prepare this number in advance before leaving.

REJECTORS OF THE WORD IN RELATION TO RESURRECTION.

By an oversight last month, the conclusion of our remarks on this subject in reply to

E. B. N. (held over in April from press of matter) was omitted. It is as follows:—

If the words of Christ apply only to those who rejected the evidences of his word, the further questions of our correspondent have no basis. The orthodox world is given over to delusion and the god of this world, the end whereof is death. Its responsibilities are mitigated and extinguished by its misfortunes. The grave will engulf and blot out all, as did the flood the antediluvians. Unconvinced listeners to the truth have already been dealt with. As to those believing the truth but refusing to acknowledge and submit to it from sinister motives, it is not impossible these may be held responsible. The ground of condemnation against those who rejected Jesus, was that they ought to have been convinced by the works displayed. If disobedience was punished because they ought to have seen their duty, how can we suppose that disobedience will be winked at where duty is actually seen, but evaded from corrupt motives. Persecutors of the apostolic era would come into the "third-class" class, by their rejection of the truth in the presence of miracles. Their cases will probably be dealt with at the close of the thousand years, as they form no part of the household of faith, who are to be the subjects of the judgment instituted at the coming of Christ.

Brother Andrew reminds the Editor that writing on the same subject in the *Herald*, Dr. Thomas says: "We believe that the Scriptures teach the resurrection of the just and of the unjust, who have died under times of knowledge, whose knowledge they have accepted; and the resurrection a thousand years afterwards of 'the rest of the dead' who have intelligently rejected it. . . . The rest of the dead are those who never come under a constitution of righteousness; not because they did not know, but because they refused to do so. Having been enlightened, but preferring darkness to light, they will arise to judgment at the end of the millennium."—(Vol. 5, No. 7, page 161.)

THE NATURE OF THE KINGDOM.

T. C. N.—Zech. vi. 12, is a prediction of the Messiah's Melchizedec reign, though addressed to Joshua, the son of Josedec. Joshua and his fellows were men of sign.—(Zech. iii. 8; see margin.) Hence Joshua stood for Jesus, which is the same name Hellenised. This fact shows that the

kingship of Jesus, stands related to the system to which Joshua, son of Josedec, stood related, viz., the kingdom of David, which is abundantly proved otherwise.—(Luke i. 35; Isaiah ix. 6; Jer. xxiii. 5-10.) Now, on the throne of David, Jesus is to be a priest. He is the head of an order of priests, who are all kings, and, therefore, after the order of Melchizedec, who was both king and priest. He is not king now, except in the incipient sense. He is the man anointed to be king; but his actual function, at present, is restricted to the priesthood of his own house. He will be manifested as king in due time, and his people with him.—(Zech. xiv. 5, last clause.) Then, "In that day shall the Lord be king in all the earth, and his name one."—(Zech. xiv. 9.) The kingdom will be a "spiritual kingdom," in the scriptural sense, but not in the orthodox sense. It will be a kingdom constituted and governed according to the principles of the Eternal Spirit, corporealised in Jesus and the saints, all of whom will have been "born of the Spirit," and, therefore, in nature, "Spirit." The government under the whole heaven will be in their hands.—(Dan. vii. 27.) As to Matt. xvi. 18, it contains nothing in opposition to this. The "Church," or ecclesia, which was to be built on the foundation indicated in Peter's words, is not the kingdom, but the bride of the king thereof.—(Rev. xix. 7-8; 2 Cor. xi. 2), and, therefore, a joint administrator with him of the power and authority thereof.—(Rev. ii. 26; iii. 21; 1 Cor. vi. 2; Dan. vii. 27; 2 Tim. ii. 12; Rev. v. 10.) Another figure contemplates this community as a living temple of the Deity, who dwells in them, and walks in them, by faith now, and in power and fact when they have been changed to "bear the image of the heavenly." They are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—(Eph. ii. 20-22.) But what a wresting of the Scriptures unto the destruction of the whole teaching thereof, it would be to argue, that because the ecclesia is a bride and a temple, affianced to and built upon Christ, therefore Jesus and his ecclesia will not rule the world in the time appointed! Therefore, the tabernacle of David will not be restored!! Therefore, the kingdoms of this world will not become the kingdoms of our Lord and of his Christ!!!

DR. THOMAS'S THREE VISITS TO BRITAIN.

At the tea meeting held in the Athenæum Hall, Birmingham, on Monday, March 28, to welcome Dr. Thomas and his daughter, on their return from their recent tour through England and Scotland, Dr. Thomas spoke as follows:—

Brethren and Friends,—I see it stated in the programme that "Dr. Thomas will give an account of his three visits to Britain." I would much rather give an account of Paul's visit to Thessalonica, Ephesus, or some other of the ancient cities of Greece. I have been

so much accustomed to talk about Paul's operations and Peter's, that when I get up to talk about my own, I feel no enthusiasm, for it is like going into the subject of a dead horse. It belongs to times gone by, in which there are no pleasant remembrances; for they carry one back to the very depths of darkness and superstition.

The three visits referred to, direct one's attention to 1848, 1862 and 1869. I am reminded that when I spoke here at the first meeting you had, in response to a request given to me, I gave an account of how I came to be led to the obedience of the truth. That brought me down to the year 1847, and it has been suggested that it would be well to take up the story at that point of time, and continue it. To do that, I have to go back somewhat in memory, and it reminds me of a very gloomy period. After sixteen years, I had come to see what was the truth believed by those who were enlightened by the agency of the apostles—the things concerning the kingdom of God and the name of Jesus Christ; and as I knew of no better rule, I concluded the best thing I could do was to do as they did, as recorded in Acts viii. 12, where we are informed that when the Samaritans believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised or immersed, both men and women. I concluded that if it was right for them to be baptised, after believing those things, it was my privilege to go and do likewise. Until I did that, I was more or less among a class of people that you have acquaintance with in Birmingham, called Campbellites. This action of mine, of course, drew a line of demarcation between me and them, and placed me in an insulated position. I was regarded as a great fool in those days. It was considered that I was standing a great deal in my own light, which really was the fact, as far as those interests are concerned which have reference to temporal matters. I found myself alone, and those who were most friendly to me, pitied me. I was convinced, however, that I was right; and though all the world with which I was acquainted, condemned me, I felt strong in resting upon the theory and practice of the apostles, and those who learnt the truth from them. That was the day of small things in relation to my career. A certain professor of anatomy in the Richmond College, (for I was then living in Richmond, and was baptised there,) said "What a fool Dr. Thomas is! If he would only devote himself to his profession, he might ride in the best carriage that could be obtained in Richmond." But I think I was wiser than he: for I had respect to the future recompense of reward, while he devoted himself to the things of time and sense, which perish with the using. He is now under the sod, and I am addressing you.

Having seen the truth, I concluded it was

my duty not to put the light under a bushel. I resolved to make a tour, and try to introduce the gospel of the kingdom in other quarters. I first visited Baltimore. I called upon a friend who is now dead, who was one of the elders of a congregation that was nominally Campbellite, but somewhat more liberal than Campbellites generally are. He had been very friendly with me when I was in the dark, and did not see that the gospel according to Campbellism was not the gospel according to the apostles; but knowing how men are affected when you no longer say "Shibboleth!" in their direction, I was careful how I approached him. I went to his house. He came to the door, and asked me to walk in. "Well," I said, "I don't know about walking in." I had just arrived from Richmond. He no doubt was acquainted with the position I occupied in relation to religious matters, and I had just called to know whether he would be inclined to let me have the use of the meeting house, in order that I might set before the people what I believed, and why I had done what I had done. "Oh," he said, "Come in, come in!" I said "I cannot do that, unless you can give me some assurance; because if I stay, I shall lose my chance of getting on with the trains for New York." "Well," he said, "I think I can guarantee that you shall be heard." I said "Very well, then, I will walk in." We breakfasted together, and after breakfast, he said "We shall walk down and see our deacon, and if he will divide the responsibility with me, I will put an advertisement in the paper that you will occupy the time on Sunday night." We went down, and the deacon was willing to join in the responsibility of giving notice, without consulting the congregation, that I would speak. On Sunday I went with my friend to the morning meeting. At the close, an individual got up, and said he protested against Dr. Thomas being allowed to speak in the house; for wherever he went, he made trouble and division. Well, it came to this, whether the congregation would endorse what had been done. The matter was put to the vote; and as mankind generally like to hear new things, the congregation was almost unanimous that I should be allowed to fulfil the appointment. The consequence was I spoke that evening. On going home with my friend, he says "Well, we are very much obliged to you indeed, for calling and laying these things before us. We never heard anything of the sort before, and really it appears to be very scriptural. I hope you will never pass by Baltimore without giving us a call." His brother, who was president of the congregation, did not like it so well; but after a few years, this same brother who was dissatisfied, embraced the truth, and I immersed him on my return from England, in 1850. He was the first in Baltimore that responded to the truth. After him,

there was another immersed by him, Alexander Packie. These two worked together, until they got a congregation established in Baltimore, which numbers now I believe about fifty persons. This is the result of the (as it were) casual visit, which I paid in 1847: it is one of the most intelligent congregations we have in the United States. From there, I went to New York, where I also got a hearing; from New York I went to Buffalo, and got a hearing. On my return I called at Rochester, and obtained a hearing in that place. In Buffalo there are solitary believers in the truth. I don't think there is any congregation. The seed has not been scattered uselessly in the places I have mentioned. It has vegetated in various directions. There are collections of persons here and there, who, if they don't go the whole length, are disposed to endorse a considerable portion of the truth. I cannot speak with much confidence as to the state of things in any of these places.

On my return to Richmond, I spent the winter of 1848 at home. You will recollect that was a time of great political excitement. All Europe was in a state of throes; thrones were shaking; empires were falling. Even the Papacy was affected by the revolution that swept over the Continent. The new Pope—that is, the present Pope who was then the new Pope—had declared that he intended to rule his little dominion according to the principles of the New Testament, which would have destroyed the Papacy *in toto*. He soon found his resolution impracticable. He disappointed all the Liberals of that time, and lapsed into the dogmas which he has been very busy, in connection with the Jesuits, establishing since that time—the immaculateness of the Virgin Mary, the bodily assumption of the Virgin, and his own infallibility, and so on.

News did not travel quite so rapidly then as it does now, but when the news came over to America, it stirred up all classes of society. The politicians all turned prophets. They predicted the fall of all the kingdoms of Europe, and the establishment of so many republics in their place. The politicians on the European side of the Atlantic were predicting the same thing. Victor Hugo sent forth his vaticination that the time was at hand when there would be but two republics in the world—the United States of America and the United States of Europe. In opposition to these prophets, I wrote a communication to the *Baltimore Sun*, calling attention to what the Scriptures had taught concerning the fate of the ten kingdoms of Europe, which were then shaking to their foundations. I endeavoured to show that according to the word of God, which was the best guide for the politician, these kingdoms were not to be converted into republics, and that instead of republicanism prevailing as the consequence of the agitation then going

on in Europe, the kingdoms would be re-established as monarchies, until Christ should come, and himself overturn them, and take possession of the government with all his saints. The *Baltimore Sun* did not insert the letter, and I afterwards published it myself. The idea was considered preposterous, and no attention was paid to it.

I concluded there was a fine opportunity in England for calling the people's attention to the gospel of the kingdom—the glad tidings of the overturn of all governments by Christ, and the establishment of a universal monarchy under him and the saints as his associates, in which all the nations of the earth should be joined together as a common brotherhood, under righteous laws. There was, however, but a sorry prospect as to any opening for such an enterprise, for I had been absent from England sixteen years, and as my acquaintances, as a young man, when in England, were chiefly the old and grey-headed friends of my father, on my return they had nearly all passed off the stage of action. I, therefore, found myself very much alone in my native land. My father, mother, brother, and sister were living in England at that time. My brother was secretary for the Royal Society for the Prevention of Cruelty to Animals. He had invited me to visit him, and I accepted his invitation, and resided with him during my stay in the country. Beyond this, personally, I had very few acquaintances. Others knew me, however, that I was not acquainted with. It was in this way. In 1833-4-5-6, I published a paper among the Campbellites called *The Apostolic Advocate*. There was also, at the same time, a paper published in Nottingham, England, called *The British Millennial Harbinger*, and from my paper, certain articles were republished in this. The consequence was that many of the readers of *The Harbinger* became acquainted with my name and some of the doctrines I believed. When it was found that Mr. Campbell, the supervisor of the Campbellites, and myself did not harmonize, but had had various controversies on the immortality of the soul, the destiny of the wicked, the obedience of the gospel, &c., the editor of *The Harbinger* concluded there was more to be gained by excluding everything from my pen than admitting it. The consequence was, I was shut out. When it was known that I was coming over to England, word was sent to the editor of *The Harbinger*, with a warning against paying any attention to what I might have to say, on the ground that I had done a great deal of mischief, and, wherever I went, sowed discord and division. It was recommended as good policy not to give me any facilities for getting at the ear of the public. This was printed and circulated on the cover of *The Harbinger*, before I

arrived in 1848. The consequence was that when I arrived, I was known to many that I did not know personally myself. At the same time, I was very unfavourably known, because I had a character given to me which made all these pious persons afraid to have anything to do with me. When I looked at the situation as a whole, nothing seemed more unlikely than that I should get a hearing in Britain at all. In consequence, however, of certain circumstances over which I had no control, a door was opened to me, and I had nothing to do but walk into it. The circumstances were these: certain persons had visited Nottingham, preaching the coming of the Lord, and with this, they had mixed up certain Campbellite doctrines. The Campbellites in Nottingham, hoping to increase the dimensions of their ecclesiastical community by the agency of these persons, gave them countenance and allowed them to speak in their meeting house, I believe, in Barker Gate. The result of their visit there was to collect together a number of persons who, in these days, were called Millerites. These Millerites and the editor of *The Harbinger* were cosy together for a while; but when each party discovered the policy of the other—the Millerites thinking to Millerise Campbellism, and the Campbellites thinking to Campbellise Millerism—and each one seeing that neither would succeed, a sort of feud grew up between them, and as the Campbellites had published my arrival in the country, with a warning against me, the Millerite leaders, to spite the Campbellite leaders, sent me an invitation direct to come to Nottingham, saying I might have the use of their room, which would hold about 400 people. In this way, a most unexpected door was opened. I accepted the invitation, and came to Nottingham, and that was the first place in which I spoke in England—in 1848. Not only were speaking facilities given me, but I was provided also with a periodical in this way. There was an individual at that time in Nottingham who was a printer, and who was engaged in the office where *The British Millennial Harbinger* was published. When Alexander Campbell came over to this country in 1847, this individual asked Mr. Campbell if he would allow him to publish extracts from his writings in tract form. Mr. Campbell said he had no objection, and this person accordingly published some tracts, on his own responsibility, without consulting the editor of *The British Millennial Harbinger*, who had taken it into his head that no Campbellism must circulate in England, unless sanctioned by him, as the representative of Alexander Campbell. The consequence was that a feud arose between the editor of *The Harbinger* and this printer, and the printer, having an eye to business, started a rival periodical, called *The Gospel Banner*. Wishing to get

subscribers to the new magazine, and thinking I might be useful in that direction, the printer wrote to me, offering to place his periodical at my disposal for anything I might choose to write, and also for the publication of any advertisements and notices. Thus, I was provided with a place to speak in, and a periodical to write in, circulating through England and Scotland, to some extent. In this unexpected manner was the way opened. The people at Nottingham soon found their meeting house too small. Hence, a committee was formed, and they hired the Assembly Rooms, on the High Pavement, capable of holding a great many people. The place was filled to overflowing during the several nights on which I there addressed the public. These were the circumstances which inaugurated the beginning of the congregation in harmony with ourselves at the present time in Nottingham. That congregation has passed through various phases. There is no occasion for me to go into its history, but that was the beginning of it. Well, after Nottingham, I had invitation to go to various parts—Derby, Belper, Glasgow, Edinburgh, &c. In Edinburgh, I spoke in the Waterloo Rooms several times to several hundreds of people. In Glasgow, I was introduced by the most unpopular and unlikely man that could have been selected. He undertook upon his own responsibility to hire a meeting house that was then vacant in Blackfriars Street. He put out bills, and got the people together to the number perhaps of 150 or 200 persons. When I had spoken three or four times, there was a number in the audience who said "It is a great pity that these lectures could not be heard by all Glasgow; we propose to form ourselves into a committee for the purpose of making them well known in the city, and see if we cannot get the people together, and fill this house, which is capable of holding a thousand people." They went to work, and took it out of the hands of the unpopular man who brought me to Glasgow. The result was, they filled the house to overflowing. It was then considered whether it would not be advisable to take the Town Hall—an enormous place, capable of seating 6,000 people. They asked me if I thought I could fill it—that is with my voice; I said I didn't know, but would go and see. We went to look at the hall. It was an enormous area. I said I should have to try. Well, they secured the hall for two or three Sundays, and got out bills, and to our astonishment, we got the hall filled. Several times in that hall I addressed over 6,000 people. There is nothing existing in Glasgow at the present time of which we can boast at all; but if ever there be anything that will turn out to be approved by the Master, when he shall judge the living and the dead, at his appearing and kingdom, it will be referred to the agitation of society

under the circumstances I have referred to, in the year 1848. I afterwards went to Aberdeen, and spoke there, and the result of my visit there was the creation of a set of circumstances which has developed a congregation in Aberdeen. What is their spiritual condition, I know not, but they have existed there for several years. The beginning of them I think was in 1848. I returned to Glasgow, intending after I left Glasgow to return to America in October, 1848. They had a sort of tea meeting to bid me farewell, and there was a person present—a parson—I think they called him Jemmie Anderson, or Billy Anderson; and inasmuch as he believed in the personal return of Jesus Christ, to establish his kingdom on earth, he was known as “Daft Jemmie” or “Daft Billy.” He told an anecdote illustrative of this point. He said he was going to meeting one morning, when a person, who seemed to be a stranger in Glasgow, asked him if he could tell where Mr. Anderson preached. Well, said he, he thought he could. “I hear,” said the stranger “that he is a daft sort of man.” You may judge what the position of the truth was in those days, when a person believing in the personal return of Christ was classed among the sort of people generally considered lunatic. Well, at this tea meeting, some of the committee said they thought I was not using them well: I had brought strange things to their ears: I had interested them in what they had heard, and now I was about to return to America, leaving behind me no written record to which they could refer. They said they thought I ought to reduce to a tangible form, the substance of what I had laid before them. “Well,” I said, “I had intended returning to America in October; but if you will undertake to get subscribers for a book to be written, I will stay during the ensuing winter, and occupy my time in writing it. They said they would do so, and accordingly I deferred my return to America, and devoted that winter to the writing of *Elpis Israel*. When I got through, I went another tour in the directions in which I had been before, in order to get subscribers for the publication of the book. I was very successful, for I got no less than 1,100 subscribers. When I got back I proceeded to the business of getting it through the press. It was duly published. I collected the subscriptions, paid the printer, and then concluded to make another tour to see how it was received. Some were delighted with it. Others were filled with burning and bitterness. One man in Edinburgh, I forget his name, he was a musical instrument maker, I think, had subscribed for four copies, and had circulated three of the copies before reading the fourth, and when he came to read, he began to howl over what he had done, saying if he had had only any notion of what the book contained before circulating it, he would have put them all in the

stove. Others said if there wasn't another copy to be had, they would not sell the book for its weight in gold.

The circulation of *Elpis Israel* has helped very much to develop what exists in England at the present time, and what exists in America, and what exists, although in its incipency, in New Zealand. Four editions have been published. Three thousand eight hundred copies are in circulation, and all that have escaped the flames are doing their work, dispelling darkness from many minds, and to some extent emancipating them from the bondage of the apostacy, and bringing them to a knowledge of the truth and the obedience it requires. Such a book speaks for itself, without any commendation from the author, which would be quite out of place. Results speak for themselves. I made three tours through England and Scotland, in 1848-49-50, and during those tours, I delivered 270 lectures, wrote *Elpis Israel*, besides various fugitive articles, published at different times, and at the end I found a balance in my favour of 4s. I You may conclude from that it was not a very money-making expedition. Everything seemed to favour. I resided with my brother all the time I was in this country, so that cost me nothing. I paid my own expences across the Atlantic, by returning as surgeon of the vessel. In that capacity I got my own passage, and that of my daughter, who was with me at that time, free.

Returned to America, all I could do was to wait and see results. In 1851, I commenced *The Herald of the Kingdom and Age to Come*, which I continued to publish till the outbreak of the American war. I published in all eleven volumes. In the meantime I was writing and publishing, one after the other, the three vols. of *Eureka*. The first was out before the war commenced, and I think I succeeded in getting the second vol. into the hands of subscribers in the South before the interruption of the postal arrangements on the outbreak of the war. I have since published the third vol., *Elpis Israel*; then, eleven vols. of *The Herald*—which had some circulation in Scotland—and the first and second vols. of *Eureka* were my agency for operation upon society in this country, in the interval between my visit in 1850, and my second visit in 1862.

In 1862, I received an invitation from some friends in this country, to pay them a visit. Many were opposed to it, including those who had received what knowledge of the truth they possessed from my writings. The reason of their opposition, so far as it appears to me from observation, was this: they wanted to take just so much of what they had learnt from my writings as would satisfy conscience without making them unpopular. They wanted to be in a position to take what they pleased and leave out what they pleased, and throw in some of their own

speculations and traditions, so that when it was all mixed up together, it would make something more palatable than the hard, severe, uncompromising notions of Dr. Thomas. The consequence was that that class of people did not want me to come over here. They are the people of whom you may have heard as Dowieites. But there were a few others (in the minority) who did want me to come, and they sent me an invitation, and I accepted the invitation of the minority.

I don't now recollect the various places I went to on the occasion of my second visit to the country. It has not made a very distinct impression on my recollection, but it has all contributed to the development of what exists at the present time. At that time, the meeting in Birmingham did not, I think, exceed a dozen persons. I recollect when I was in Nottingham, I saw brother Roberts who had come from Huddersfield on a visit to meet me there. I suggested to brother Roberts that it would be much better for him to come to Birmingham than to waste his sweetness on the desert air of Huddersfield. I thought something could be done in Birmingham. There was a nucleus here that I thought would work with him. I also suggested he should commence a periodical. You know the rest. He did come, and he did commence a periodical, and he has been working faithfully in your midst from that time to this. His influence, diffusing itself from this as a common centre, is felt in various parts of England and America. That which has given him influence has been his faithfulness to the uncompromising proclamation of what he conscientiously believes to be the truth. This is the sort of influence we need at the present time. We don't want numbers based upon a sandy foundation. We want numbers—many or few—based upon the rock of the divine testimony—men who understand what they are about, and are able to tell others what they have believed and done, and why.

After remaining in Britain nine months I returned to America in February, 1863. I there occupied myself principally in writing the third vol. of *Eureka*, and other things which I need not mention in detail. Well, some time ago, someone suggested in Detroit that it would be desirable for me to visit this country again. I believe he gave the hint to brother Roberts. At any rate, an invitation came. I accepted the invitation, and am in your midst at the present time. Since my arrival at the present time, (about ten months) I have been engaged in the old business of endeavouring to teach men to throw off allegiance to the superstitions of the apostasy, and substitute an intelligent scriptural belief of the truth, as the basis or preliminary to an apostolic obedience, that they may be able thus to purify their souls through the

spirit unto unfeigned love of the brethren.

The influence I have had has not been mine. The influence that brother Roberts has exerted has not been his; it has been the influence of the truth. If we hadn't had the truth, we could have made no impression upon society at all; but we have been able as mere instruments to bring tangibly before the public mind those ancient truths and principles that we can all read for ourselves in the Scriptures of truth, and which having interested those who hear us and others, has caused them to search the Scriptures, to see if these things are so or not. The result of their searching has been that they have come to the conclusion that they are true, and under the influence of affection for the truth, they have yielded that obedience which the truth demands, and we find ourselves collected together in the present circumstances.

There appears to me to be something providential in the whole affair: to think that an unknown person as I really might be considered in 1848, scarcely knowing whether I could find a single acquaintance that would give the least encouragement to what I had believed and obeyed, and getting such extraordinary audiences, and an opportunity of circulating those things among thousands and thousands of people as I did in these days. The result is very extraordinary. I am satisfied that if it had been mere personal influence, the present result would never have taken place. When men have a divine power that they are able to wield, it is that power that produces the result; and what that power is Paul has declared: "The gospel is the power of God unto salvation, to every one that believeth." Therefore he said he was not ashamed of it. He knew what the gospel was, and what God intended it to accomplish. That is our position. We know what it consists in, and are able to show scripturally what it is. When this is done, it is the power of God in operation. The results produced are the effect of God's power upon the minds of men, and not the result of my influence, brother Roberts's influence, or any other brother. I am satisfied of this, that if we continue faithful to the truth, and do as Jude exhorts us to do—to contend earnestly for the faith originally delivered to the saints, we shall produce an effect on society which is only now in its beginning, and the time will come when we shall command attention, and make the officials in the ecclesiastical world tremble. I don't mean to say that we shall be able to produce the full effect before the Lord comes; but when the Lord comes he will take the matter in hand himself, and will not withdraw his hand from the work already commenced until the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and he shall reign—politically, civilly, ecclesiastically, as the Chief of the nations, for a thousand years and beyond.

INTELLIGENCE.

(We are compelled this month, for reasons connected with absence from home, to abridge some Intelligence communications, and leave others over.)

BIRMINGHAM.—During the month, there have been five applicants for immersion, three only of whom were found ready for the step. These were as follow: Mrs. TURNER (46), wife of a brother Turner, formerly Baptist, for several years opposed to the truth; CAROLINE FIELD (26), wife of brother E. Field, formerly a singer in the largest Baptist chapel in Birmingham, ("Rev." C. Vince's), though not having much interest in the theology taught; PHILLIP HALL (35), shoe dealer, formerly connected with the Primitive Methodists, among whom he was a local preacher.—A series of advertised and well attended anti-Christadelphian meetings, promoted by the Campbellites, in the vain hope of obstructing the truth, are having the effect of adding to the already-packed audience of strangers, at the Athenæum, on Sunday nights.

BISHOPS CASTLE.—Brother Owen and the two brethren whose immersion was reported last month, intend meeting every first day of the week for the breaking of bread, in the house of brother Bennett. This is the beginning of an ecclesia in a place which, in every sense, heretofore, has been the castle of the bishop.

DEAL.—See London intelligence.

DEVONPORT.—Brother Parsons reports considerable agitation in two Baptist congregations in this place—Morice Square and Pembroke Street—consequent on the reading of an essay against eternal torments, by Mr. Dashper, one of the vice-presidents of a mutual improvement class, in connection with both places. The essay, which is one of considerable force, has been printed and distributed. It is to be had for 1½d. from the author, W. Dashper, 48, Gloucester Street, Morice Town, near Devonport. A sermon has been preached against it by "the Rev." Dr. Stock, but the people are not satisfied with the answer, and investigation is proceeding. The result cannot fail to be favourable to the truth.

GRANTHAM.—Brother Wootton, writing April 23rd, reports the obedience of SAMUEL TURNEY (26), leather dresser, nephew to brother Isaac Turney, and formerly, for ten years, a Scotch Baptist, and "the bitterest opponent of the truth" brother Wootton ever met with, but now changed by the power thereof, and in its obedience, clothed, and in his right mind. On Sunday, the 10th of April, brother Turney lectured twice in the Exchange Hall to attentive audiences. Several are enquiring.

LEICESTER.—During the month, the brethren have been cheered by the obedience of Mr. VICARS COLLYER, a tradesman of some intelligence and standing, and his wife, Mrs. COLLYER, both formerly connected with the Independents. The event has been expected for some time, as Mr. and Mrs. Collyer have been looking into the truth, and attending the meetings, more or less, ever since the truth was introduced to Leicester something over eighteen months ago. Mr. Collyer thus announced his decision in a letter to the Editor on the 30th of April: "I have now resolved to cast in my lot with the Christadelphians. For some time past my sympathies have been entirely with you. A number and variety of circumstances have contributed to cause me to delay asking for admission among you before; lately it has been through a fear and dread lest I should not be able to walk consistently with you in the narrow way which leadeth to life. I am now quite convinced that I have nothing whatever to gain, and all to lose by delay. And why should I fear? The rebuffs I have met with on all hands have, for the most part, helped to confirm me. I was a little *too much* influenced at first by the stern denunciations I met with at the hands of some of my friends, but what is there in it? In most instances, it is an attempt to stifle conviction; it goes a long way with some minds, but careful reading of the word and acquaintance with the general arguments in favour of the truth increases confidence, and enables us to treat such kind of opposition with the contempt it deserves."

LEITH.—(Scotland): Brother Paterson writes: "The meetings in Leith, which were temporarily given up on account of the Dr.'s recent visit to Edinburgh have now been resumed. Our design is to establish an ecclesia in the place which shall, in all respects, be separate and distinct from that of the Temperance Hall, Edinburgh, at the same time occupying a friendly position towards the latter ecclesia. We have obtained, as our meeting-place what is called the Trafalgar Lodge Hall, situated in Constitution Street, (No 89,) one of the most respectable streets in the town; our meetings are at half-past eleven forenoon, for breaking of bread and exhortation, and half-past six evening, for the proclamation of the truth. I hope we shall succeed in promoting the cause of the truth in the locality."

LLANELLY (South Wales).—Through the

(For conclusion of INTELLIGENCE see page 176.)

The Christadelphian.

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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JULY, 1870.

Vol. VII.

IMMORTALITY, HEAVEN AND HELL;

THE UNSCRIPTURAL CHARACTER AND HEATHEN ORIGIN OF POPULAR DOGMAS
DEMONSTRATED; AND THE TRUTH CONCERNING THESE THINGS EXHIBITED.

BY DR. THOMAS.

SECTION VIII.

Natural Death and Corruption—Penalty of the Transgression of the First Man.

1.—MAGNETIC vibration, originated by electro-chemical action in the pulmonary vesicles, being the cause of all vital phenomena in organised bodies, the cessation of that action causing the vibration to stop, puts an end to all motion, even to that of the ultimate molecules of the body, and the subject is said to be dead. Death, then, is the *cessation of electro-magnetic vibration*. This is consequent upon the interruption of the wonted communication between the blood and Neshemeh and Ruach of the atmosphere. The animal machinery becomes impaired; its molecular organization fails to evolve the electrical forces; the pulsation of the heart becomes feeble, and consequently the circulation flows sluggishly. Hence the lungs become congestive, and the breathing difficult. The pulse beats slower, and the respiration is shorter and quicker than in the full vigour of life. These circumstances combined diminish the quantity of air, impede the chemical action, and decrease the intensity and quantity of the electro-magnetism of the blood; thus decay is superinduced, and this terminates in the cessation of all action in the vesicles, even as the interruption of chemical decomposition in the galvanic trough puts an end to all vibration in the armature of the machine.

2.—The electro-positive and the electro-negative forces of animal

bodies are conservative of them ; that is, so long as they continue to be elaborated, they are prevented from returning to their ultimate constituents, but when electro-chemical action in the air and blood in the pulmonary vesicles is stopped, *corruption* takes place, and the body is resolved into gases, and its original earth. This is a practical illustration of the text, "If He withdraw, or gather to himself his Ruhe, *spirit*, and his Neshemeh, or breath, all flesh shall perish together, and man shall turn again to dust."—(Job xxxiv. 14.) Hence, the necessity of maintaining a reciprocal action between the "breath of lives" and the blood, for the continuance of life in all organised bodies. The duration of this reciprocity is fixed in man to three score years and ten; in other animals to different periods. It was to this the Yahweh Elohim had reference, when he said, concerning the antediluvians, "My spirit shall not always strive with man, for that he is also flesh; yet his days shall be an hundred and twenty years."—(Gen. vi. 3.) It is a strife with the flesh which leads naturally to decomposition, and which is counteracted only by the life-perpetuating energy of the Spirit in the air we breathe.

3.—When the electro-magnetic vibration ceases, because chemical action no longer occurs in the vesicles of the lungs, the latent forces, which are inherent qualities of the acid and alkaline matter of organized animal bodies, seek, under the influence of air, moisture, and a moderate temperature, to be eliminated. The action of a warm moist air upon the bodies of the dead is established primarily upon the cuticle, which feels clammy, of a clayey coldness, and by a little friction separates from the rete mucosum and true skin beneath. It assumes a greenish appearance, and in process of time, the hydrogen, carbon, sulphur and phosphorus of the soft parts combine with the oxygen and nitrogen of the air, and form water, ammonia, carbonic acid, and sulphuretted, phosphuretted, and carburetted hydrogen gases. These are the principal products into which animal matter is resolved after death; and this process, by which the original texture disappears—which is purely chemical—is, in Scripture, termed *corruption*.

4.—"He that soweth to his flesh," saith the apostle, "shall of the flesh reap corruption." But the righteous and the wicked all reap corruption after death. True, and therefore Paul must allude to a reaping corruption in an especial sense, that is, when the wicked shall alone be subjected to it. The Scripture saith, that under the sounding of the seventh trumpet the righteous and unjust shall be separated from the wicked dead, and that a thousand years after, many of these shall arise to judgment. Then is the time to reap according to that which is sown. This is the time to which Paul alludes when he saith, "in due season we shall reap"—life everlasting when Messiah comes, if the righteous faint not; and *corruption of the flesh* to those who sow to the lusts thereof, to others also when "the end" shall come.

5.—Thus saith the apostle, *corruption of the flesh shall be to those who sow to the flesh when the time to reap shall come*. But, unless the wicked are raised corruptible, they cannot reap corruption of the flesh; for incorruptible flesh is incapable of resolution into the products of putrefaction. If the wicked are to be raised immortal, as is generally

supposed, they must rise with incorruptible bodies, for none but incorruptible bodies can be deathless or immortal; and they can neither feel pain, nor reap corruption.

6.—In section 6, paragraph 6, we have said that God set before Adam death and life eternal. Of life incorruptible we shall speak hereafter; at present we shall confine ourselves to death and corruption. In our philosophical analysis, have we set forth a definition of these things which is according to Scripture? Let us see.

7.—Death is mentioned for the first time in the Bible in Gen. ii. 17. It is here threatened as a penalty for the transgression of the law of God—“*Thou shalt surely die.*” For what offence? “If thou shalt eat of the Tree of the Knowledge of Good and Evil, which I forbid thee to do.” But what did the Lord God mean in threatening Adam with death? Did Adam know what death was? How could he know, seeing that the animal and vegetable worlds hitherto had not experienced it? Observation afforded him no light upon the subject; hence he was obliged to wait the definition of the phrase, until the Yahweh Elohim should interpret it *in pronouncing the sentence of the law upon the guilty.*

8.—But is the penalty annexed to the law translated according to the full import of the original text? All Hebraists are agreed that it is not. The words penned by Moses, without the Masoretic pointing are *ki bium akaleh memenu muth temuth*—the English of which is, *for AFTER the day of thy eating from it, DYING THOU SHALT DIE.* We have rendered *bium* “*after the day.*” For the information of the mere English reader, we remark that *bium* is formed from the particle *b*, which is here a proposition as well as a prefix; and *ium* which signifies *day*, definite, or otherwise, according to the context. Bayt or *b* has many countersigns in our language, among which are *in, against, to, after, &c.* We have selected from these the last. B or Bayt is used in this sense in Numb. xxviii. 26, where it is prefixed to the word *sebothikam*, which is rendered “*after your weeks;*” that is, your weeks having expired, or from the expiration of your weeks, “ye shall have a holy convocation;” so in the case before us, “*after the day of the eating,*” or the day of the eating having passed; or, “*from the day of thy eating dying thou shalt die.*” As to the phrase “*dying thou shalt die,*” no criticism is needed; for it is admitted as the correct rendering on every side.

9.—From this reading, then, it appears, *first*, that the penalty contemplated, not a summary and instantaneous deprivation of life, but a PROCESS; *secondly*, not an eternal process, but one that should come to an end; and *thirdly*, that this terminating process should commence from the day of transgression. The decaying process is expressed by *muth*, part. ben kal, DYING; *the end* of the process by *temuth*, 2 pers. masc. sing. fut. kal, THOU SHALT DIE; and *the commencement* thereof is marked by the phrase “*the day of thy eating.*”

10.—This view is fully sustained by the paraphrase in Gen. iii. 18, 19; “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life,” or of thy dying. “In the sweat of thy face shalt

thou eat bread TILL thou return, *al*, into the ground ; for out of it wast thou taken ; for dust thou art, and *unto dust shalt thou return.*" Adam had been summoned by the voice of the Lord God to judgment. He interrogated him : " Hast thou," said He, " eaten of the tree of which I commanded thee that thou shouldest not eat ? " Adam confessed his guilt, which was sufficiently manifest before, as indicated by his timidity and shame. The offence being proved, the Judge then proceeded to pass sentence upon the transgressors. This He did in the order of transgression ; first upon the serpent, then upon the woman, and lastly upon the man, in the words of the text. In the decree which it contains, he curses the ground, and sentences the man to a life of sorrowful labor, and *a resolution into his original and parent dust.* The terms in which the last item of his sentence is expressed, are explanatory of the penalty annexed to the law. " Thou shalt return into the ground," " unto dust thou shalt return," are equivalent to " dying thou shalt die ; " " after the day of thy eating thou shalt surely return into the dust of the ground whence thou wast taken," is the divine interpretation of the phrase " in the day thou eatest thereof, thou shalt surely die." Thus, " dying " is to be the subject of a sorrowful, painful and laborious existence, which contributes to the wearing out of bodies ; and " die," the end of that existence is marked by an actual return into the dust of the ground. This existence is properly a dying existence and a dead existence ; that is man animated, and man inanimate and corrupting ; for what we term *being* is existence in life or death ; and the end of that being is the end of that process by which we are resolved into dust—*we cease to be.* Adam arrived at this consummation 930 years after the Yahweh Elohim had formed him from the dust of the ground ; and thus practically were illustrated the penalty of the law, and the sentence of the Judge ; for, from the day of his transgression, he began his journey to the grave, at which he surely arrived, and with its earth, commingled all that was known as Adam, the chief father of mankind.

11.—Thus we are instructed by the Scriptures, that *to die is to return to the dust*, which harmonises with our philosophical conclusion. We hold to this, because it is sustained by the word of God, and not to the word, because it is confirmed by the physical laws : truth is ours wherever found, in the works or word of the living God. Reason, science, and the Word all harmonise in the conclusions before us. Adam was subjected to death and corruption in the sense we have explained ; but whether for a limited or unlimited period, is a question which cannot be resolved by any consideration annexed to the Eden Law : a resurrection to life or judgment must be argued from other premisses than these.

12.—" *If a man die, shall he live again ?*" This is a very interesting question, and one that can only be illuminated by the light of revelation. We have seen what the Scriptures saith, that " a man hath no pre-eminence over a beast ; " his life, his breath, his spirit, are all the same with those of God's inferior creatures, which He hath made. He pronounced them " very good " as well as man ; but, whether man shall come to life again after ceasing to be, unassisted reason cannot discover. There is no essence in man more than in any other creature upon which can be predicated a

future life, but every thing to lead us to the opposite conclusion. The animal man has attempted to answer the question, and hath proclaimed that "death is an eternal sleep." This is all he can make of man's destiny, as predicated upon his physical constitution. Death would have been eternal sleep, if when Adam fell God had abandoned his race to the Eden Law of Death; or had the second Adam not risen from the dead, death would have been an undisturbed sleep until a sinless one could be found, who, by a resurrection from the dead, should become a *living* sacrifice for sin. But what could unenlightened reason elaborate of this? these belong to the "deep things of God," which the Spirit of God alone was acquainted with, and could, therefore, alone reveal. Then to inspiration we appeal.

SECTION IX.

The Tree of Life.

1.—The first hint of eternal life in relation to man is contained in this passage: 'And now lest he put forth his hand, and take also of the Tree of the Lives—*otz echayim*—and eat, and LIVE FOR EVER; therefore Yahweh Elohim sent him forth from the Garden of Eden to till the ground,' according to his sentence. From this we learn that the fruit of this tree had the quality affixed to it of endlessly perpetuating the living existence of the eater. To have eaten of this would have changed Adam from a living into an ever-living soul; it would have cured him physically, and constituted him an incorruptible sinner, the ever abiding subject of the present state of good and evil. This would have been a fearful consummation; an immortal sinner in a corruptible estate, so that the earth would have become the abode of immortal giants in crime, without any hope of restoration. But this was not according to the Divine plan. *Immortal saints in a state of unmixed good is the finality of creation, providence and redemption.* The sinner was first to be sanctified, then tried, and afterwards to be immortalized, if approved; therefore, lest Adam should invert this order, and become immortal of body before he should be purified from sin, and accounted worthy of acceptance, the Yahweh Elohim expelled him from the dangerous vicinity of the Tree of Lives. He drove him forth that he should not then become incorruptible and deathless.

2.—The expulsion from Eden forcibly separated Adam and Eve from the means of present immortality; and whether they should attain to incorruptibility and life depended solely upon the will and philanthropy of God. But the Lord did not content himself with their simple expulsion. Wayward as they had proved themselves, they would doubtless have conspired to regain Paradise, that they might pluck from the Tree of Lives its immortalizing fruit, and so deliver themselves from the sentence of death to which they were consigned. They were expelled indeed; but to what will not the inconsiderate recklessness of man impel him! Apprehending some new act of presumption, the Yahweh Elohim placed a destroying flame to keep, or defend the tree against their intrusion. Here, as in the Most Holy under the Law of Moses, He placed the emblems of His majesty, styled cherubim, whose consuming fires enfolded the faces—*peni*—of the Lord. The Tree was hid by these symbols of the divine presence,

and the incorruptibility it was originally provided to impart and shadow forth, became to them a thing of hope and of present desire.

3.—Seeing that they could not eat of the Tree of Lives in the midst of Eden, how could they attain to that incorruptible life which it adumbrated. In what “*way*” should they walk; or in what “*path*” should they tread that would lead them to it? The answer is, in the words of Moses, Gen. iii. 24, in “**THE WAY OF THE TREE OF LIFE.**” In chapter vi. 12, this way is styled “*God’s way*,” from which all the Antediluvians, save Noah and his family had apostatised by corrupting it; as it is written, *all flesh had corrupted HIS WAY upon the earth.*” But there was no Bible, nor any priests in those days, from whom the exiles from Eden could learn “*the way leading unto life*;” there were none to say unto them, “this is the way, walk ye in it.” They knew the Tree of Life was situated in the midst of the Garden, and they knew the path which led to it; but the destroying flame which swept around it on every side, dared them to approach within its precincts. The Tree of Life was in “the East.” They could look towards it wistfully; but the decree had gone forth, and they could never eat of that tree, nor even touch it and live. With the way to the Tree in Eden, then, they were acquainted, but of the way of God to the Tree of Life adumbrated by that Tree in the East of the Garden, they had no knowledge. They knew not where the New Tree of Life was planted, how could they therefore know the way? It remained, then, for the Yahweh Elohim to enlighten them, for He alone could reveal it. They were consequently “taught of God.” He instructed them what to do in order that they might approach His cherubim, and bow down before His “*faces*,” without fear of the devouring flame, all the days of their lives. These instructions revealed to them the way of acceptance with Him, which then, as also through all subsequent ages, consisted in *doing His commandments that they might have right to eat of the Tree of Life, which is in the midst of the Paradise of God.*—(Rev. ii. 7; xxii. 14.)

4.—“The way of Yah-Elohim,” is synonymous with what is termed “RELIGION;” which may be defined *the way of acceptance with God.* Adam and his wife supposed they could appear before God acceptably by devising a way of their own by which to conceal their nakedness from his sight. But he refused to sanction their invention, and stripped them of the foliage they had wrapped around them. The way of the Lord teaches, that *no man can cover his own sin*; but it must be covered for him, and *none can appoint the investment but the Lord.* Hence, it is written, “Yahweh Elohim appointed coats of skin and clothed them.”

5.—The appointment plainly indicates the sacrifice of the animals with whose skins they were clothed. Blood was shed in their investiture; and their sin was covered by the skins of the sin-offerings in conformity with the principle, that “*without the shedding of blood there is no remission.*” But, without faith it is impossible to please God. The mere sacrifice of animals, or offering of the fruits of the ground, will not gain man acceptance with God; for *it is not possible that the blood of bulls, or of goats, should take away sins.* Hence the association of something to be believed with the sacrifice of “the firstling of the flock, and the fat thereof,” or in other words, of “the Lamb slain from the foundation of the world.” As the

subject matter of this faith, then, the way of God directed the minds of Adam and Eve to the seed, or descendant, of the woman, whose heel should be bruised on account of the sin of the world, and who should grow up as a tender plant out of a dry ground, and become the Tree of Life in the Paradise of God, in whom should be deposited the incorruptible life of the race of man. Eve's son was to be the true Tree of Life, of which if a man shall eat he shall live for ever! a son, who, as the Saviour of his people from their sins, must die for sin; for without the shedding of his blood, he could not be a purification-sacrifice, and such an one was necessary, for the blood of animals was inefficient.

6.—But, if the sacrifice without the faith was insufficient, so the faith that the woman's seed should be a propitiation, unaccompanied by the appointed sacrifices, would leave the worshipper unaccepted; or if there were both faith in the promise and an oblation, yet, if the offering were not of divine appointment, the subject was regarded an evil-doer; for, "to obey is better than sacrifice, and to hearken than the fat of rams." This is obvious from the testimony that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained testimony that he was righteous, God testifying of His gifts;" for, "the Lord had respect unto Abel and unto his offering." From this we learn that Cain was faithless, and therefore unrighteous. He had no faith in *typical* sacrifice; he did not believe, that without the shedding of blood there was no remission; or, that a purification-sacrifice typified by "the firstling of the flock," would suffer for sin, and become a Tree of Life of the Lord's planting. Hence, he "brought (only) of the fruit of the ground an offering to the Lord;" while his brother, in addition to this, presented of the lambs of his flock. But God had no respect unto Cain's offering; for Cain evinced a wilful disposition—a waywardness which corrupted the way of the Lord.

7.—When he perceived that his unbloody and faithless oblation was not accepted, "enmity" was enkindled within him; his aspect became lowering and dark with destructive feelings; and he ceased to behold the faces of the cherubim with an upright countenance. While in the presence of these the Lord demanded of him why he was angry, and why he looked so downcast? Abel had done nothing to offend him; Abel had "*done well*," because he had kept the way appointed, and therefore his sacrifice was consumed. Had he done likewise, his offering would have been accepted too; as it is written, "if thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door:" by all which we are instructed that the *obedience of faith* was the condition upon which the family of Adam might obtain a right to that eternal life which should be procured for them by the woman's seed.

8.—The Lord's way of righteousness and life, styled "the Way of the Tree of Life," consisted in faith and obedience. This faith, the apostle tells us, was "the substance of things hoped for, the evidence of things unseen." By the belief of these things, Abel, Enoch, and Noah pleased God, and "became *heirs* of the righteousness," on account of which life and incorruptibility are bestowed upon man. They hoped for the woman's seed, who they believed, on the testimony of God, should bruise the serpent's head. Their faith was a living faith, and therefore they kept the way of the Lord,

in offering "the firstlings of their flocks and the fat thereof," "the fruit of the ground," and in "walking with God" by being "just and perfect in their generations." Such was the religion of the righteous among the Antediluvians. They were faithful and obedient; and, as the earnest of what awaited them in the fulness of time, "Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation, he had this testimony, that he pleased God." Thus they were taught that the corruptible body should put on incorruption, and this mortal should put on immortality, and so "death should be swallowed up in victory."

9.—Almost coeval with the institution of religion, as we have seen, it was corrupted by Cain. He rejected from his system the principle of remission by sacrifice, hence he repudiated the promise, and constituted himself an evil-doer. Unbelief and disobedience became the characteristics of Cain and his associates, who dwelt eastward of "the presence of the Lord." These were termed "*Men*," while those who "walked with God" were styled "the sons of God." In the sentence pronounced upon Eve and her posterity, the former are indicated as the Seed of the Serpent; and the latter, the Seed of the Woman, of whom one was to arise that should destroy him. Between these two classes of Antediluvians, there was "enmity" such as was evinced in the fratricidal Cain. But the corruption first introduced by this arch-apostate undermined the principles, and overthrew the allegiance of "the Sons of God;" for seeing that "the daughters of men" were fair, they intermarried with them; and the earth was replenished with a progeny fit only for capture and destruction. Their wickedness was great, and every imagination of the thoughts of their hearts only evil continually. The antediluvian apostasy was complete; "for all flesh had corrupted the way of the Lord upon the earth," which was "filled with violence through them." The Lord by His Spirit in Noah laboured patiently to reclaim them from their "*disobedience*;" but they disregarded His expostulations, "eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, when the flood came and took them all away." But "Noah found favor in the eyes of the Lord," being warned by God of things not seen as yet, and moved with fear, he prepared an ark to the saving of his house; by the which he condemned the (faithless) world, and became heir of the righteousness which is by faith.

10.—Eternal Life has been the hope of all those who have walked with God in all past ages and generations, since the fall. In walking with God they have trod the same path, and journeyed along the same road, which is the only "way that leadeth unto eternal life." The entrance upon this way is strait, and its passage narrow, and, though it leads to glory, honour, incorruptibility, and life, there are few that find it.—*Belief* in the testimony of God, and *obedience* to His commandments are the grand characteristics of "His way" in its successive manifestations in all time. Dispensations have varied; but these leading principles have always remained the same. "These are written that ye may *believe*," and blessed are they that *do* His commandments, that they may have a right to the Tree of Life, which is in the midst of the Paradise of God." "I," says Jesus, "am the way, the

truth and the life"—“I am the resurrection”—“I am the door, and no man entereth but by me.”

(*To be continued.*)

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 22.

From Shorthand Notes by brother J. BUTLER, (revised).

1 JOHN i.—The words just read were addressed to certain who had a standing in the truth in the days of John. They are, therefore, suitable to be read and considered upon an occasion like this, when brethren and sisters come together, to consider the position in which they stand. They are indeed, in a sense, as much an epistolary address to ourselves or any ecclesia, at any time existing, as to those who were the immediate recipients of the letter. The things said apply equally to all who occupy the same position, no matter where or when. Let us look at some of these things. John rehearses certain leading features of the truth with the purpose thus expressed: “that your joy may be full.” Now, if the contemplation of the truth was calculated to fill believers with joy in the first century, it need not be less powerful in this respect in our own day. It is much calculated to impart joy. It is indeed “glad tidings of great joy.” It is a delight, a solace, a glory. Yet, like everything else, it must be realised to have effect. It must be kept before the mind. We must remember it. One reason why joy does not always reign where the truth dwells, is that memory is treacherous. Our minds are weak and often want refreshing. Things lose their vividness in our recollection. That is the reason many of the apostolic letters were written, and a reason why we should read them constantly. Thus, Peter says: “I will not be negligent to *put you always in remembrance of these things*, *THOUGH YE KNOW THEM* Yea, I think it meet, so long as I am in this tabernacle to stir you up, by *PUTTING YOU IN REMEMBRANCE*.”—(2 Pet. i. 12-13.) He also says: “This second epistle I now write unto you, *in both which I stir up your pure minds BY WAY OF REMEMBRANCE*, that ye may be mindful of the words,” &c. The very object of this weekly assembly, instituted by Christ, is to bring to our remembrance the things concerning himself, and that we may be refreshed again by the truth, which is always refreshing, but which, being forgotten, loses its power. The truth relates to great things—things greater and more precious than matters of ordinary acquaintance, or than the majority of mankind can appreciate. There is much in present aspiration we can never realise. We are in an abnormal state. We are, as it were, fallen from the standard of our being. The image in which we were created is but faintly represented in our weak and disfigured organizations, and the state in which we live is entirely unnatural, when considered in the light of what we were designed for. We

are, as it were, cut off from the source of our being, having no visible connection with God—no actual intercourse with Him, except that one-sided sort of communion that is to be found in prayer—and we are surrounded with a state of society in which this causes no grief. The world lieth in wickedness. The earth is in the hands of those who have no fear or love of God before their eyes. “The wicked, through the pride of His countenance, will not seek after God; God is not in all his thoughts.”—(Psalm x. 4.) “The wicked live, become old, yea are mighty in power. Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. . . . They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore, they say unto God, ‘depart from us, for we desire not the knowledge of Thy ways. ‘What is the Almighty that we should serve Him, and what profit should we have if we pray unto Him?’”—(Job xxi. 7-15.) This is the desolating state of society that prevails on the face of the globe at the present time. Rich and poor alike are far away from God. The world is a wilderness in which brambles tear the feet of the pilgrim, but this is not always to be so. God never intended that the fine sensibilities which appertain to the creature formed after the type of the Elohim, should for ever be violated. It is no plan of His that hearts shall always be torn and souls always withered by the hot breath of the desert. It was never intended that the world should always be the scene of that “inhumanity to man,” which “makes countless thousands mourn,” or that the meek of the earth, seeking after God, should always go thirsting for comfort never to be found. Such a state of things is of itself the best proof that it is abnormal. The very spectacle of man everywhere SEEKING, SEEKING, SEEKING, and never finding, is a proof of something out of joint. With the Scriptures in our hands, we see what it is; with the Scriptures out of our hands, we cannot account for it; for, away from the source of information, there is no explanation of the mystery that the principal work of nature should be the greatest failure. The Scriptures explain everything. The Almighty ever-living One, who always has been, and whose wisdom, and power, and goodness, and justice are above the reach of our intellects, though not beyond the flight of our faith, is working out, on this little part of His unlimited dominion, a scheme or purpose marked with great wisdom, and pregnant with great goodness, and joy, and glory, to all connected with that purpose in its ultimate form. We see Adam placed in the Garden of Eden, under the law of obedience. We see him disobedient, and we see and feel the consequence. God exiled man from his society and friendship. He drove him out to do for himself, and the race is now in that driven-off state. We are not under the divine guardianship Adam enjoyed. We are outside of the state represented by the literal Garden of Eden. We are not in communion with the Almighty. We are not living under His shadow. Human society is not constituted in harmony with his deep, eternal, and perfect laws. We are on the dark mountains of peril and death; we are left to wander every man after his own way. Hence, the uprising of the governments of the world, in which the few rule the many

to the detriment of all. These governments are fitly represented by beasts in the symbolical visions. Merciless beasts they are, wherever existing. The best of them are brutes, only a little less furious than their neighbours. Take our own country, where probably we have the best government practicable under the human *regime*. Take the workings of society, and you get at the real qualities of the much-vaunted British Lion. Snobbery instead of mercy; pride instead of compassion; grasping monopoly instead of justice. These are the sort of influences that, even in our country, cause the poor to groan, and grind their weary lives into the grave. Political arrangements are just what they are made by the chances of selfish intrigue. The "respectability" of the country is thoroughly selfish—the philanthropic hue and cry to the contrary notwithstanding. The philanthropy is skin-deep, showy, and conventional. The British Lion is a beast, though he has a king's crown on his head. He cracks the bones of millions, and fills his hole with raven, and his den with prey. He is a trifle more magnanimous than the hyenas of the Continent, but a wise and true, and fatherly ruler he is not. O, wretched state of things! Is it a wonder that we echo the words of the hymn we have sung?—(*Christadelphian Hymn Book*, page 65.) We know there is such a thing as the love of God; we painfully know that now it is hidden; but thanks be to His name, we look forward to the not far distant time, when that "hidden love of God" will break through the clouds of darkness, and fill the earth with glory. "Inly we sigh" for the "repose" we shall feel when resting under the shadow of God, and walking in the glorious light. "We see from far" its "beauteous light" reflected from the past, in the time when God was the shepherd of Israel; and, from the future, when the Great Shepherd of the sheep shall "Gather the lambs in his bosom, and gently lead those that are with young." We sigh in our inmost souls for that time of love, and comfort, and joy. True, we are not like the world in our sighing. It is not all vanity and vexation of spirit. We walk not in total darkness. We have light. This (Bible) is the little lantern by which we pick our way—a lamp to our feet and a light unto our path. Yet, who knows not that the flickering of a lamp on a dark night is a poor substitute for the glory of the sun, and that toilsome clambering on the dark hill

sides by a lantern light, a very different thing from the delightful ramble over hill and dale, through pastures and woods, in the full blaze of the moon? Just so great a difference is there between the position we occupy in our struggles after eternal life now, and that in store for the faithful when the day of Christ shall dawn.

Meanwhile, we have to determine our position, and shape our course by the instruction left us by the apostles. Some part of these we have in this chapter. We are to walk in the light. "This," says John, "is the message which we have heard of him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not speak the truth." This is a very important item of knowledge. We know that God is light, in a visible sense, for He dwelleth in light no man can approach; but He is light in the sense opposed to the moral and intellectual darkness from which Jesus sent Paul to turn the Gentiles.—(Acts xxvi. 18.) Besides having knowledge, He is holy, and just, and truthful, and merciful, gracious, long-suffering, and wise. This aspect of the light has come—"the true light now shineth." John says that light has come by Jesus. It shines, as it were, in his face.—(2 Cor. iv. 6.) In him is light, and the light is the life of men. What we have to do is to look at that light, and walk in it, that we may be children of the light.—(John xii. 36.) If we walk in darkness, we are not in the light, whatever *knowledge* of the truth we may have as a theory. "If we say we have fellowship with him and walk in darkness, we lie and do not speak the truth." This is a test of comparatively easy application. Walking in darkness is living in opposition to the divine character. This may be done in various ways, ever remembering that disobedience in one line is as fatal as in all. A man who is in the habit of lying, which is an established habit in the world, walks in darkness, though he may "give much alms to the people." A man who loves not, and is destitute of deeds of kindness, walks in darkness, though he may know all things; for God is love, and kind to the unthankful and the evil. A selfish man walks in darkness; so does the vindictive man, the quarrelsome man, the proud man, the dishonourable man, and whoever else behaves in opposition to the mind of Christ. Such have no fellowship with the Father, however much they may

know of the Father's affairs. They walk not in the way He has made known for men to walk in, and are, therefore, none of His. He wants "obedient children." He has no use for such as are not "conformed to the image of His Son." How lamentable it would be if it were otherwise! What an ugly state of things it would be for the kingdom to be filled with ungodly theorists; men of "doctrinal" skill, but of selfish and unprincipled hearts. The ugliness of such a spectacle you can see anywhere now. On fine estates, well laid-out, with houses supplied with all that wealth can contrive to make life agreeable, you find people who know all the affairs of society, are well-up in politics, perhaps, and even science, but who walk after the course of this world, the prince of the power of the air, the spirit that now works in the children of disobedience. The very splendour of the surroundings is a mockery. The folly of sinners would be better set in the circumstances of poverty. The change that is coming by Christ, is the putting of clever diabolism down from high places, and the raising of his own children of light from the dust. The beauty of the kingdom of God will be its aspect as a state of society, founded in the love and fear of God, in which all wealth and power will be administered in righteousness, benevolence, truth, and holiness, and these things must be cultivated by us now, if that kingdom is ever to be attained by us. Without them, we shall have no part in that glorious state of things. To develop them in a certain class of believers is the end and aim of the present form of divine operations. Jesus has established a missionary enterprise in the world, which is still continued in a feeble form, and the object of that enterprise is *to purify unto himself a peculiar people, zealous of good works*. We must never overlook this. Men in Christ, uncharacterized by righteous and holy works, are none of his. Christ will not accept mere knowledge of his affairs in the absence of the principles upon which he is developing his household, any more than we should in the little affair of choosing our society. He is at least as particular as we. What should we think of a person whose only claim to association was that he understood our family history, and was aware of the position of our business, what we were doing, and what we intended to do? We should, of course, prefer for associates those who knew something about us; but

supposing a person, knowing all these particulars, were dishonourable, vulgar, and low, should we accept his acquaintance with our affairs as a sufficient qualification for our society? Should we not feel inclined to spurn him from our presence? Should we not rather that he knew nothing at all about us? Depend upon it, it will be not less so with Christ. Our very knowledge of his affairs will be an offence to him, if we are unpurified and unzealous of good works. Let us, therefore, give the more earnest heed to the things we have heard, that our knowledge of the truth turn not to our condemnation instead of our salvation. At the same time, let us not forget another apostolic exhortation, and that is to strengthen the feeble knees and lift up the hands that hang down, and make straight paths for your feet, lest that which is lame be turned out of the way.—(Heb. xii. 13.) That is, if anybody is halting, let them boldly attempt to "try again." Forget the things which are behind, and reach forward unto those that are before. Let them not be overwhelmed by past failure, and say "it is of no use for me to try any more." Better die trying than live after giving up. Take courage, and try again: the best have to act on this principle. John says "If any say he has no sin, he deceiveth himself, and the truth is not in him." If absolute sinlessness had been possible for *mere* man, there would have been no need of Christ. We must not continue in sin; but no man, having any adequate apprehension of the greatness and holiness of God, and the weakness and imperfection of human nature, will imagine that every act and thought of his can be clean in the sight of the Holy One. Such an one—broken and contrite in heart—will feel that, even if ignorantly to himself, there must be much in his "walk and conversation" that is not well-pleasing in God's sight, and for this he must come with a continual sacrifice, as it were, in the name of the Lamb who was slain. There is consolation in the fact that "if any man sin, we have an advocate with the Father, Jesus Christ, the Righteous."—(1 Jno. ii. 2). We are under a priesthood; and this fact indicates the existence of sin among those toward whom the priesthood is exercised, viz., the household of Christ; for Christ is "priest over his own house," and not "over the outside world." Jesus teaches this in teaching his disciples to pray "Forgive us *our* trespasses, as we forgive them that trespass against us." The fact, however,

does not interfere with the other apostolic principle, that the unrighteous shall not inherit the kingdom of God; nor with the declaration of John that "he that is born of God sinneth not." As regards the libertinism which John writes to condemn, or the libertinism which taught that believers being justified were under no need to "crucify the flesh," it is true that those truly born of God sin not, and cannot sin. They are dead to sin and alive to righteousness. They have turned from dead works and follow after holiness. If

they stumble, it is not to fall, but to rise again, even seven times—(Prov. xxiv. 16.) running with patience the race set before them in the gospel. There is no apostolic teaching that comes into collision with any other. There is a place for all; and the more we discern this, the more shall we be able to be instructed, and to walk in the light, in the hope that when the unveiled light of God shall be manifested in Christ, and fill all the earth with its glory, we may enter and rejoice in that light for evermore.

EDITOR.

THE UNCLEAN SPIRITS OR DEMONS OF THE NEW TESTAMENT.

WHAT ARE THEY?

EVERY reader of the New Testament must be acquainted with the record given by the inspired writers of the casting out of unclean spirits by the Lord Jesus on numerous occasions. And nothing excited greater astonishment among the multitudes than the power thus manifested by him. It was indeed one of the many proofs of his Messiahship. But not only did he manifest this great power himself, he also conferred it upon his disciples, so that the seventy when they returned from the mission with which Jesus had entrusted them, exclaimed "even the devils (demons) are subject unto us through thy power."

Before proceeding further, however, it is necessary to make a few remarks on the word *demons* which stands at the head of this article, inasmuch as it is not found in the authorised version of the Scriptures. In all the passages relating to this subject, the translators have invariably used the word *devil* or *devils*, which is not a correct rendering of the original. If any English reader doubt this, let him consult that translation of the New Testament known as "Campbell's," and made conjointly by Doctors George Campbell, James Macknight and Philip Doddridge, all of them able Greek scholars, who have throughout rendered the original word *demons*, except in two or three places where they have substituted *fiends* as more appropriate; but not in a single instance have they used the word *devil* or *devils* in this connection.

The fact that two separate and distinct words are employed by the inspired penmen is not without significance. It cannot be

that the Spirit of God dictated two different words having precisely one and the same meaning. There must consequently be a distinction to be drawn between the original words *diabolos* and *diamonian*, both translated "devil" in the common version. The former is indeed correctly enough rendered "devil" and in the New Testament Scriptures is synonymous with sin in the flesh in its various phases of manifestation. The latter as used in the writings, invariably signifies something evil. Now sin which the apostle Paul defines to be "the transgression of law," is the cause of all the evil that exists in the world, and was the means of its introduction at the beginning. Hence, it follows that the ideas expressed by these two words stand related to one another as cause and effect. Had sin not entered into the world it would have continued in that "very good" state in which it was originally created. Evil is in fact the divinely appointed punishment for sin, and God is its author as He declares by the mouth of His prophets.—(see Isa. xlv. 7; Amos iii. 6.)

The word *daimonian*, as defined by Parkhurst in his *Lexicon* for explaining the words of the Greek New Testament, signifies "a deity, a god, or more accurately some power or supposed intelligence in that grand object of heathen idolatry, the material heavens or air."

All the gods of the Gentiles are *daimonia*, that is, not devils, but some powers or imaginary intelligences of material nature. Plato says 'every demon is a *middle* being between God and mortal man.' *Demons* are reporters and carriers from men to the

gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other. The philosopher Plutarch, who flourished at the beginning, and Apuleius, who lived after the middle of the second century, teach the same doctrine. And this, says the learned Mede, was the œcumenical philosophy of the Apostles' times, and of the times long before them. Now when Paul affirms, (1 Cor. x. 20,) that what the Gentiles sacrifice, they sacrifice to *daimoniois*, that is to *demons*, not to God, we may understand *daimonia* (demons) to mean either some powers or supposed intelligence of material nature in general, or in a more confined sense, according to the common opinion of Gentiles in his time, such powers or intelligences considered as mediators between the supreme gods and mortal men. Besides those original *daimonia* (demons), those material mediators, or the intelligences residing in them, whom Apuleius calls a *higher* kind of *demons*, the heathen acknowledged another sort, namely, *the souls of men deified or canonized after death*. So Hesiod, one of the most heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith that after this generation were dead, they were, by the will of great Jupiter, promoted to be *demons*. Keepers of mortal men, observers of their good and evil works, *clothed in air*, always walking about the earth, givers of riches; and this, saith he, is the royal honour that they enjoy. Plato concurs with Hesiod, and asserts that he and many other poets speak excellently, who affirm that when good men die, they attain great honour and dignity, and become *demons*. The same Plato, in another place maintains, that all those who die valiantly in war, are of Hesiod's golden generation, and are made *demons*, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of *demons*. The same also, says he, we decree whenever any of those who were excellently good in life, die either of old age, or in any other manner. And according to this notion of *daimonia*, the word appears to be applied in several passages of the New Testament. Thus in Acts xvii. 18, some of the Athenians said of Paul, "he seemeth to be a proclaimer (*xenoon daimonioon*) of strange demon-gods, because he preached unto them Jesus and the resurrection." In the similar sense of demon-gods, or souls of dead men deified or canonized, the word is used, Rev. ix. 20, and in that expression

didaskaliai daimonioon doctrines concerning demons."—(1 Tim. iv 1.)

The ideas entertained by the ancients on the subject of demons, throw light on the New Testament narratives of the casting out of unclean spirits, because in healing those who were possessed of them, Jesus spoke in the style then current, so as to be understood by the bystanders, though without endorsing their belief.

Let us now examine some of the narratives wherein the casting-out of demons is recorded with the view of answering the question at the head of this article. What are they? And as one of the most notable, let us take first the case of "Legion."—(Mark, ch. 5.) The key to the understanding of this is found in the 15th verse of the same chapter, where it is stated, that after the casting-out of the demon, the man was found sitting, clothed, and *in his right mind*; clearly then he was *not* in his right mind previously, but insane or demented; and anyone acquainted with the phenomena of insanity will perceive that this view of the matter is in harmony with all the facts of the case. In the first place, we find the man Legion manifesting almost superhuman strength, so that it was impossible to keep him confined. No man, says Mark, could bind him, no not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. A person, who, under ordinary circumstances, could be easily overcome by two men of average strength, would, during a paroxysm of madness, probably require three or four to master him. Legion's recognition of Jesus as the Christ is quite compatible with the fact of his madness, for it not unfrequently happens that lunatics are insane only on one or more points, and quite rational on all others, and this man's fear of being tormented might arise from his having previously suffered much in the futile attempts made to bind him. The phraseology employed might at first lead one to suppose that in rebuking the unclean spirit, Jesus addressed himself to a living intelligence of some kind, capable of hearing and un'nderstanding him, but such conclusion cannot be maintained in view of the fact, that on the occasion of a storm on the Lake of Gennesaret, he "rebuked" the wind, and in the case of Peter's wife's mother, who was sick, he "rebuked" the fever. Surely no one would contend that a fever, or the wind, was an intelligence that

could hear and obey; and if not, why should it be assumed in the case of Legion? Are we to suppose that a number of separate and unclean spiritual entities were literally packed into one man; and that at the command of Jesus they quitted the body of the man, and entered into the bodies of the swine? If so, then allowing one unclean spirit to each individual of the herd, there must have been about two thousand of such unclean spirits present on the occasion. A large number certainly to come out of one man!

What then is the explanation of what was witnessed on this occasion? Just this, that the morbid phenomena that afflicted the man, Legion, were suddenly transferred to the swine, under the influence of which they rushed madly to destruction. That animals in a wild state will, from some sudden impulse, all at once commence to rush furiously in a certain direction, and so continue for a considerable time, is a well known fact, and called a *stampede*. In this case of the swine the impulse was miraculous and for a special purpose. The rearing of swine for the purpose of food was forbidden by the Mosaic law; even to touch the carcase of one was to be unclean. Thus in the casting out of the unclean spirit from Legion, Jesus accomplished the double purpose of curing the man, and at the same time of destroying the swine.

Take another instance in which Jesus manifested his power in the same way. The case is that of a child said by Matthew to be lunatic, and sore vexed; by Mark to have a dumb spirit; and by Luke to be taken by a spirit and suddenly to cry out. Now let any unprejudiced person read and compare the three accounts as recorded in the New Testament, and if he be acquainted with the phenomena of the disease known in these days as epilepsy, or falling sickness, he will at once perceive that the inspired writers give an excellent description of an epileptic seizure. The sudden crying out, the tearing and foaming and gnashing with the teeth, the frequent falling into the fire or the water, all point clearly to that terrible malady. A person thus afflicted suddenly falls down, uttering a dreadful shriek, and literally wallows foaming in an unconscious state, and if he happen at the moment to be near fire or water, probably falls into it to his serious injury—it may be even to his destruction. To this explanation it may be objected by some that if the casting out of unclean spirits was nothing more than the cure of

diseases, how comes it that in the New Testament they are spoken of separately as if they were two distinct and different things. Thus in the command given by Jesus to his disciples when he sent them forth, he said not only *heal the sick, but cast out demons*. The answer to this is that the demonized persons were affected in a very peculiar manner, and did not outwardly present the appearance of diseased persons. The insane and epileptic for instance, when not under the influence of a paroxysm, would seem much as other men, and hence they were supposed to be actuated by an indwelling demon. And this idea that certain complaints are occasioned by the influence of a demon or spirit, still survives in the names given to some morbid affections with which most persons are familiar in the present day, such as St. Anthony's Fire, and St. Vitus' Dance. But the fact that such diseases are, at times, relieved or cured by the administration of drugs, or other remedies, which could not possibly have any power to expel a demon, at once shows the fallacy of such a notion. Other instances are recorded in the New Testament, in which deaf and dumb persons, when cured of their infirmities, were said to have had a deaf or a dumb spirit cast out, and in all these the true explanation is equally easy, and indeed has been already pointed out.

But it will perhaps be said by some, well, your explanation may be right; I cannot say whether it is so or not. But suppose it is, what then? What is the advantage of knowing that these curious accounts of demoniacal possession were nothing more than some form or other of either mental or bodily disease? Has it any practical bearing on religion, or on my belief of what constitutes religion, or on my present or future well-being in so understanding these matters? To which I reply, there is an aspect of the question which has a practical bearing on these things, and a very important one too. Could any one ascribe a mental or bodily disorder to the indwelling of a disembodied spirit, who did not first believe in the existence of such a spirit? Obviously not. The origin of all such notions about the possession of unclean spirits which we have been considering, is just based upon the idea that forms the foundation corner stone of all the systems of religion so called, which are extant in the present day, an idea which is believed to have taken its rise in Egypt, and which continues to the present hour; and that is, that there

does exist such a thing as the conscious living spirit of a dead man, what in orthodox language is usually called an "immortal soul." That is just the basis of all the ideas that were prevalent among the pagans and heathens of old; and it is precisely the same idea that is prevalent among the heathens in these days, who suppose in their ignorance that such a thing is taught in the Scriptures of truth. Whereas, if they knew the true teaching of the spirit of God in the Scriptures of the Old and New Testaments what really is, the unclean spirit that now possesses them in the belief of that Egyptian superstition, would be most effectually cast out, and would enter no more in. And further, I will say this, and with all due respect to the body of men to whom I refer as to their learning, talents, influence and position in society—give them their full due. I allude to the clergy, both State and Nonconformist, both Romanist and Protestant. I say this of them, that they occupy in the present day pretty much the same position that the demon-Gods believed in by the Pagans occupied in their theology, that is, the position of a sort of mediators or middlemen between the Supreme Being and the people; as the only persons who are authorised to expound or teach the word of God, or who are fit and proper to administer ordinances; a set of men who in this particular made no advance whatever upon the doctrine, or rather dogma, of the heathens of old, and who, in spite of all their learning, are just as ignorant as were they.

The teaching of the Clergy makes the resurrection, which is a cardinal point, constantly held before us in the New Testament Scriptures, not only entirely unnecessary but absurd, and in effect denies it. But the apostle Paul says, "If the dead rise not, then they that are fallen asleep in Christ are perished." The apostle makes resurrection absolutely essential to a dead man's ever living again at all. He says, that without resurrection, dead men are perished. Abraham, Isaac, and Jacob are dead, the prophets are dead, and many others who possessed the same faith; and where are they? According to pagan theology, and also according to the teaching of our modern pagans, the clergy, these dead men are alive, and in a state of perfect bliss. According to the Scriptures, they are sleeping in the dust of the ground, unconscious of either good or evil, knowing nothing, having no reward, but waiting for

the trumpet to sound, that they may hear the voice of the Son of God, and may come forth. For what purpose? To be judged; for the Judge of all the earth to say who is worthy of life everlasting, and who shall suffer the second death. If you understand and believe the New Testament doctrine of resurrection, or rather the Bible doctrine, for it is taught in the Old Testament Scriptures, although you will not find the word "resurrection" there, can you also believe in the existence of a spirit, a disembodied spirit or ghost, which, on the death of the body, leaves that body, and according as you may have been virtuous or vicious while living in this present probationary state, goes accordingly, at the moment of decease, to happiness or misery? Can you believe that, and also believe in resurrection? Can you believe that without judgment, without any enquiry, you go, if you are supposed to be good, to heaven at once, and are made happy; that you are to come back from your state of happiness and glory unutterable, again to inhabit a body, to be brought up from the dust of the ground, and then after that, to be sent back whence you came? Is it consistent with the apostle's statement, that without resurrection, dead men are perished? Why! what would it matter whether the body were ever resurrected at all, if the spirit, a conscious living entity, can immediately enter into happiness in the presence of God? What need in that case of a resurrection? Obviously none; yet such is the teaching in these days; such is the theology of the Gentiles now; and what better is it than the teaching of the heathens of old?

Consider then these things, and ask yourselves the question, whether in looking up to those men who preach sermons in black gowns or white ones, or in lawn sleeves it may be, whether you are listening to the voice of God through prophets and apostles, or whether you are not rather listening to the drivellings of men who on these subjects are in no better condition than was this man "Legion;" no better than men who are insane, and know nothing at all of the purposes of God, being unacquainted with Moses and the prophets. I say it emphatically, and will not retract the statement, that the clergy, great and learned though they may be, are in relation to these things either dunces or hypocrites. If they really do not know any better than what their teaching gives us to understand, then are they dunces,—arrant dunces. If they do know better, and yet teach as they do, then are they hypocrites.

Let us be wise and search the Scriptures for ourselves, and trust to no man or set of men. These things are matters of life or death, and no one can escape or evade his responsibilities in relation to them. "He that believeth," we are told, "and is baptized, shall be saved, and he that believeth not shall be condemned." To know God and His son Jesus the Christ, whom He has sent, is life eternal, and consequently if we have not this knowledge, we cannot be saved. No matter whom we may have followed, or with what system we may

have been indoctrinated. If we know not the truth we can never see the King in his beauty, nor be made like unto him. Therefore let us take heed and remember we are still in the day of salvation; that the door is yet open, that you may enter in, that it is not yet too late. But the time is rapidly approaching; it is stealing upon us with giant strides, when the door of entrance into the kingdom of God will be shut, and men will knock for admittance in vain.—*Lecture by Dr. S. G. Hayes.*

The Christadelphian.

"He is not ashamed to call them brethren."—(Heb. ii. 11.)

JULY, 1870.

DR. THOMAS arrived safely at West Hoboken, New Jersey, U.S., on the 16th of May. The Editor has had three letters from him, the last of which, containing an interesting account of the voyage, and information concerning the position of the truth in America, and the Dr.'s future intentions, is to hand just too late for insertion in the present number. It will appear next month. The Dr. desires his love to all who are faithful to the truth. He anticipates returning "before winter."

We are obliged to keep over some interesting matter on the signs of the times; and notes on several public questions from a Christadelphian point of view, all of which we hope to present next month in due course.

THE MYSTERY OF INIQUITY AND THE SIGNS OF THE TIMES.

CHRISTADELPHIAN INTERPRETATIONS CALLED IN QUESTION.

QUESTION 23.—*If times, times, and the dividing of time, in Dan. vii. 25, and Rev. xii. 14, be 1260 years, how is it that the seven times of Dan. iv. 16, are not 2520 years?*

Because, when applied literally, as in the case of Nebuchadnezzar's expulsion from Babylonish society, seven times are seven literal periods of 360 days each. When

applied symbolically, the time represented would be the period mentioned, viz., 2520 years; and it is evident from several facts in the case that this secondary sense is intended, though on the surface, the vision appears to be restricted to Nebuchadnezzar's individual experience. The tree of the vision represented Nebuchadnezzar, but as Nebuchadnezzar represented the empire, of which he was the head (Dan. ii. 38), the tree in representing him would represent the empire also, and with this suggestion several things agree. First, a tree is a frequent symbol of a kingdom.—(Ezek. xxxi; Matt. xiii. 31, 32.) Second, the Nebuchadnezzar-tree after being cut down, was banded with brass and iron, (Dan. iv. 23,) which has no counterpart in the individual fulfilment, but answers to the political fortunes of the Nebuchadnezzar-dynasty, inasmuch as Greece and Rome (represented by brass and iron.—Dan. ii. 39, 40.) were politically wound around the Babylonian tree stump, after the tree had been shorn by the Medo-Persian sanctified ones.—(Isaiah xiii. 17.) Third, the seven times, symbolically construed, coincide with the other periods in this way, that 2520 years reckoned as the period allotted for the existence of the kingdom of men, and dating from the first year of Nebuchadnezzar's reign, terminate 45 years after all the other periods are run out, and thus give a margin for the second exodus and the wonderful events by which the kingdoms of the world are wrested from the hands of their present rulers, and transferred to the dominion of the Son of David. These constitute so many reasons for believing that even the seven times of Dan. iv. 16, are representative of as many years as there are days in the period so described.

QUESTION 24.—*If it be true that the*

"seven times" of Dan. iv. 16, represent 2520 years, on what pasture shall we find Nebuchadnezzar eating grass like an ox?

Within the seven literal times, the literal Nebuchadnezzar would have been found with the beasts, occupied herbivorously in the manner described, but as the seven times are long past, Nebuchadnezzar is no longer to be found spending his time in that way. He got wiser before he died. We have to do with his political counterpart and the seven times in their political elaboration, and here there is no difficulty in finding Nebuchadnezzar at the grass. The kingdoms of men are everywhere feeding on cabbage, "walking after the imagination of their evil heart," as they have been doing now for nearly seven times of years. But there is hope. As at the end of the seven literal times, Nebuchadnezzar's wisdom returned to him, and he blessed the God of heaven, so at the end of the seven symbolic times, mankind will come unto Yahweh from the ends of the earth, (Jer. xvi. 19,) even unto the name of the Lord unto Jerusalem, (Jer. iii. 17,) saying, "Surely, our fathers inherited lies, vanity and things wherein there is no profit."

QUESTION 25.—*What proof can you give that the one is symbolical of the other?*

Answered above.

QUESTION 26.—*If a day is given for a year in Numb. xiv. 34, and Ezek. iv. 5, what reason have you for understanding a day for a year in Dan. vii. 25; viii. 14; xii. 7, 11, 12; Rev. x. 3; xii. 14; xiii. 5; and why not apply the year-day principle to Dan. iv. 16; Ezek. xxxix. 12; Jer. xxix. 10; Isaiah xxxviii. 5; Numb. xiv. 33; Gen. vii. 4; xv. 13; Matt. xii. 10; Jno. ii. 19; and several others which are ALL prophetic times?*

Our correspondent's emphasis on "prophetic times" in the last sentence would indicate that he supposes the theory assailed claims for all prophetic time the year-day principle of computation. This is a mistake. There is *literal* prophecy and *symbolic* prophecy, and therefore *literal* prophetic time and *symbolic* prophetic time. The first class is represented by his last string of references, in which political and other events are predicted, or made the subject of discourse in plain language, and in which, therefore, the time is also stated plainly. The specification

of time on the symbolic principle would be out of place and meaningless in connection with literal events. The second class is illustrated in his first series of references, where powers are represented by beasts and horns; and events indicated by the movement of one symbol towards another, such as a goat trampling a ram, and having his large horn broken, &c.

To the question, why the year-day principle is to be applied in those cases, there are several answers.

1.—*The fitness of things requires it.* When events affecting millions of people, and extending over vast geographical areas, are condensed into small symbolic objects, such as a ram, a horn, &c., it is necessary that the times be also condensed, so as to agree with the symbol that is the subject of the time.

2.—*The scale of the events symbolized, as interpreted to the prophet, shows that the days were not literal days.* Thus the vision of the ram and the goat (Dan. viii.) is explained (v. 20) to represent the career of the Persian and Grecian empires, and the political results ensuing on the dismemberment of Greece, including the development of the Roman empire, its destruction of the Jewish commonwealth, and the ultimate out-pouring of retribution on the adversaries of Israel. Daniel is told, *the vision shall be "for many days."*—(26.) In answer to the question, "How long shall be the vision, &c.?" the specific answer was communicated to him, "Unto two thousand three hundred, (Septuagint—four hundred) DAYS." If this was a literal period, why was it expressed in days instead of the literal time—six years and seven months. No one, speaking literally, recognizes days except as fractions of a year. The absurdity of understanding this as literal days (less than seven years), is evident at a glance. The first event in the vision alone, viz., the development of the Persian empire, occupied TWO HUNDRED YEARS; the second, the career of Greece from the days of Alexander, other TWO HUNDRED YEARS, and the career of Rome to the downfall of Jerusalem, more than a hundred years more.

3.—*The clues supplied in the Scriptures themselves.* These are referred to in the first two lines of Question 26: Ezek. iv. 5 shews that it is a divine method, when time has to be symbolized, to use a day to represent a year. The prophecy of the seventy weeks (Dan. ix.) shows that this is the method adopted in the

visions communicated to Daniel. The prophecy declared the appointment of 490 days to run from the issue of the Persian edict to "restore and build Jerusalem," to the appearance and death of the Messiah. Had literal days been intended, the Messiah must have appeared B.C. 452, or two years after the edict. But he was not "cut off" till 490 years after, which shows that thought not expressed, seventy weeks (7 by 70—490 days) was intended to express a literal period of 490 years, on the principle of a day for a year. To this, it has been objected that the "seventy weeks" are "seventy sevens," or hebdomads, simply, and not weeks, and may be seventy sevens of anything. That this is a mere device to get out of a difficulty, will be evident from the following considerations: The word translated "weeks" (*shavooag*) is the only word employed in Hebrew to express a literal week. The following are examples:—"I, Daniel, was mourning three full WEEKS;" "till three whole WEEKS be fulfilled."—(Dan. x. 2-3.) "Seven WEEKS shalt thou number," &c.—(Deut. xvi. 9.) It will also be found in the following: Gen. xxix. 27, 28; Exod. xxxiv. 22; Lev. xii. 5; Numb. xxviii. 26; Deut. xvi. 10; 2 Chron. viii. 12; Jer. v. 24; Ezek. xlv. 21 (translated seven days). In no other text is the word employed. It is never used to represent seven in the abstract. It is derived from the same root as the adjective numeral, *shvagh*, seven, because expressive of a period of seven days, but it is never employed to express the idea of seven in any other connection than that of the common week of seven days. It is therefore a quibble, and nothing else, to say that Daniel's seventy weeks are only seventy sevens, which may be sevens of years as well as days. This is the more evident when it is considered that those who urge the objection, are those who contend that the times are all plain and literal. If their theory is right, why was 490 years expressed in so equivocal a form as "seventy sevens" (using their suggestion for a moment for the sake of argument); why not "490 years," as in the historical part of the word?—(1 Kings vi. 1.) Why "seventy sevens," which expresses no definite time whatever? Why use the measurement of "seven" at all, and why use the word always translated week elsewhere? Upon their principle, there is no answer to these questions, but on the opposite

principle, there is no difficulty. "Seventy weeks" is the symbolic equivalent of 490 years, on the principle communicated to Ezekiel (chap. iv. 6), that symbolic time is measured on the principle of a day for a year. The chronology of Daniel's fourth beast (Dan. vii. 25), proves the same conclusion. The division of the Roman empire, symbolized by the appearance of ten horns on the head of the fourth beast, occurred in the fifth century. The appearance of a power answering to the eleventh horn, with eyes and mouth,—overseeing (bishopizing) and dictating to the rest, speaking words of blasphemy, and exercising authority in the matter of time and laws, was an event of the following century, in the uprise of Papacy. That is over twelve centuries ago. Now this little horn was to prevail "time, times, and dividing of time," or a period of 1260 days: were these literal days or year-days? History has decided it, for the Papacy has lasted 1260 years. If they had been literal days, the Little-horn Power would not have cursed Europe time, times, and a half of years. Again, Daniel was told that he should "stand in his lot at the end of the days" (Dan. xii. 11-12), the 1290 days of the complete desolation to ensue upon the scattering of the power of the holy people, commencing in the sixth century, when the Holy Land was laid in final desolation by Persia, simultaneously with the setting-up of the Papal abomination by imperial decree. If these were literal days, Daniel should have been raised more than 1200 years ago, and made to possess or stand in his lot or inheritance in the kingdom all that while ago. But the lapse of more than 1200 year-days since the double event specified in the prophecy, without the kingdom being established, shows that they were not literal, but day for a year. Jesus recognizes an appointed lapse of time to be accomplished in the desolation of Jerusalem. He said she should be trodden down of the Gentiles, "till the times of the Gentiles BE FULFILLED." Now the only "times" on record, in relation to Gentile triumph over Israel, are those mentioned in Daniel. If they were literal days, and were supposed to commence with the down-treading of Jerusalem, they must all have run out before the death of the apostle John! If it is contended that these day-periods are literal and lie still in the future, relating to

events to occur in connection with the advent of Christ, the question suggests itself, What was the object in revealing them? They were, without doubt, communicated for a purpose; but if they relate to the last year or two before the coming of the Lord, and there is no means of knowing in what age of the world the coming of the Lord is to be, it is impossible to see any purpose or use in them whatever. Further, even supposing it could be shown they were of use, their usefulness would be confined to the few living at the second coming. On the year-day principle, they are of great service, in enabling the servants of God to determine their whereabouts in the great programme of His purpose. True, they were not comprehended in their exactness by Daniel, or by the generality of believers in the first century. There was, doubtless, a special providence in this. It was declared that the vision would be "shut up and sealed," (Dan. xii. 9,) till the time of the end. It would have had a discouraging effect on the minds of the ancient servants of God, to have known that their salvation was so remote. It would have wearied them to look so far forward. There was, therefore, a need to seal the book from their understanding; yet it was necessary to reveal enough to enlighten those who should be contemporary with the end. This was done by communicating the information in a form that needed the key of accomplished history to unlock it. The events of the past explain the visions, and show us—especially in the light of the further light vouchsafed by Jesus to his servants in the Apocalypse—that the days were year-days, and that we are now living in the time of the end.

QUESTION 27.—*If because time has proved the computations of Miller and Shimeall wrong, you declare them utterly erroneous, why not in all candour and honesty say the same about yourself and Dr. Thomas?*

Because time has not had the same result as in the cases mentioned. Historical events, so far as developed, have confirmed Christadelphian calculations and expectations. If a hundred years go by, and there be no Kingdom of David re-established in the Holy Land, it will be time to repeat this question. Meanwhile, have patience. The end is transpiring. Political events are already working into the appointed shape. Every-

where, preparations are rife. Events tremble in the balance. A single untoward incident may any day precipitate the catastrophe. The appointed end will come at the appointed hour. "Blessed is he that watcheth," but there will be some weary of watching. Just as the unexpected defeat of the Roman army under Cestius, in its first investment of Jerusalem, three years before its destruction, caused Christ's predicted desolation of Jerusalem to be doubted by the half-hearted portion of his disciples, so the delay in the expected judgment on the Fourth Beast may try the faith of such as merely live on sensation. On the other hand, just as the faithful disciples interpreted the appearance of the Roman army before the walls of Jerusalem, though defeated, as the "sign" of its impending perdition, and escaped to Pella, in the mountains of Judea, in accordance with the counsel of Christ, thereby saving themselves from the destruction that overtook those who remained; so those who rightly read the hand of God in the evaporating Euphrates, the active frogs, and the tottering Little Horn, will be ever on the alert, however long a delay may ensue, knowing that He who knoweth all things, even the end from the beginning, and who has said in connection with this juncture, "Behold I come as a thief," is at the door and will surely come. "Blessed is that servant whom his Lord when he cometh shall find so doing But, and if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow-servants and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder."—(Matt. xxiv. 46-57.)

QUESTION 28.—*The reasons given by way of excuse for the failure of Christadelphian calculations, are trivial. One of them is not founded on fact, for "thus saith the Lord," "at the time appointed the end shall be:" can you give anything more satisfactory?*

There has been no "failure;" no "excuses" have been given; the explanations of the non-occurrence of the advent in 1866 are not trivial; all of them are "founded on fact." A.D. 1866, marked a great collapse in the Papal power, and put an end to the

saint-persecuting authority exercised in the previous 1260 years. The Pope has now no such power in the kingdom of the ten-horned beast. Surely this is a great fact. Had the Pope been the European master of men's consciences in 1870, backed by the civil power, as he was in former times, there might be some reason to speak of "failure," but there he is—the mere ghost of the power that was—the mere false prophet shouting, with his myrmidons assembled around him, in spite of the portentous omens gathering about his head, "peace and safety," when "sudden destruction" is at the door.

Why didn't Christ come in 1866-8? This was answered last month. The expectation that he would come then was founded on the fact, that in that epoch expired the term of offensive power allotted to the little horn of Daniel's fourth beast. It was assumed that the manifestation of the Ancient of Days would coincide with the termination of that period, because of the saying that "the same horn made war with the saints and prevailed against them *until the Ancient of Days came.*"—(Dan. vii. 21.) This assumption has proved to be "not founded in fact," and an inspection of the prophecy will shew that it was not a necessary conclusion, though a natural inference. The power of the little horn for offensive purposes has come to an end with the termination of "time, times, and a half;" nevertheless, the saints are in the "prevailed-against" state, in so far as the dead saints are in their graves, and the living excluded from the power and prestige of the kingdoms of the world. This prevailed-against state will last till the Ancient of Days comes: an event which we know to be near from—(1), the nearness of the world to the close of the millenary sixth day; (2), from our proximity to the close of the seven times of the Babylonish tree; (3), from the termination of the 2,400 evening-morning period of Dan. viii.; (4), from the termination of the little-horn period under consideration; and 5thly, from the intimation of Jesus in Rev. xvi. 15, that he comes in connection with the war-developing events of the sixth vial, which have been in full operation in Europe for the last forty years. We are in the *epoch of the advent*. It is true that "at the time appointed, the end shall be," but there is such a thing as "the time of

the end," and that is the time we are now living in. The end is reached in so far as the leading prophetic periods are expired, but that "end" has a margin comprising an interval described as "the time of" it. That interval is crowded with tendencies characteristic of the approaching *finale*. The Harlot-Mother and her daughters are at a discount, and the world is agitated with new and independent thoughts, from the midst of which, the truth is slowly struggling into vigorous existence, and a people being prepared to welcome the Lord. This principle of epochal development, which our correspondent inadvertently declares to be unfounded in fact, has been characteristic of all past dispensational procedure, illustrated in the fact that Israel left Egypt 30 years after the time mentioned to Abraham, and left Babylon several years after the time mentioned to Jeremiah. It may be said that the crucifixion of Jesus at the exact end of the seventy weeks is against it, but this was necessitated by the prediction that the event would transpire *in the seventieth week*. This left no room for epochal margin, nor did the nature of the event require it. It was a personal incident, not dependent upon widespread conditions in the world, and which could not be spread over a period of time. The case stands differently where the period specified relates to a *state of things to prevail*, and not to an event to occur. The state of things must last the time specified, as with the bondage of Israel in Egypt and Babylon; but it does not follow that an instantaneous and complete change will occur at the termination of the time. All that follows is, that at the close of the time, events will take a turn leading out of the state. This was exemplified in both the cases referred to, and is now illustrated in the state of the Little-horn Power.

QUESTION 29.—*If it can be proved that the Christadelphians teach and preach error, is it consistent, just, or scriptural, on their part, to say a word against the sects of Christendom so-called?*

By no means; but where is the man that can "prove" the condition-precendent of the question? If he is anywhere accessible to the Christadelphian, we beseech him to come forward when this meets his eye, for the Christadelphians only desire the truth.

They have not forsaken an old faith and old friends for the sake of mere novelties. They have no interest to serve in maintaining the position they have taken beyond the interests of the future. They believe they have the truth, and what is more, they can prove it, as many a brisk knight from the other camp has known to his discomfort and discomfiture. If any man think himself more able than those who have hitherto tried to manifest the unscripturalness of Christadelphianism, we shall not shrink from affording him an opportunity of trying his skill. Till such a man come forward, and succeed with his impossible task, the Christadelphians will continue to say that the sects of Christendom are out of the way, and that all who believe their doctrines are walking in darkness, which, while they remain in it, will shut them out from life eternal.

QUESTION 30.—What advice would you give to one believing such errors to exist in the Christadelphian faith?

Advice is cheap, and as a rule, about as useful as most things that can be had for nothing. If a man cannot, by the use of his senses, discern good and evil, there is no hope for him in this age. In the age to come, as in the apostolic age, inspired guidance will lead the simple into wisdom. At present, we have but the written oracles and such faculties of penetration and application as God may have given us. If with these prayerfully exercised, we cannot see our way, there is no alternative but to drivel on in the dark—hard words, but true. A man “believing such errors to exist in the Christadelphian faith,” would, of course, wish himself as far away as he could get from the faith and all its belongings. It would be a pity, with such a conviction, that he should have anything to do with it,—a pity for himself, considering the violence to which his feelings would be subject in intercourse with such an error-stricken and “uncharitable” system; a pity for those whose hands and hearts would be weakened by his palpitating adhesion. A better solution than either staying or going in such a state, would be to look into the matter anew, and beholding that there are “no such errors in the Christadelphian faith,” to “lift up the hands that hang down, and the feeble knees, and make straight paths for your feet, lest that which

is lame be turned out of the way.” Even so! Amen!

EDITOR.

ANSWERS TO CORRESPONDENTS.

F. M.—Agreed, that the individual styled “mine own self” in John v. 30, “would have been no benefit to us of himself,” and that “Deity is all and all to us through him.” This is the very truth which we seek to uphold, as against the “mere-manism” which the rebound from Trinitarianism has led some into. Our object in the remarks referred to, was to call attention to the fact, that Jesus is one and the Father another, as a corrective of the extreme of which your letter was not the first indication we had seen.

Mrs. S.—There is no reason why a brother or sister, having none to assemble with of “like precious faith,” should not break bread every first day of the week alone. The object of the act is to bring to remembrance the sufferings and coming revelation of our Lord Jesus, and which is just as important to one as to many that these events should be brought to mind. We all—whether in solitude or in the company of fellow-believers—ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip, and doubtless the weekly breaking of bread is a great help.

C. C.—If you will forward the vols. to Dr. Thomas, (West Hoboken, Hudson Co., New Jersey,) as a parcel to his care, they will reach Birmingham with him, when he returns to settle in Britain. They will be much appreciated by certain of the faith-rich poor of this world, who cannot afford to procure them. Any charges you are put to, deduct from the amount you speak of having to remit through sister Hume. Your words are encouraging. They are an offset to the drawn-swords often times flourished at us from sundry “open sepulchres;” not that it matters much either way; but the approval of those who rejoice in the truth is some assistance in the effort to endure the mosquito bites and dog snaps that one has to encounter in the good warfare.

W. C.—Christadelphian writing is “bold,” because of full assurance of faith and understanding as the result of daily familiarity with the holy oracles. Your notion that a man must have a personal “commission” is a mistake and a hindrance. If it were true, no work of God could be done now, for none are personally commissioned. All are “sent” who understand and believe the word of the water of life (Rev. xxii. 17), and who, being “faithful men,” have apprehended the things which Timothy heard of Paul.—(2 Tim. ii. 2.) Such, being fully persuaded of the truth and the glory of the gospel, have great confidence and boldness, and no sympathy with the unconf-

tainty and deadness that reigns among so-called Christendom.

J. R.—It would not be to the interest of the truth to have its operations reported in a Unitarian newspaper. The association would be damaging. People now say we are Unitarians, but if Christadelphian news appeared in the Unitarian organ, they would consider they had evidence of it. True, other sects get a place, but the enemy would neither be logical or candid enough to recognise this fact. Then there is an affinity between the Unitarians and the other denominations, which does not exist between us and them. We have nothing in common with the (Romish) family to which they all belong. As to the "Indian reformer," Chunder Sen, though there is little chance of one who is in such good repute with the world, receiving the truth, we understand some effort is to be made to place it in his way.

J. R. & J. W.—The dialogues are not good enough for publication. Pray accept this opinion without offence. Our desire is to be able heartily to accept all matter contributed by worthy correspondents, but the law of intrinsic quality must govern the selection of matter, and this sometimes involves the sacrifice of feeling. We fear to discourage or hurt contributors, who are the hearty friends of the truth; yet we cannot weaken the quality of the *Christadelphian*. In a strait betwixt two, we decide for excellence, trusting brethren to believe that the use of matter, where quality admits of it, is a real pleasure, which we are grateful for the opportunity of enjoying, while the disuse of that which is unsuitable, is, for the sake of the contributors, a positive pain.

R. D. W.—We can only go by the record, which represents that by a putting forth of the hand, and partaking of "the tree of life," Adam would have lived for ever.—(Gen. iii. 22.) Had this meant that continual use only would secure continual life, there would have been no need for the guardianship of the flaming sword, which was designed to prevent an overt act leading to an established result; the ultimate removal of the tree by decay would have sufficed to prevent an immortality coming from continual use. The permission to eat of "every tree in the garden," except the one forbidden, does not prove that the tree of life was eaten of before transgression, though it may seem favourable to such a conclusion. It may have been so much a matter of course that the tree of life was not to be touched, as not to require mention. It may have stood apart in express and understood reserve against a successful probation on the part of the Adam. The Mosaic narrative is too meagre to justify much stress being laid on an omission, especially to establish a conclusion against the narrative itself. It does not matter much. The question is not worth discussion. It is sufficient to know that Adam came under the sentence

of death which we inherit, and that the antitypical tree of life is accessible to us in the gospel.

ENQUIRER.—Jesus was made the Son of God in three stages: first, his begetting by the Spirit—(Luke i. 35); second, his manifestation to Israel in the proclamation—"This is my beloved Son, in whom I am well pleased;" and third, his resurrection and glorification, when he was "declared to be the Son of God, by resurrection from the dead."—(Rom. i. 2.) and "that day begotten."—(Acts xiii. 33.) He was "PERFECTED" the third day."—(Luke xiii. 32.) What is true of his sonship is true of his Christship. It was a gradual development, beginning with the operation of the Spirit upon his mother, and culminating in his being "filled with all the fulness of the Godhead bodily"—(Col. ii. 9.) He was Christ all the time, but in different degrees. The middle stage was between his baptism and death, when the Spirit, without measure enswathed his mortal nature without changing it. He was not finally "made (perfect) Lord and Christ," until he reached the last stage; and there was a moment, just before his death and immediately after his re-awaking, when he was "neither Lord nor Christ," being forsaken of the Father in the one case, and unascended to Him in the other. These things are true, however discrepant unprincipled cleverness may make them to appear.

D. B.—We must decline inserting the letters. The matter discussed is not of general consequence, and the discussion would tend to no good. We took notice of it last month, only to protect the truth from the ridicule needlessly raised by the mistake of the *Christian World* correspondent, by which it was made to appear that the Christadelphians throughout the world were "an offshoot" from "the three persons styling themselves the London ecclesia." It will answer all demands of "justice" in the matter, to say that you still contend that the said three persons are the original ecclesia, from which the London Christadelphians are a branch grown larger since establishing an independent organisation; and to admit that you are right to this extent—that the three or four persons who constituted the beginning of the Christadelphian body in London (now grown to over 40), were originally in fellowship with you. It is nevertheless true that (away from technical ways of putting it), you have "excluded yourselves" from Christadelphian fellowship in London and everywhere else, by your crotchet on the subject of exclusive worship.

N. B.—The Scriptures do not teach the flatness of the earth, any more than they teach the homogeneity of light and air, and the non-circulation of the blood. Their expressions on the subject are such as must occur in any non-scientific discourse on terrestrial matters incidental and proximate. They are

mere accommodations to those general appearances which govern all human language irrespective of abstract truth. They are such as occur in the conversations of scientific men themselves, when talking on ordinary human affairs.

T. R.—Almsgiving should be done with secrecy.—(Matt. vi. 1-4.) This is why we acknowledge such contributions anonymously; and if it is right to observe the rule with regard to individual donors, it is not wrong to abide by it with regard to ecclesias. The right and the wrong are the same in both cases. The evils attendant upon a departure from the rule individually, would develop themselves if departed from collectively. To “see at a glance what is doing at each ecclesia” in such a matter, would be seeing just what ought not to be seen. The pure shrink from such an exposure. The impure might be stimulated by publicity to do what they would not do, if left to the workings of conscience. In both cases, the result would be evil. In matters bearing on the progress and profession of the truth, the case is different. The knowledge of “what is doing” encourages all in the same work and helps the truth; and notoriety connected with it is more to the prejudice than the advantage of such as seek honour from men.

W. L.—Don't be dismayed; keep a stout heart. The troubles that beset you are common to your brethren. Some have endured them years and years, and are still enduring, and never expect anything else till the Lord comes. The rough weather tries the vessel. You erred in expecting things to continue as smooth and pleasant as they were at the start. You are like a landsman out to sea for the first time. From the shore, the water looked tranquil; the sky settled, prospect lovely and assuring, but the gallant ship having got well off the land, there is a tumble in the water that brings you a queer sensation all over, especially about the stomach, giving you altered views of the situation, and making you wish you had stayed in port. If you are a brave man you will persevere, and reap the harvest at the end of the voyage.

Mrs. S. Cook.—For an explanation of Rachel's children and 1 Cor. vii. 14, we must refer you to the *Ambassador* for Nov. 1866, p. 231, in which both matters are entered into at length. We could only repeat what is there written. As for John v. 25, it declares in another form the truth stated by Paul that “Jesus Christ hath abolished death, and brought life and immortality to light through the gospel.” In the days of Jesus, the time had come for this accomplishment, and they who heard or believed on him, obtained a title by virtue of which they “shall live,” at the time when the gift is bestowed in fact, viz., when “he shall raise them up at the last day.”—(John vi. 39-40.) At this time,

being clothed upon with the house which is from heaven, their mortality will be “swallowed up of life.”—(2 Cor. v. 4.) As for “the two anointed ones that stand by the Lord of the whole earth,” (Zech. iv. 14,) the seven spirits of God, (Rev. iv. 5,) and the four beasts full of eyes, (Rev. iv. 6,) the explanation of them in such a way that the truthfulness thereof would be manifest to the reader, would involve an amount of writing for which there is no need after the exhaustive exposition of which they are the subject in *Eureka*. We recommend the perusal of that work. It is worth its weight in gold.

J. R.—The address you wish is “1238 International Hotel, San Francisco, California, U.S.” As for the alleged announcement from the midst of a column of fire, near the ruins of Solomon's Temple, to a Jewish devotee, of the Messiah's advent next year, and the devotee's subsequent report of the fact to the inhabitants of Jerusalem, and his superhuman resistance of their attempts to destroy him, you may safely pass it over as an idle tale, founded, probably on some incident of fanaticism. It is easy for a man to declare of himself that he has seen wonderful things, and had great revelations. Let him prove, as Moses and Jesus did “by works which none other man did” that God has spoken by him. This is the test. There are many fanatics abroad at present. A “John Jack” in the north of Scotland is advertising for people to meet him to hear a final warning of seven days before the irruption of general perdition. A maniac shouts impending ruin through the streets of Birmingham, and prints himself to the world as the Christ. There are many demented creatures about, but those knowing the word will not be deceived. Though we are “looking for his appearing” daily, and though such ebullitions of theological craze are, probably, symptomatic of the crisis, just as a similar state of madness and excitement preceded the destruction of Jerusalem, we are all too well instructed, let us hope, to be taken in by such outcries. We do well to act on the advice given by Jesus to the disciples in reference to the great event of their own time: “If any man say unto you, ‘Lo here is Christ,’ or ‘there,’ believe it not. . . . If they shall say unto you, ‘behold he is in the desert,’ go not forth; ‘behold he is in the secret chambers,’ believe it not.”—(Matt. xxiv. 23, 26.) When Jesus arrives, we shall have evidence of the fact that will leave no room for report. Angelic visitation will personally inform all who are entitled to know the great fact; and in the form of the intimation, there will be no incoherency or gibberish. Angels are now what they have ever been—the most sensible and dignified of rational beings that ever walked the earth.

W. W. H.—Discouraging treatment from,

and disappointed expectation concerning some who obey the truth, are not confined to you nor to our age. Paul suffered more from this than ever we can. Human nature is the same in all ages. The truth will spring by the way side, on the rock and amongst thorns, as well as in the good ground. The net that catches the good fish encloses sharks and dog-fish as well. All will not turn out true brethren who embrace the truth. Our wisdom is to recognize the fact, and wait the unfolding of things without undue expectancy, knowing that only when the Lord maketh up his jewels, will there be a community of perfect sons of God, in whose society there will be no flaw or disappointment. When things go wrong, take it as a matter of course, and preserve your soul in patience, seeking to support the weak, comfort the feeble-minded, and be patient with all, yet have no fellowship with the unfruitful works of darkness.—As to periodicals that strive about words to no profit, but the subverting of the hearers, their good words and fair speeches will in the end be found out by all who love the truth in sincerity. They may prevail for a time with babes in Christ, but when the babes become strong children, through the imbibition of the “sincere milk of the word,” having senses exercised, by reason of use to discern both good and evil, they will be treated in accordance with the apostolic exhortation, which says, “avoid such.”—As to not admitting articles hostile to the Christadelphian views of the truth, we must leave the discontented to grumble, and, if such be their mind, to turn somewhere else for the gratification of their polemical propensities. We have a definite purpose in view, to which, for years, we have subordinated everything. That purpose grows stronger with time. That purpose is to advance the truth. We are convinced what this is. We seek to persuade others of it. If anybody will help us in this, we are glad of their co-operation, but we decline to throw open our pages to indiscriminate “discussion,” which is the delight of the class who are “ever learning, and never able to come to the

knowledge of the truth.” We have no objections to answer hostile arguments, or harmonize apparent discrepancies. This, indeed, we are always anxious to do for the sake of the honest objectors, “feeling their way;” but to make the *Christadelphian* a debating magazine is not within the scheme of our policy. There is a great and serious work in hand—the development, upbuilding, encouragement, and purification of believers in the truth—and to this work we seek to stick as closely as possible, doing everything that will promote it, and avoiding everything that would weaken or obstruct it. Those who demur to this narrow line of action have nothing to complain of. We are only exercising the prerogative of a private individual. If they don’t agree with it, let them strike out a course of their own.

EDITOR.

A correspondent writes, “You may find a corner in the *Christadelphian*, for this: ‘A man without merit will live free from the envy of others: but who would wish to escape on these terms?’”

PROGRESS OF THE TRUTH.

Our statistical memento recalls attention to the state of progress for the year 1869-70, as presented in the following summary, compiled from the last 12 months of the *Christadelphian* :—

IMMERSIONS—Gt. Britain (1re-admission)	188
" Australia	2
" Canada	21
" India	4
" New Zealand	28
" United States	30
Total	273

For purposes of comparison, we append the totals for the last five years: 1864-5, increase 86; 1865-6, ditto, 80; 1866-7, ditto, 115; 1867-8, ditto, 139; 1868-9, ditto, 227; showing a steady improvement year by year. During the last year there have been in Britain, deaths 10; exclusions 2; withdrawals 1.

INTELLIGENCE.

BEITH.—Brother J. O’Neil, of Glasgow, forwards some clippings from *The Ayrshire Weekly News*, having relation to Doctor Thomas’s recent visit to Beith. The Beith correspondent of the paper alluded to, it appears, had stated in his notice of the Dr.’s lectures, that the Dr. had “advised his audience to go on in their sins, with the assurance that they would not surely die.” Brother O’Neil wrote the Editor, in contradiction of this slander, and demanded a retraction on the part of the correspondent.

The Editor published the letter in condensed form, but the correspondent took no notice. Brother O’Neil again wrote, quoting from the *Christadelphian*, in illustration of the character of the Dr.’s Beith lectures, as opposed to the character imputed to them by the correspondent. The correspondent then rejoined in a strain of satirical banter, carefully evading the point at issue, and riding off with flying colours on collateral matters, which were not in question. Brother O’Neil replied in a lengthy letter, which the Editor

was fair enough to insert. There the matter has ended. Brother O'Neil would have been pleased no doubt, if the glib newspaper scorners had recalled his libellous words; but this is expecting too much. The devil does not own his faults. It is a great deal when an Editor allows an opportunity of exposing them. With this the brother in question ought to rest content, remembering that in this he has fared better than most.

BWDLEY.—Brother Betts, writing May 22nd, says "I have great pleasure in being able to say that after six months' illness, &c., we are nearly all of us convalescent. I wish I could say the same for the spiritual state of this place; but perhaps that would be expecting too much, for the allurements of the god of this world are visible, and consequently dazzle or blind its poor deluded votaries; whereas we have to walk by faith and not by sight: no wonder then we should be accounted fanatics by the worldlings of the present day. I have had a newspaper encounter with the apostasy. My second letter in a local paper called the *Shuttle*, caused such a commotion amongst the orthodox body, falsely so-called, that like the Babylonish Prostitute of bygone days, the daughter could not forbear calling in the aid of the *secular arm*, in the person of my superior at the Bank, and who, under the plea of injury to the Bank, forbade me to write further, on pain of expulsion."

BIRMINGHAM.—During the month, the following persons have become obedient to the faith: **WILLIAM FREEMAN HOPKINS** (33), spoon manufacturer, formerly neutral on account of the unintelligibility of clerical theology, yet was religiously associated, and on terms of intimacy with the minister of the place where he was brought up, to whom he used to put puzzling questions, which his reverence could not answer; and which he declined to entertain on the ground that there were mysteries not to be understood; which is true in the abstract, but a very lame way of meeting difficulties in the concrete. Bro. Hopkins, who rejoices greatly in his deliverance from darkness and his admission to the glorious light of the gospel, has since offered to the "rev." gentleman to solve the difficulties which his professional expounder-ship had to confess to be too great for him; **ANN SCRIBNER** (58), mother of sis. Harris, formerly Church of England, the darkness of which she used to feel without being able to grope her way out of it; **WILLIAM PLANT** (27), shoemaker, formerly Wesleyan Methodist, but had lately begun to be sceptical. These three accessions are counterbalanced by losses. Bro. and sis. Betts, for several years exemplary members of the ecclesia, scarcely able to provide bread in Birmingham, have emigrated to the United States, where they have joined their son-in-law, William Hedgington, also a brother in the faith. Their address is, W. Hedgington, New Boston,

Schuylkill Co., Pa.—At a special meeting held on the 20th ult., the ecclesia withdrew from the fellowship of William Allen, joiner and contractor, who had been absent from the table for many months.

BISHOP'S CASTLE.—Bro. Owen reports the obedience of **ANN BUTLER** (32), wife of bro. Butler, whose immersion was reported in the May number. She was originally a Primitive Methodist, and lately attended with the Baptists. She put on the saving name on Sunday, May 15th. There was a good muster of open-air spectators on the occasion, and bro. Owen embraced the opportunity of laying the truth before them. Some seemed impressed and intimated their intention of attending the meetings. Bro. Owen says, "we are now four in number, and shall be able to meet regularly for the breaking of bread. We are sorry we cannot have the company of bro. Richards, of Montgomery (about nine miles off.) His absence is unavoidable. Physical weakness prevents him walking the long distance." Bro. Richards, writing May 29th, says, "bro. Owen has had another public discussion with a Methodist Preacher, at a place where he was invited to preach his 'new religion.' The subject chosen by his opponent was 'Immortality.' Bro. O. says in his letter to me, 'The discussion is over. With reference to it, there was nothing very encouraging visible. The audience was chiefly composed of ignorant Methodists, with whom declamation went much farther than argument, and as my opponent was somewhat expert in that, he no doubt, in their estimation, gained a great victory. His style was declamatory. He entirely evaded all points of argument. I will not attempt to give you an outline of the debate. To follow him was impossible. I had therefore to content myself with presenting as plainly as I could the truth of man's mortality, and the true nature of immortality, taking care to expose his sophistry on points where he had approached the premises of an argument. To an intelligent audience, his reasoning (if such it may be called) would appear ridiculous. In a little private conversation I had with him and a few of his companions, I came upon them so heavily, that they 'winc'd' considerably, and were apparently glad to get away.'"

DEAL.—(See London.)—Commenting on bro. Chitty's immersion, bro. Measday says, "We give thanks to the Father of all mercies, that the word of the kingdom has resulted in leading four in Deal to put on the saving name of the Christ. We hope many more may be led to search the Scriptures."

DERBY.—Here there is a small company of brethren which has existed more or less for about ten years, dating its origin from the visit of Dr. Thomas, in 1848, when the good seed was deposited in a good heart, in which it afterwards "sprang up and brought forth fruit." The brethren in general have

heard little of the Derby ecclesia, not from any want of activity on their part, in connection with the high calling to which we have been called by the gospel, but from the private form which that activity has taken, owing to the want of speaking ability and stint of those pecuniary means which would have enabled them to avail themselves of assistance from other parts. They have broken bread in the house of brother Thomas Meakin, and held conversational meetings in a local news room, which is in the hands of brother Allen. Their patient continuance in the use of limited opportunities has not been without fruit. The Birmingham brethren resolved that Derby should be the first place to have the benefit of the weekly collection for the spread of the truth, to which reference was made some month or two back. The Derby ecclesia, anxious to present the truth to their townsmen, were unable themselves to provide the means for a public effort. Derby is a comparatively large place, having a population of from 60,000 to 80,000 people, among whom, from the prevalence of religious profession, there was presumably a fair proportion of "good ground." These two facts were considered sufficient to justify the decision referred to. Accordingly arrangements were made for a course of three lectures by the Editor, on June 15th, 16th, and 17th. The principal public building of the place having been engaged, the following announcements were issued by handbill, poster, and newspaper advertisement.

"HEAR YE THE WORD OF THE LORD,"
And Reject Ecclesiastical Tradition, by which that word is made of none effect.

To the many thoughtful and honest minds which are distracted by the divisions and contentions of Christendom, and made to wonder if there is such a thing as truth, there is but one remedy at present, and that is a return to the doctrines preached by the apostles before any of the vast ecclesiastical systems of the present day had existence.

THREE LECTURES,

With the object of assisting this result, will be delivered in the Lecture Hall, Wardwick, Derby,

By **ROBERT ROBERTS**,
Of Birmingham, (Author of *Twelve Lectures*,
Editor of *The Christadelphian*, &c.)

On **WEDNESDAY, THURSDAY, and FRIDAY**,
June 15th, 16th, and 17th, 1870, commencing each evening at eight o'clock.

SUBJECTS:

Wednesday, June 15th.—"Immortality a gift in Christ for the righteous only: no natural immortality; no eternal torments."

Thursday, June 16th.—"Salvation impossible without the gospel; what the gospel is,

and what it is not. Unscripturalness of the popular gospel."

Friday, June 17th.—"The kingdom of God to come on earth; signs of the times."

Admission Free. No Collections.

The result of the experiment was an entire success. On the first night, several hundreds of people were present, and the hall was filled. The audience was highly respectable, very attentive, and apparently intelligent, and comprised several clergymen. Instead of the opposition which is customary on such occasions, and which was specially anticipated by those knowing something of Derby, there was not a single hostile manifestation, but on the contrary, a profound and silent attention throughout, disturbed only by calls of "hear, hear," and occasional foot-thumpings on the floor, which the Editor had to ask the omission of, as a disturbance of the line of thought and a needless irritant to those whose views were being assailed. On the second night a thunder-storm thinned the audience somewhat, but not to the extent that might have been expected. On the third night there was a good audience, though not equal to the first. The attention on all three occasions was everything that could be desired. At the close, there was a gratuitous distribution of the tracts *Who are the Christadelphians?* Several of the larger works were also purchased in the audience. The future alone will reveal the extent and nature of the impression made. Servants can but do their duty, and leave the rest. The Editor was privately asked if discussion would be allowed. He replied from the platform that he had no objection to a discussion properly organized and conducted, and would accept the challenge of any gentleman competent to defend popular views; but discussion at the close of a lecture with no responsible person, but any or all who might choose to get up, was impossible, as a matter of fair discussion, and could only result in wrangle to which he objected, as serving an evil purpose. This view seemed to be heartily endorsed by the meeting, and so the proceedings passed off without the interruption to which they might have been exposed. The brethren contributed a portion of the expenses. They have it in contemplation to open a public meeting room for the better carrying on of the good work.

DEVONPORT.—Bro. J. W. Moore announces the immersion and addition to the ecclesia of **SARAH GRINTT**, daughter of bro. and sis. Grintt.

FAZELEY.—The truth continues to be maintained in this neighbourhood with some promise of result. On the 21st of May, one of the Birmingham brethren issued announcements at Tamworth, from which Fazeley is distant about a mile, and spoke on the Sunday following, in the Market Place, upon the question, "Has man an immortal soul?"

There was a good audience, and they listened patiently for about twenty-five minutes, when some of the upholders of the popular theory of human nature interrupted, with the effect of leading to lively discussion. Encouraged by the success of this, the first attempt to introduce the truth to Tamworth, it was determined to try again. Accordingly, bills were circulated announcing that on Sunday afternoon, the 12th inst., there would be another lecture in the Market Place, upon the question, "What is the Gospel?" for the purpose of showing that the gospel of the clergy is not the gospel of the Bible. On this occasion, there was a much larger concourse than on the previous one, and it was thought there would be a rare opportunity for presenting the teaching of Scripture to those in darkness. The speaker had hardly commenced, when a police officer tapped him from behind, and advised him to desist, stating that some of the inhabitants had made a declaration to the mayor, that if the meeting was allowed to proceed, a breach of the peace would result; and that if a disturbance ensued, the speaker would be held responsible for what might take place. Our brother informed the populace of what the officer had said, and having spoken for a few moments upon the unfairness of what had been done, said, that if a majority of those present would hold up their hands, pledging themselves to maintain order, he would speak. Only about four hands were held up, and it was therefore considered to the interest of the truth not to proceed. A number of tracts were circulated amongst the crowd, and in some minds sympathy was aroused by the suppression of the lecture. The mayor has since declined the use of the Town Hall for a lecture. Darkness reigns at Tamworth.

HALIFAX.—Brother Whitworth reports (May 20th) as follows: "On Sunday, May 8th, we had an accession of two to our number, by immersion, ROWLAND DYSON (33), newsagent, formerly Wesleyan, but recently neutral; Mrs. ANN HUDSON EASTWOOD (49), formerly Primitive Methodist, but recently neutral. The Sunday Evening Lectures have been on the following subjects: *April 24th*—"The Total Abstinence of the Scriptures."

May 1st—"The Education Bill of the Bible."

In view of the usual paucity of attendance on the part of the public, during the warm summer months, the brethren have considered it expedient to discontinue the lectures on "First Principles" until the Autumn, and to devote the time in the interim to the more immediate benefit of the ecclesia. With this object, brother D. Bairstow, at the request of several brethren, consented to resume the Expositions of the Law of Moses, which were discontinued about eighteen months ago. These were recommenced on the 8th instant.

LIVERPOOL.—We hear of a young man having obeyed the truth in this place, but have not been furnished with particulars. A great and a wicked place is Liverpool, with no light, or at best a candle flicker, almost invisible. Ye stewards of the unsearchable riches, can nothing be done? "Let us not sleep as do others; but let us watch and be sober. We are not of the night nor of darkness."—(1 Thess. v. 5, 6.)—"Walk in the light, that ye may be the children of light." (John xii. 36.)

LONDON.—Brother Hayes announces the immersion of GIDEON CHITTY (24), connected with the Bengal pilot service, Calcutta, resident in Deal, where his acceptance of the truth has caused commotion. Former acquaintances are denouncing him—some as mad, others as an infidel. This is nothing new. Every obedient believer of the truth experiences something like it.—Brother Andrew, writing June 1st, says that by a curious mistake, the former religious persuasion of sister Measday and brother Atkins were, in last month's Intelligence, transposed. Sister Measday was "formerly neutral," and brother Atkins "formerly Church of England."—On reckoning the cost of fitting up the new hall, the brethren find it amounts up to £50 instead of £30.—Mr. T. C. Nichols, editor of the *Zion's Trumpet*, now defunct, writes June 16th, to say that he expects to be impeached before the church of which he is a member, for believing in the setting-up of the kingdom of God, the destruction of the wicked, and the unscripturalness of the one-man system. He says "Pray for me that I may have wisdom to reply boldly."—Since the above was in type, we have received information from brother Hayes, through his sister (visiting in Birmingham), of the immersion of MISS ISABELLA BOARD (30), and MISS HANNAH MARIA BOARD (19), who were both formerly of the Church of England, and whose first introduction to the truth is said to have been the lectures delivered by the Editor, in the month of May last.

MALDON.—Brother Handley, writing June 15th, announces with joy, the obedience of the following persons, after a highly satisfactory confession of the faith:—JOHN SOUTH (44), for years a member with the Independents at Maldon; and his wife, LETITIA (40), who attended the Independents with her husband, but had been connected with Mormonism, of which she was the Maldon first-fruits twenty years ago. Both were brought under the sound of the truth for the first time when Dr. Thomas lectured in Maldon last October, and have been earnestly enquiring since that time. Brother Handley adds that three or four more are looking and learning, and are expected to become obedient in due course. "Others," he says, "are so drunk with the wine of the Harlot, that they reel to and fro, and sometimes stagger against some of us. As often as they do, we admin-

ister a cold draught from the pure stream of the water of life, in the hope that it may rescue them from the stupefying effect of the wine of the old mother."

MANCHESTER (Sale).—Brother J. Birkenhead, writing June 15th, says "It is with very great pleasure that we announce the addition to our ecclesia, of two who have recently rendered the required obedience by being baptised "into Christ." They are SARAH CORKILL, wife of brother Corkill, formerly Campbellite, who was immersed on the 25th of May; and MARY ANN HOWE, wife of brother Howe, formerly Wesleyan Methodist, who was immersed on the 12th inst. We rejoice much at these proofs that the word of God will not return unto Him without effecting the end whereunto it was sent." A Campbellite fermentation against the truth is going on in Manchester, of which our readers will probably hear more anon. The Campbellites, foiled in a private endeavour to stop the influence of the truth among their people, have sent for Mr. David King, to restore confidence and put matters straight. They have paved the way for his operations by circulating his dastardly *History and Mystery*. Counter movements are in preparation, that will doubtless tend to the furtherance of the gospel. No one can stop the truth, least of all by opposition, for by this more than anything, the truth will spread, because it is thereby introduced to notice, and being in itself strong, it only needs to be looked at to be accepted.

NEW MILLS, KEITH (Scotland).—Brother Robertson, of Turriff, visited this place on the 23rd of April, and met a number of persons, to answer questions and objections. The Baptist minister of Aberchirder was among the number, and the principal questioner. Some animated conversation took place on the subject of prayer, and the Rich Man and Lazarus. On the following day brother Robertson lectured on Peter's confession.

NOTTINGHAM.—Brother E. Turney, writes May 30th, as follows: "You have been made aware of the existence of a 'reverend' person named Parry. He has been vapourising here upon what he calls 'the great controversy of the day,' viz., the discussion in the *Christian Herald*, upon unending torments and the nature of the soul. In the course of his attempts to show the people of Nottingham and the correspondents of the *Christian Herald* were all wrong upon these subjects, he was pleased to advertise Christadelphianism as a damnable heresy, and made some attempt to review some of its publications. His own people affirmed that he proved nothing, and it was remarked that he talked a whole evening without quoting any text save one to begin with. His style was somewhat boisterous and even uncouth. While this was going on, I was absent through ill health, and being called to Grantham. Some thought it advisable to attack his reverence,

but that did not square with my judgment. After twice challenging him, before a full house, on the occasion of the Dr.'s lectures, I felt it no part of my duty to pursue him to his own cynical habitation where he was enjoying the sound of his own voice, uninterrupted by that of the enemy. I felt under a compliment to him for spending money in publishing the Christadelphian names, but had no intention of spending mine to give prominence to his, for which he appeared so desirous. At length he finished his 'course,' and informed his flock that it would not do to take up all his time in controversial preaching, but after welding a few connecting links, he should return to the encounter. In the interval afforded, we issued placards bearing the words "*A Defence*," and announcing subjects to be re-examined in the light of the testimony of God. No allusion was made to Mr. Parry, only to the things he had in hand. The bill attracted large attention. The hall was filled—part of the audience being his. No reference was made to him by me. Some of his people were fully prepared to hear a sort of sceptical discourse, and confessed that they were greatly surprised. 'Mr. Parry,' said they, 'proves nothing, but this man proves all he affirms, and we would not have believed it possible to find proof so plainly and readily for so many strange propositions.' Much attention seemed to be aroused, enquiry was set on foot, the brethren were visited, books bought, and considerable satisfaction expressed."—Brother Harrison, writing June 14th, reports the obedience of ROBERT HOE, who has not been connected with any sect heretofore; and CHARLES TILLEY, builder, Greasley (9 miles from Nottingham), also unconnected previously with any religious body. "There is," says brother Harrison, "a special interest connected with the first case. Bro. Hoe is unfortunately blind, and has been employed every Sunday at a village church near Nottingham, to play the organ. For his services, in this capacity he received £10. per annum. Having come to a knowledge of the truth, he thought it inconsistent to occupy such a position, and has given it up, although nearly depending upon the salary for a livelihood. He is now trying to obtain pupils to teach them music.—On Whit-Monday, some of the brethren and sisters and interested friends visited Lowdham, where sister Dabell resides, eight miles from Nottingham. The afternoon was profitably spent in conversation, singing psalms of praise, and admiring the beautiful scenery. An excellent repast was provided by sister Dabell in the orchard. There would be sixty persons present."

NEW PITSLIGO (Scotland).—Brother Reid, late of Cuminstown, writing on the 8th of May, calls attention to the fact that New Pitsligo is the place to which he has removed, and not "New Pittsburg," as reported in the April number, under "Turriff," New

Pitsligo, he says is a place of 2000 inhabitants, and is larger than Cuminestown. After his arrival, the ecclesia numbered five, viz., brother and sister Campbell, sister Hepburn, and himself and sister Reid. On the 30th of April, these were increased by the immersion of AGNES MORRISON, formerly Church of Scotland, whose attention was first called to the truth years ago by brother Alexander Harvey, when he resided in those parts. This sister introduced the truth to several who obeyed it, in some cases years before herself. The fact is, though accepting Christadelphian doctrines as true, she did not at first perceive they constituted the gospel. Having now seen her way fully and taken a stand, she is relied upon by the brethren, from her known character, to remain firm. Brother Reid says, "she is intelligent and capable of contending for the faith," and adds, that her union with the brethren has caused surprise and anger in New Pitsligo, where she is pretty well known. Brother Reid adds that there are a good many in the locality who know the truth, but who, for unworthy reasons, hold back from the good confession.

Writing on the 9th of June, brother Reid further announces the union in marriage of sister Morrison, above referred to, with brother Ferguson, residing at New Pitsligo, who was immersed at Turriff nearly three years ago. He also reports the immersion of Mrs. EDMOND ANDERSON, daughter of sister Hepburn, of New Pitsligo. Sister Anderson first made the acquaintance of the truth in Aberdeen, to which place her husband belongs. She intends emigrating, in a short time, to America, whither, it appears, her husband has preceded her. The ecclesia in New Pitsligo has been further increased by the adhesion of brother James Strachan, of New Deer, who used, occasionally, to meet with the brethren at Cuminestown, but will now assemble with those at New Pitsligo, as often as his duties will permit.

TRANENT.—Brother Strathearn announces the addition to the ecclesia of ROBERT READ (54), Cusland, and DAVID MARR (48), Prestonpanns. Both have been searching for the truth for a long time. As long ago as twenty-two years brother Read renounced the doctrine of the immortality of the soul and eternal torments, so that he was prepared for the truth when it came. Some of his family are interested. Brother Marr, who is the third person who has been brought to the obedience of the truth in Prestonpanns, is the result of the wayside proclamation of the truth in that place by brother Robertson, of Tranent. Brother Strathearn adds that brother Robertson has emigrated to America, by which a great loss has been inflicted on the Tranent ecclesia. The ecclesia heartily commend him to the brethren wherever he may go.

TURRIFF.—Brother Robertson has re-

moved from this place to Grantown, where the truth has made progress of late through his instrumentality.

WESTON, BOURTON, and SHRIVENHAM.—Bro. Newport, of Weston-super-mare, writes to say that the truth is gaining ground in these neighbourhoods. One of bro. May's greatest opponents at Banwell, near Weston, has accepted the truth, though not yet obedient. A man at Bourton, and a man and his wife at Shrivenham have also come to a conclusion favourable to the claims of the truth. The proclamation of their convictions has created a stir amongst Baptists and Methodists. The first having become enlightened, went to the Baptist preacher, and told him he had found the truth and wished to be baptized, but not into Baptist faith or practice. The preacher asked him his faith, and after conversation, consented to baptize him on the distinct understanding that the applicant should take the full responsibility upon himself, which the said applicant cheerfully did. The other made a similar application, but the nature of Christadelphian doctrine having become better known and somewhat agitated in the village, the application was refused. Further result is not yet reported.

CANADA.

EAST ZORRA.—Brother Malcolm, writing in April, says "The East Zorra ecclesia has been strengthened and encouraged by the addition, by immersion, of two young men—brothers—by the name of MITCHELL. They have, for some time, carefully studied the truth, and have become convinced of the excellency of those treasures that are laid up in Christ, and desiring to become heirs of those precious things, they connected themselves with the saving name on the 17th of April. Although they had been brought up in connection with the Church of England, they were, for several years, a sample of a rather numerous class at the present day, who believe that good moral conduct, with honesty of purpose, is all-sufficient for anything that *may be in the future*.

On doctrinal points the ecclesia is still perfectly joined together in the same mind and the same judgment; striving together for the faith of the gospel; increasing in the knowledge of the mystery of God, the Father, and of Christ; and determined to walk more and more, as becometh those who are called out of darkness into marvellous light. We are all looking forward with expectation and pleasure for a visit from Dr. Thomas this summer.

A CHRISTADELPHIAN EDUCATIONAL DIFFICULTY AT INNERKIP.—Brother Malcolm writes:—"There has lately been quite a breeze of excitement here, and as it is connected with the truth, I will give you particulars as briefly as possible. On March 30th, I received a note from the trustees of

the Common School, containing the following: 'This is to certify that whereas we have learned and seen for ourselves your cancellation and substitution of passages in the new Readers, especially the 5th; and while recognizing its illegality and *abominable tendencies*, we do hereby prohibit your children the use of such books as aforesaid named, in our school.' These cancellations were made by drawing a pencil line below certain words, or down the margin, and the substitution, by writing pencil notes in the margin. They were made for the benefit of my own children, which as the books belonged to myself and not to the school board, I thought I had a perfect right to do. Some might wish to know what the alterations were. I will, therefore, give a sample. Where Mrs. Hemans says the '*Better land is beyond the skies*,' and 'beyond the tomb,' I substituted, in the manner stated above: '*It is the land promised to Abraham.*'—(Gen. xiii. 14, 15.) For the words '*Spiritual Kingdom*,' I substituted '*His kingdom is not yet.*' For the sentence '*He comes to heal the most unhappy of mortals, and all his wonders are for the wretched,*' I say '*He comes to save all that believe and obey him.*' For Pope's Dying Christian, Vital Spark, &c., I substituted '*BOSH.*' In the sentence '*In vain the minister of the church endeavours to soothe his terrors by opening to him the bosom of his divine mercy,*' I drew a line below the word church, and put the word '*devil*' in the margin. And this is what I believe brought down the devil on me. And as Dr. Thomas says, he sometimes acts very foolishly, so he did in this instance; for instead of putting down the truth, he has circulated it where it was not in my power to do it. For the words '*He tried to persuade himself that his soul was nothing,*' I said '*Orthodox teaching.*' Again—'*His unfortunate soul tears itself reluctantly from that body of clay.*' Marginal note: '*What part does it tear?*' In the meantime till the difficulty is settled, I have torn these lessons out of the books altogether, stating that I consider that a more severe condemnation of the lessons than the pencil notes; and that as some of their own children may have books minus a leaf, they can't find fault with mine.'

CHINA.

HONG-KONG.—Brother Hart desires his love to all the brethren. He has lost his situation for speaking the truth, but has confidence that he will be enabled to make out otherwise. A local Directory has maliciously advertised him as anti-Christou adelphoi. He has written the compiler for correction, but can elicit no response. He has written to the *China Mail*, but the Editor refuses his letter insertion. So must we resign ourselves to contempt and injustice

at present. A change will come, to the consternation of those who afflict the Christ in any shape.

UNITED STATES.

(We are requested to remind readers that the postage to England is reduced to six cents per half-oz. for letters, and two cents per oz. for printed matter, rendering communication each way more easy than it was.)

CHICAGO.—Bro. Bingley, writing April 4th, mentions the immersion of CHARLES COOK, under age, son of bro. Cook, who lately emigrated from Mumbles, in South Wales. Bro. Cook has lost three of his children since landing on the shores of the American continent. This is a heavy affliction.

DUNDEE (Mis.).—Bro. A. Eastman, writing in the early part of April, says, "The cause of the truth makes but slow progress in this region. When I reflect upon the slow progress I made myself, and the mountains of prejudice and preconceived opinions to be got over, I am not much surprised. My wife, daughter, and self are all that are in the faith within twenty miles of our place. Some, however, are enquiring. There is a little clump of Adventists some dozen miles away who are studying, and I have heard a favourable report of their progress, but they have much to unlearn before they can enter the kingdom."

HESPER (Douglas Co., Kansas).—We have received the following communication, dated April 13th.—"To the brethren of like precious faith in all the world, we desire to introduce ourselves, through the *Christadelphian*. The writer, WILLIAM COOK (46), farmer, was baptised on 27th day of January, 1868; formerly a Presbyterian. In the May following, my wife, S. E. COOK (45), and son, A. W. COOK (25); his wife, SABINA (24), and my daughter, S. L. COOK (20), and ADA S. COOK (15); also MARY DOW (66), and ELIZA HOWLAND (34), were all added to the Lord in baptism, upon the acknowledgment of the truth. Last June SAMUEL JONES (66), farmer, was immersed, and in the following March, H. MEINE (28), ELLEN McCALLIE (20), RUTH JONES, wife of S. Jones, (55,) and HENRY EDLER (22). On April 12th, FRANK SMITH, MRS. JONES and MRS. SMITH, came 140 miles to be baptised. Our little ecclesia is in the midst of persecutions on every hand; but we know in whom we trust. Brother Samuel Cook, from the Mumbles, was with us last week, but has gone farther south of this State, to find him a present home."

SARATOGA SPRINGS.—Brother George Walker writes April 28th, to say that the truth has taken hold of some minds in that quarter and caused some uneasiness to the blind leaders of the blind. He concludes as follows:—"Dear brethren in England, and all the faithful everywhere in Christ Jesus,

our minds often flee across the Atlantic, and when thinking of your struggle and ours with the enemies of the truth, we feel the need of unity, love and sympathy one with another. We sorrow to think that many of us who love the Dr. will see his face no more. There is comfort left us, however, that if alive, we will hear of him and you all, through our welcome monthly visitor. Another comfort is that the signs in the East speak of our early gathering together unto Christ. During present tribulation and sorrow which must be endured during our Master's absence, we ask you, who are his remembrancers, to give him no rest till he make Jerusalem a praise in the whole earth, for it cannot be blessed till he is on the throne."

WATERLOO (Iowa).—Brother Moyer thus writes, April 7th:—"In this far off region of the West, there are a few of us doing battle for the truth, seeking to enlighten our neighbours and fellow men in 'the word of life.' We rejoice and take courage when we read of your success in Britain. Let the good work go on, and a people be made ready for the Lord's coming. In your country, it seems that the harvest ripens, and the prospect brightens, to gladden the hearts of the labourers. The old pioneer himself can hardly look on and feel unmoved at the truth's triumphs, notwithstanding the hard things his enemies say of him. We have never seen him, though on one occasion we made an effort to do so, and perhaps never will see him until the Lord comes. Still it would be to us a great pleasure to meet the Dr., and talk with him. In your country, you may have better material to operate upon than we have in America; still the States are not wholly unfruitful. The Christadelphians in this country do not, I think, come up to the work with the earnestness and zeal that you and your co-labourers do in England. This country is favourable to a precious development of individuality. Men desire to individualize themselves too much as leaders, and rivalry and dissension are the result. If men were more content to advocate what they do know of the truth, and less ambitious to discover new fangled notions, and invent crochets, there would be more harmony, co-operation, and greater progress in the truth as a whole. For my part, I am content to improve the time in advocating what I have learned of the truth, and making myself proficient therein, instead of trying to invent some new thing to individualize self. I hope you will continue to make the *Christadelphian* what it now is—a trumpet of certain sound. We at Waterloo like it very much, and feel ourselves greatly refreshed every month in reading it."

YATTON (Iowa).—Bro. J. K. Speer, of

Jeffersonville, thus writes:—"In these days of unbelief, it seems fit that all who understand and believe the word of the kingdom should fully reject the thinkings of old Adam, and bow to revelation in all matters concerning faith of the gospel. There are a few who are ever learning and never able to come to a knowledge of the truth; who make it their work to cry out "Thomasite," "man-worshipper," just because a few humble and honest people have found Dr. John Thomas to be a man of faith and a *true* and *safe* expounder of the word of Deity. Is it safer to follow the blind than those who SEE? I have read the Dr.'s writings, or all of them placed within my reach, and must confess myself a follower with John Thomas. To this the Yatton Christadelphians say Amen. We do not care for the babblers. The Dr. is following the teaching of Deity, and why should we not follow with him? We approve and endorse *Phanerosis*. We believe that Deity was manifested in His Son, just as the word reveals it. I left Campbellism because it was a system of lies, and I shall not stop in another system like it. I am a Christadelphian of the John Thomas type. Am I now understood? My address is Jeffersonville, Indiana.

PUGWASH (Nova Scotia).—Bro. Charles Creed, writing March 30th, says, "I am alone here, and pass among those who only know me slightly, for an 'Infidel,' the 'reva,' so considering those who will not hold the silly dogma of an immortal soul in the mortal flesh; this is the head and front of my offending in their estimation. A personal reign they do not deem 'impossible,' but think it 'chimerical.' If the soul has *always* been *immortal*, it can *never* have *sinned*; what then, I ask them, is to be 'judged' at the last day? It must be a mortal body that rises for judgment. To judge an immortal were nonsense; and then if immortality is *given* (for it is a gift) to the body, are there two immortalities?—the soul that always existed, and now the honoured spiritualized and immortalized body. Which has the pre-eminence? Verily they do inherit and *cherish* 'lies and vanities.'"

SANTA BARBARA, (California).—Mrs. Jane Rosenberg, daughter of Sister Shiells, of the Hare Law, Longniddry, Scotland, writes from this place on the 29th of April, to announce her obedience of the faith. She was immersed by her husband, who though not a believer, shows increasing interest in the truth. There are two other Christadelphians in the place,—a brother and sister Doty. It is proposed they should meet together weekly to commemorate our absent Lord in the breaking of bread.

The Christadelphian.

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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Vol. VII.

IMMORTALITY, HEAVEN AND HELL;

THE UNSCRIPTURAL CHARACTER AND HEATHEN ORIGIN OF POPULAR DOGMAS
DEMONSTRATED; AND THE TRUTH CONCERNING THESE THINGS EXHIBITED.

BY DR. THOMAS.

SECTION X.

What we must do to obtain Eternal Life.

1.—The Scripture not only teaches what the animal man is as a physical and a moral being, but what he may become. It shows that he has "no good thing in him;" that he has no pre-eminence over other animals more than the perfection of his organization confers upon him; and that, therefore, he is destitute of inherent holiness, righteousness, immortality, honour and glory. He is a humbled creature, made subject to vanity and at enmity against God and His laws.

2.—These things being abundantly demonstrated both in the works and word of God, the future destiny of man *as predicable upon the constitution of his nature*, is that of an eternal cessation of his existence, from the time he shall have mingled with his parent dust. This is the conclusion to which revelation and science will conduct every disciple of truth, who is independent of prejudice and party, and who has the courage to confess her in the face of ignorance, bigotry, and persecution.

3.—An insane outcry has been raised by party leaders, who, (in the words of Quintilian) "condemn what they do not understand," against what they style "materialism." In the language of Mr. George Combe, we would say, that "this question of materialism is one of the most vain, trivial, and uninteresting that ever engaged the human intellect; and nothing can be more unphilosophical, and more truly detrimental to the

interests of mortality and religion, than the unfounded clamour, or cant shall I call it, which has been poured forth from the periodical journals about the danger attending it. *A manly intellect, instead of bowing before prejudice, would dissipate it*, by showing that the question is altogether an illusion, and that, adopt what opinion we may concerning the substance of the mind, every attribute belonging to it must remain unaltered and unimpaired."

4.—After speculating upon what may be discovered concerning the essence of "the soul" by observation and reflection on consciousness, the same author remarks: "Observation, therefore, reveals as little in regard to the substance of the mind, as does reflection on consciousness; and as no other modes of arriving at certain knowledge are open to man, the solution of the question appears to be placed completely beyond his reach. In short, to use an observation of Dr. Spurzhiem, "nature has given man faculties fitted to observe phenomena as they at present exist, and the relations subsisting between them; but has denied to him powers fitted to discover, *as a matter of direct perception*, either the beginning or the end, or the essence of any thing under the sun; we may amuse our imagination with conjectures, but will never arrive at truth, when we stray into these interdicted regions." "The solution," continues Mr. Combe, "is, therefore, not only unimportant, but it is impossible; and this leads me to observe, that *no idea can be more erroneous than that which supposes the dignity and future destiny of man as an immortal being, to depend of necessity, on the substance of which he is made.*" *Syst. Phren.*, pp. 595, 597. We have here the candid confession that by the unaided efforts of the human intellect, it is impossible to find out whether the soul be of an immortal nature. But from what we have seen in this essay, we can with certainty affirm, *man has no immortal principle in his nature*. Modern philosophers are aware of this, but they fear to confess the truth, lest they should be branded with the name of materialist; and furthermore, if they avow the convictions of their minds, they know not what answer to give to the enquiry, "*If man have 'no pre-eminence over a beast,' does he die as the beasts which perish?*" Abstract materialism leads to this conclusion, and they are at a loss how to grapple with the difficulty. But not so the scribe who is instructed for the kingdom of heaven. He can answer it with ease.

5.—The grand truth of God's word is, that *glory, honour, incorruptibility, and life are the reward of a character formed in harmony with the commandments delivered to man in the several dispensations of time under which they live*. THEY ARE THE REWARD OF A GOOD CHARACTER; a character which shall be pronounced by the Judge "without spot or wrinkle, or any such thing; but which shall be holy and without blemish." If glory, honour and eternal life be worth the sacrifice of every thing on earth to obtain, then the inducement to a holy, righteous, and unblemished life in Jesus Christ is found in these, transcendently powerful. Carnal and blind are they who say that this doctrine is demoralizing! We know no language strong enough to express the sense we entertain of the ignorance and perverseness of such cavillers. What stronger inducement to goodness and virtue could the philanthropy of God propose, than an

unending, pleasurable and dignified existence with Christ? If such a consideration will not lead men to "repentance unto life," we are at a loss to conceive what will. "*Fear*," says one of these terrorists, "will do it!" But "cowards" have no fraternity with the heroes of the faith; the Scripture condemns them to the "*second death*." Fear never made a genuine Christian yet; no, nor never will. The sons of God are freemen, whom the truth has freed from all slavish fear. They love God with a "perfect love," because they believe that He first loved them.

6.—During the times between the Ascension and Future Advent of Jesus, the terms upon which immortality, &c., are offered to men are contained in the gospel, and in that only. When born into the existing world, we come under the curse and a sentence of death; or, as the Apostle saith, we are "*made subject to VANITY (mataiotes, all that pertains to the state of good and evil, and which ends in dissolution,) not willingly*." It is in this sense that the world of mankind, is said to be condemned already. "He that believeth not," whether the faithlessness be predicated on physical or circumstantial disability matters not, all unbelievers are "condemned already."—(John iii. 18.) Because of this congenital condemnation it is that we suffer evil from our birth, die and return to the ground from which we originally came; but, well would it be for multitudes, if the condemnation which rests upon them did not transcend this. The sentence under which we are involuntarily born has no reference to the SECOND DEATH; it subjects mortals only to present evil, and to a return to the dust, which is final and eternal, to those who die in "times of ignorance." Were there no other sentence than this pronounced upon mankind, there would be no Second Death, which is the penalty, not of the Eden Law, but for the transgression of subsequent ones. And here I would make one remark for the reflection of our universalist friends, viz., *had there been no other sentence promulgated than that in Eden, and had the word of Christ been simply and solely "all shall be saved," then the dogma, that to the extent in which all men die in Adam to the same extent shall all men be made alive in Christ, would have been true*; BUT, on the assumption that "he that believeth," means "all," there is still a sentence of condemnation pronounced against unbelieving mortals, which restricts the "all" to a portion of mankind, and condemns the rest. "HE THAT BELIEVETH NOT (*the gospel*) SHALL BE CONDEMNED."

7.—Here, then, are two sentences of condemnation, to which, if a man become obnoxious, he may be said to be *doubly damned*. He is condemned to the first death because he is "born of the flesh;" and he is condemned to the second death if he believe not the gospel; but, let the reader bear in mind that *no mortal son of Adam is obnoxious to the second death, because he is born of the flesh*; but, being born of the flesh involuntarily, he becomes liable to it by rejecting the gospel of Jesus Christ. And this is the ground of the second condemnation, "that light is come into the world, and men love darkness rather than light, because their deeds are evil."—(John iii. 19.)

8.—What then do men need to be saved from? *First*, from ignorance of God's way; *second*, from moral perversion; *third*, from the evils of the present life, in body and estate; and, *fourth*, from the dissolution

of the grave. The "light" which God has revealed in the Scriptures will save them from ignorance and its sequents, which are superstition, fear, bigotry, unbelief, &c.; "repentance and remission of sins in the name of Jesus" will rectify their consciences; and a "resurrection unto life," or a transformation, will deliver them from "all the ills that flesh is heir to," and restore them to a being which shall end no more.

9.—*The wages of sin is death.* Wages are paid only to those who labour: those who in their toil "*sow to the flesh,*" will be paid for the labour they perform; and the pay for this kind of labour is "corruption," or "death unto death"—death ending in corruption, as the apostle saith, "shall of the flesh reap corruption," and of such he says, in another place, "whose end is destruction;" so that "death," "corruption," and "destruction" are "the wages of sin," which everyone is fairly entitled to "who loves darkness rather than light," and refuses to accept the gospel of Jesus Christ. We need to be delivered from our sins, and from a resurrection unto a second death and corruption, which shall be consummated in a fiery destruction, constituting the destiny of unbelievers, cowards, abominable characters, and whosoever loves and invents a lie.

10.—*What must we do to be saved from all these things?* The answer is contained in the saying of the King of Israel to his ambassadors to the nations: "HE THAT BELIEVETH THE GOSPEL AND IS BAPTIZED, SHALL BE SAVED;" and, "*observe all things whatsoever I have commanded you to teach them.*" What is the gospel to be believed? "Repentance, remission of sins, and eternal life through the name of Jesus Christ." These are the glad tidings; but upon what premisses are they predicted? Upon the testimony of Moses and the prophets, that in the fulness of time, a purification sacrifice should be manifested, styled the Messiah, "who should be cut off, but not for himself;" "who should be a man of sorrows and acquainted with grief;" who should be "despised;" one "upon whom the iniquity of all should be laid;" who should be stricken for the transgression of Israel; who should make his grave with the wicked and the rich man in his death; whose dead body should not be permitted to see corruption; who should ascend to the right hand of the Majesty in the heavens, and who should sit there until his enemies should be subjected, and until the time of the restoration of the Jewish state and throne of David should arrive.

11.—These glad tidings are also predicated upon the demonstration, that Jesus of Nazareth is the personage; in other words, that *Jesus is the Anointed One, the Son of the living God.* This is the "*foundation*" of the gospel, but not the gospel itself, when taken abstractly from the testimony of the prophets. Having laid this foundation, Paul preached, that Jesus died for our sins, was buried, and rose again from the dead, as had been foretold concerning him in the ancient oracles of God; where, as Jesus himself said, it is also written, that "repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem." Does the reader, then, believe on the testimony of the prophets and apostles, that Jesus of Nazareth is the anointed prophet, priest, king, and Son of the living God; that he was crucified for sin; that his blood cleanses from all sin; that he was buried; that he rose from the dead on the third day;

that he ascended to heaven ; and that he will in like manner come again to raise the dead and rule the world in righteousness—does he believe these things ? Then he believes that repentance, remission of sins, and eternal life are through the name of Jesus—*he believes the gospel.*

12.—But if thou art a believer of the gospel, O reader, be mindful of the words of him who will judge you in the last day by the words of his own mouth ; he does not say simply and alone, “ He that believeth the gospel shall be saved ; ” no, let heaven and earth be witness ; he says, “ he that believeth AND IS BAPTIZED, shall be saved,” and at your peril, detract from the letter or spirit of the word. After reading this, if thou believest, askest thou what thou must do to obtain “ repentance and remission of sins through the name of Jesus ? ” For what purpose, thinkest thou, the apostles commanded men to “ be baptized in the name of the Father, Son, and Holy Spirit,” if it were not that they might obtain forgiveness of sins “ through the name of Jesus ? ” *Your HEART is purified by faith ; your STATE is changed by baptism.* Hear the words, then, of the apostle, and understand : —“ REPENT AND BE BAPTIZED IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS.”

13.—On the supposition that you have believed the gospel and been baptized in the name of Jesus for remission of sins, do you now enquire what you must do to obtain the “ glory, honour, incorruptibility, and life ” of the future age ? The inquiry is appropriate and well timed ; for rest assured, that you may have believed the gospel, and have most scripturally obeyed it, but unless you hold fast your begun confidence unshaken to the end, unless you persevere in well doing, you had better never have known the truth. “ Save yourselves,” says Jesus, “ by your perseverance,” to which Paul, by whose gospel you will be judged, adds, “ God will render to every man according to his deeds ; to them who, *by patient continuance in well doing, SEEK FOR* glory, and honour, and incorruptibility ; *ETERNAL LIFE.* ” Can you *continue* in well doing unless you *begin* to do well ? Can you “ *seek for* ” a thing which you pretend to already possess ? No. “ GOD ONLY HATH IMMORTALITY ”—with Him is “ *the fountain of life ;* ” and all the intelligences of His boundless dominion, who may have this as a quality of their being, have *derived it* from Him *as a recompense* for their faithful obedience in a previous state. Are you not ambitious of the glory, honour, and tranquil dignity of these celestials ? Would you not be ravished with delight in the possession of an angelic nature, an undefiled and incorruptible inheritance, and an eternal relation to all worlds ? Strive then, that you may be “ accounted worthy to attain to that age,” through a “ resurrection from among the dead,” when you shall “ die no more,” and “ be equal to the angels of God.”—Luke xx. 36.

In conclusion, “ *THE WISE shall inherit glory,* but shame shall be the promotion of fools.” Reader, be wise, for “ wisdom is the principal thing, therefore, get wisdom,” seeing that he is happy who findeth it. Dost thou enquire, what there is extant through which you may become wise ? Hear the apostle, what saith he ? “ *THE HOLY SCRIPTURES are able to make thee wise unto salvation* through faith which is in Christ Jesus ; ” and these writings teach, that “ the fear of the Lord is the beginning of wisdom.” Dost thou fear Him with that religious veneration which knows no torment ?

Dost thou fear or venerate Him, because thou lovest Him for His abounding goodness to the children of men? Then you possess the element of that wisdom, which though foolishness with men, is "more precious than rubies" in the sight of God; and incomparably more valuable than all the things you can possibly desire. "Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a TREE OF LIFE to them that lay hold upon her; and happy is everyone that retaineth her." Be wise, then, I repeat, if you would "shine as the brightness of the firmament" in the kingdom of the future age; apply your heart unto wisdom, for, in this, "the time of the end," "the wise shall understand" "THE THINGS OF THE SPIRIT OF GOD."

DR. THOMAS'S VOYAGE TO AMERICA,

AND SUNDRY INTERESTING MATTERS CONNECTED WITH THE POSITION AND PROSPECTS OF THE TRUTH.

West Hoboken, N. J., June 6th, 1870.

DEAR BROTHER ROBERTS,—About three-hours-and-a-half after bidding you farewell for a time at the Birmingham Station, we arrived at the Washington Hotel, Liverpool. We remained here till 11.0 a.m. on Wednesday, May 4th. We found our quarters rather on the magnificent scale, and very convenient and comfortable; rather slow in the execution of orders. Business in Britain is not conducted upon such fast "go-ahead" principles as in America, the *dignity* of my lord John Bull, which implies slowness, pervading all the menials of his aristocratic family—yet withal very moderate in charge—dinner, tea, bed, breakfast, and delivery of baggage on the Prince's Pier Head for shipment, waiter's fees included, being only eighteen shillings sterling for two. I was astonished when I compared the charge with the magnificence of the building, with its morning telegrams from Paris and London, and its telegraph, and post offices. I certainly expected to be charged double the amount, especially when I remembered that, some two or three years ago, I was charged seven dollars for one, or thirty shillings more, at the Burnet House, in Cincinnati, Ohio, for no longer board. My past experience will lead me to the Washington again; so that on my re-arrival in Liverpool, you will know where we may be found, if you should again set your agent to search the hotels of that town for the discovery of our whereabouts.

On the afternoon of our arrival in Liverpool, having previously recruited our "vile bodies" with the genial refreshment of boiled salmon and lobster sauce, we sallied forth to establish our right to an unquestionable interest in the saloon apartments of the *Idaho*, the steamer in which we crossed the Atlantic in 1869. I was disappointed to find that it was no longer commanded by Captain Cutting, to whom you sent, at my request, a copy of *Elpis Israel* and a set of *Eureka*, a year ago. His religious opinions were in advance of men of his class. He was what is styled a Millenarian, and a member of the Anglican daughter of the old Roman

Mother of Harlots. He told me that he believed in the restoration of the whole twelve tribes of Israel, the entire and judicial consummation of the times of the Gentiles ere long, and the personal reign of Christ upon the earth. It was in consequence of this avowal that I concluded to make him a present of the books, in the hope that at the time of my return with him to America, I might find him still better instructed in the way of the Lord. But, as I have said, I was disappointed. He had abandoned seafaring for a life on shore; and his captaincy was filled by a successor of the name of Price. You will, as what sailors call a "landlubber," hardly be able to guess how I came to know the end of Captain Cutting, whom we left in Liverpool, while I was yet five hundred miles away from the American, and some twenty-seven hundred from the English, coasts. You give it up, no doubt. Well, we were boarded by a New York Pilot that distance from the city, who brought us a *New York Herald*, which informed us that, from some unknown cause, Captain Cutting had become tired of and disgusted with his social existence, and had dissolved his connection with it by putting a bullet through his brain! I was truly grieved at this news; for it proved that my present had been thrown away upon him, and that the principles of State-Churchism, which will translate "immortal souls" from the gallows to "bliss beyond the skies," was strong in him to death!

Having paid our passage and finally secured our berths, we crossed the Mersey for a ramble in the town of Birkenhead. This occupied some two or three hours of a raw and gusty, though sunny, afternoon. The *Idaho* was anchored in the middle of the river, where she was receiving from her tender steerage passengers and their luggage by the hundred. With the numbers recruited at Queenstown, her full complement of this class amounted to eleven hundred. They had all the ship, except the saloon, quarter deck and fore-castle to themselves: in and upon these they were not allowed to intrude; so that the quarters of the saloon passengers were as secluded as if they were the sole occupants of the ship. This was very desirable, for I can conceive of nothing more uncomfortable to one who loves decency and retirement, than a voyage across the Atlantic in a promiscuous crowd of Irish papists, and boosey and profane "Protestant Christians of all the names and denominations." Amid the discomfort of a sea voyage, such an one desires a room where he can retire to, with plenty of light and air—a sort of Anglo-Saxon's castle afloat, into which no one is expected to introduce himself unless specially invited by the two who share the room between them. This is well understood in cabin life at sea. It would be well also to understand it ashore, where people oftentimes obtrude themselves unasked, and therefore undesired. For myself, I make it a rule only to visit where I am earnestly invited; and then I know my visits will be welcome, and not deemed offensive or intrusive. This is a social ceremony of defence necessary while sojourning in this "evil world," that a man may be enabled to select his intimates upon the basis of their excellencies observed and duly appreciated. We do not like to be compelled to herd with rude people in whom there is nothing, and from whom nothing genial can proceed: "from such withdraw thyself."

We left our hotel for the steamer at 11.0 a.m. next day, which was May 4th, exactly one year, less one day, after our departure from New York for

the very arduous tour through Britain, now happily completed; and no more to be repeated by me, while "this corruptible" and "this mortal" shall continue unclothed with its "house from heaven." I found the labor at my time of life too severe for the nervous energy generated by my physical organisation. Talk, as the expression of sensations, impressions, and feelings, is mere gabble, and by no means exhausting except to those whose unhappy fate it is to be listeners; but conversation with numerous gainsayers, and public exposition of the word, for the conviction and enlightenment of a scoffing and conceited generation, being matters of thought, according to "the thinking of the Spirit," and not that "of the flesh," is, when long continued, very trying to a man's elasticity of body and soul. When I was in Britain twenty-two years ago, I addressed the public two hundred and seventy times in two years, besides writing *Elpis Israel*; the consequence of which was that on my return to Virginia, I was so prostrated for six weeks that my life was despaired of by some. In the tour now completed, I have exhibited the truth in a hundred and forty-five discourses, to which hundreds have listened with great, and I hope some with profitable attention, from an hour and a half to two hours at a time. Thus far I have escaped such extreme depression of the vital force, though not entirely free from the acquiescent feeling that disinclines from exertion of muscle or brain. To visit, or receive visitors, or to meet the public, is burdensome to contemplate. As a consequence of being so heavily laden for the past year, the life of a hermit, in some inaccessible retreat from the busy haunts of the noisy world, where I could enjoy the unbroken silence of undisturbed solitude, is a vision of rest much desired; but which I have not yet found, and from the letters received since my return, does not seem likely to be attained.

My disinclination for consorting with the crowd was not gratified in shipping aboard the *Idaho*. I requested brother Martin (who roomed with a Frenchman, neither of whom could understand the other's speech) to ignore me as much as possible, inasmuch as I desired to be in the company as though I were not. The saloon circle was a small epitome of the "respectable" outer world. It was an aggregation of the "names of blasphemy," of which the eight-headed Gentile body politic is "full."—(Rev. xvii. 3, 11.) There was a Popish sin-pardoner, the representative of the drunken prostitute sustained by the governments of Europe, and especially by the Frog Power, until "the Ancient of Days," in consequence of the great words the mouth of the little horn is oecumenically preparing to give utterance to, shall come to destroy it utterly. There was also a broken-down politician and episcopal parson incarnate in the same palsied carcase, with the jolly-faced captain, who "did duty" according to the stereotyped routine of Queen Victoria's Prayer Book, on Sunday mornings, as representatives of English and American episcopal formalism. Besides these "miserable sinners," who with many others publicly told the Lord that they had "erred and strayed from His ways like lost sheep," and that there was "no health in them," there was a hard-headed and pugnacious Caledonian, a deacon of some Presbyterian conventicle in New York, returning from a visit to his fatherland, where anything may be made to flourish save bright sunshine and the truth. After these came a small fry of "abominations of the earth," such as Methodists and other pious

ballad singers, who now bawled out "Jesus shall reign where'er the sun," &c., and then adjourned to cards, which exorcised them of the little sense they might otherwise have obtained credit for. Such was the man-porpoise it was my fate to room with during the voyage—a fat intellectual blank, with no ideas above a bottle of champagne and the racecourse. In the midst of this heterogeneous mass of corruption were two Jews, who had become such by putting on Christ according to the formula prescribed by Paul, who says "as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Two such Jews, in the midst of a crowd of thirty or forty piously profane "Catholic and Protestant Christians," imprisoned in a saloon, and cut off from all the world by a surrounding waste of unfathomable waters, were not in a position to "enjoy life" or to partake of a "feast of reason and flow of soul." All the feast, outside their own state rooms, to which they had access, was a well-furnished table, groaning under the weight of all kinds of edibles and well-flavoured dishes. The intellectual flavour of the consumers of the viands was most insipid, so that when the cloth was removed, there was no attraction for these Jews to detain them; so that the elder, not pleased with the monotony of the sea view, more frequently took refuge in his state-room, in the more entertaining and improving society of the dead, who in their books, though dead, yet speak; while the younger, being of a more social and less studious and retired disposition, sought the novelties of his new sea life on deck, where he soon became acquainted with "all the world," and found that what he most approved was regarded as a hideous abomination by them all.

Such was the world epitomized to us by the *Idaho*, after leaving Queenstown, where we had shipped hundreds of additional recruits for the Popish and Protestant churches of the model republic of the West. Thus are the ships of Tarshish enabling the Old Adam to fulfil the mission divinely imposed upon him nearly six thousand years ago of "replenishing the earth and subduing it," that it may be fit for the New Adam to possess when God's own times shall have come, to put the kingdom and dominion under the whole heaven into the hands of Abraham's seed, "in whom all nations shall be blessed."

The land of the Fenian Utopia having at length sunk below our visible horizon, there remained no longer any distant objects without to engage attention and lend enchantment to the view. Occupation for the mind had, therefore, to be found among the men and things of the world afloat. Man is said to be "the noblest work of God;" and so he is when he rightly fulfils his destiny in relation to his Creator. But ours was not a company of God's noblemen; for it soon became apparent that, though they were most of them as intensely pious as Hindoos, and as devoted to singing religious ballads—many of the sentiments of which they despised as street carollers at Christmas—yet with all their piety and music, they had no more respect for the testimony of God's prophets and apostles than the disciples of Mahommed. The discovery of this moved brother Martin to attempt the conversion of the saloon world afloat by the power of the word, which he soon found had no power on board the *Idaho*. He commenced

operations with the Pope's lackey, who, in America, pardons men's sins for twenty-five cents a month, and in the Fenian Utopia, landlord tumblers and other villains, for what he can get! But he was not long in finding out that the creature was too drunk with the wine of his mother's beastliness to permit the "testimony of God" to shine into his understanding. All the effect produced was the development of the natural enmity subsisting between the two seeds."—(Gen. iii. 15.) He pronounced brother Martin an infidel, "sent him to Coventry," and avoided him as a nuisance during the rest of the voyage.

Not at all discouraged by his failure with this orthodox adherent of papal infallibility, he opened his battery upon the Caledonian disciple of John Knox. This Presbyterian had great and broad liberality for "all Christians" travelling the many highways to heaven with himself. He regarded them as all right in the main, and differing only in things not affecting their salvation. This churchman was the most pugnacious of all the goats of the company. He was continually butting against the truth, and, in his billyings, not at all complimentary to the personality or intelligence of our Christadelphian voyager. Brother M., however, was thoroughly goat-proof. He was not to be silenced by the hard speeches of ungodly sinners, but held the deacon manfully by the horns until he lost all the wool which, at a distance, caused a slight resemblance to a sheep. "You are," said he, "nothing but an infidel;" and turning to the bystanders, warned them against listening to anything he had to say. "Have I not," said brother M., "shown you Scripture-proof for all I have advanced?" "O yes; but you pervert the Scripture by your mystical interpretations." "Yes," said I, "Mr. Martin, you use the Scriptures very mystically because you do not make them give utterance to this gentleman's opinions." That was enough. This irony determined my spiritual status for the voyage. He started from his seat at the head of the table in great excitement and "holy indignation," and exclaimed "you are one of them; you are his father; you are two infidels." Then, addressing the company, poured out a tirade against us, which made the pietists around regard us with "holy horror" and contempt. I tried to say that he knew nothing more of me than the words I had just spoken; and that it was, therefore, impossible for him to say whether I was an infidel or not. But the attempt was useless. He would hear nothing, and, by noisy clamour, would permit no one else to hear. This was Protestant Popery in Presbyterian manifestation. I was henceforth, held responsible for all brother M. might say or teach, and, with him, condemned, by anticipation, and regarded as the Jonah of the *Idaho*, whose presence retarded the progress of the ship; and who, if any disaster overtook it, should be the first to be thrown overboard to propitiate the Neptune of the sea! They were highly indignant that we two should think that we were the only ones on board that knew the truth; that they were all wrong, and we only right! They declared they would not accept it if it were true. It would drive them mad to believe that their dear friends who were deceased were all lost, and much more of the same sort. Thus we became the central figures of the group. The captain styled brother M. "our friend Moses," while they spoke of me as "the patriarch;" but the lewd fellows

of the baser sort among them, styled brother M., Abraham, Judas, Barabbas, &c., beside playing tricks upon him that would have roused the ire of a Job. On one occasion, he was outlining the truth, in the midst of a group upon the quarter deck. While earnestly engaged in his argument, they contrived to fasten a string to the leg of his chair, which, when least expecting it, they jerked from under him, leaving "Barabbas" sprawling in the midst, to the great amusement of all the fools around. At another time, they pinned an envelope to the strings of his Glengary cap, on which they had written "Judas," with which he unconsciously strolled about, to their great delight. "If you had come to us singing," said the deacon to him, "we should have welcomed you, and taken you by the hand; but instead of that, you came to us preaching and teaching as if nobody knew anything but you. Why, you are only a youth, and your appearance is against you; and will you teach us? It is monstrous! But we will all pray for your deliverance from the error of your way, if, haply, God may give you repentance." But brother M. lacked faith in his prayers, telling him, to his great disgust, that God did not hear sinners.

At length, on the morning of the 16th, the land-line of the *New World* brightened from the prospect of a speedy emancipation from the social bondage of the Old Adam, whose society is not only no good, but insipid, rapid and absolutely disgusting. When the anchor of the *Idaho* was dropped in the Quarantine Ground, and when the deacon once more beheld the heights of Staten Island, he exclaimed to brother Martin, whom he had warned to keep his infidel opinions to himself in America, lest he should be assassinated, "this is the land of promise, better than the land of Canaan!" and that thus he might have the last word, quickly disappeared beyond the reach of a reply. It was highly amusing to hear of the admonitions he received from the "silly women," and even the bairns of the saloon. One fashionable woman ordered him not to trouble them with his nonsense, and threatened that if he did not obey, she would complain of him to the captain! A little urchin, about ten years old, ran a cloak pin into his knee, and told him to go and preach in the steerage, for he was not good enough to preach to them! and a Methodist lady patronizingly informed him, that the

religious intelligence of the Americans was far in advance of the British, and that they would not endure his ignorance and unbelief, which, if pressed after his manner, might bring him into serious difficulty: to which brother Martin replied that if the religious intelligence of Americans was of no higher order than that of the present company, he had no unpleasant apprehension of the consequences of his course.

The officials of the port now began to make their appearance—the doctor from the hospital to overhaul the steerage passengers, and the officer of customs to furnish manifests to the cabin people, stating the number and quality of their packages, to be handed to the inspecting officer on the dock. These preliminaries being disposed of, our baggage was transferred to a tender, into which we descended. All being ready, we put off for the city, where we landed at Pier 46, Hudson River, in about an hour, to renew our labours in the busy haunts of men.

The inspections of our trunks being completed with little delay, and nothing contraband of war or peace being discovered, we left the dock for our encampment in what, since my absence, has been legislated into "the Twelfth Ward of Jersey City." We arrived at my house, in Monmouth Street, about 10.30 p.m., Birmingham time, but about 6 p.m., New York time; so that a telegram sent from you, at your time, might according to ours, reach me a considerable time before it was despatched! This is a marvel, inexplicable by the disciples of Parallax, who declared he taught what he did not believe, that the earth is a plane, and not a globe! But it is a greater marvel to me, how, otherwise intelligent people, can be found, at this period of increased knowledge, to endorse so egregious a proposition! If the earth were a plane, there would be no arc of over three thousand miles between England and America, so that the rising sun would be seen at the same instant in both countries, and there would be, consequently, no difference of time between us and you. But an arc, subtended by a straight line, giving it a high central perpendicular elevation, rises between the two countries so loftily, that it takes the sun, by the axial rotation of the earth from west to east, about four hours-and-a-half to surmount it, so as to be on a line with the eye of an American spectator. You may not know why I make this

digression, nor is it necessary that you should, but I always regret to find any of our brethren no farther advanced in the knowledge of God's natural laws than the priests of the papal inquisition, who, three hundred years ago, tormented Galileo's noble soul, because he affirmed that the earth moved around the sun, and not the sun around the earth. as they, judging merely by appearances, ignorantly believed. I regret that they should parallel themselves with such, by identifying themselves with the fables and absurdities of Parallax.

Since encamping again upon my property in Monmouth Street, I have been asked if I did not feel at home once more. My answer has been "No." I feel like a bird of passage, just alighted upon a tree, and ready to depart at any moment. I have entered upon a new and probably the last phase of my mortal career, antecedent to my resurrection or change, if I should live till the Lord come. I am here temporarily and briefly, sojourning until I can transfer myself to another field of operations, where the "unadulterated milk of the word" creates more interest and commands more respect—though infinitely less withal than could be wished—than in this land of theological monstrosities, where the thorns and briars of mere speculative tradition spring up spontaneously and choke the word. As you know by the bill I sent you, and by the seventeen boxes of stereotype plates of *Elpis Israel* and *Eureka*, you will have received ere this, I am making all due and necessary arrangements for the transfer. I cannot compel any one to purchase my property, and so enable me to heave anchor; but we are doing our best to cause the right man to present himself so to do. We have whitewashed the fences, mowed the grass, dug the garden, &c., so as to make a naturally-pleasant residence, still more tempting and attractive to the eye, which represents the fifth part of a man's soul. I am, therefore, now in a waiting attitude—waiting for a purchaser or the coming of the Lord. I should infinitely prefer the latter; but this being in abeyance, the other is my desire.

But you are not to suppose that, while in this waiting attitude, I am doing and have no prospect of doing anything. By no means. My enterprising friends, in divers parts of this widely-extended country, do not entertain the opinion that it is possible for a man of sixty-five, after such a strain upon his nervous system as I

have been the subject of in the past, to experience fatigue or to stand in need of rest! I found a dozen letters anticipating my return, and giving me a cordial invitation to bestow upon them and their neighbours an immediate farewell visitation, involving a circuit of about three thousand miles by rail! This was very kind, if not very considerate, and showed that I was still a partaker of their brotherly kindness, which in this fickle and volatile generation is a benefit not to be despised.

You will, no doubt, together with most of your readers in Britain, be gratified to know if any advance or retrogression has occurred within the Christadelphian pale during my absence in Europe. I have not been back long enough to be able to put you in possession of all the intelligence that may be forthcoming. I am apprehensive, however, that everything is not *couleur de rose*. The society in Rochester, N.Y., which, about a year and a half ago, was more in sympathy with the speculations of my traducers, seems, from some unknown cause, to have taken a more favourable view of myself and teaching, if the pressing invitations I have recently received to visit them is to be taken as an indication. They meet under the superintendence, I believe, of our aged and excellent brother, James McMillan, in Room No. 6, Palmer's Block, Main Street. Improvement, however, in this direction has been counterbalanced by division in Chicago, Illinois. In this, called "The Garden City," trouble has been created by the thorns and briars of the Queen's Bush, as illustrated in my reply to the following letter of invitation received from the secretary of a society in that city, both of which I wish you to publish *literatim et verbatim* on my responsibility in the *Christadelphian*, that your readers may know the position I occupy to the men and things treated of on the correspondence; for the time is come here when their true relations must be defined.

LETTER OF INVITATION TO CHICAGO.

10, Kucker Street, Chicago,
May 30th, 1870.

JOHN THOMAS, M.D.—Dear Brother.—It has been contemplated for some months past, that on the occasion of your return to America, preparatory to your final removal to England, that you would visit "the West," in view of which, brethren at points west and north of here, as well as

ourselves, have expressed an earnest desire that "the visit" would be made, as we might never again see you in the flesh until the great truths—resurrection and judgment, become fact on the plains of Sinai.

The brethren referred to have further signified, that if it be practicable to you, and meet your views, that you make Chicago your focal point for "the West," at which point, a greater number could reach with much better facilities than any other in this region.

We (the Chicago ecclesia) realise your expense feature of "the visit," and will, to the extent that our means will enable us, neutralise it. The brethren expected from a distance have also expressed a desire to contribute to the same purpose.

Awaiting your reply, and, as early as circumstances will permit, so that we can advise brethren of your decision by letter, as we may have no other means of doing so in time; and hoping your health, strength, and the circumstances attendant upon your removal, will permit you to extend your journey this far west, we remain, yours faithful in Christ,

JAMES MUIR, Sec. of Chicago
Ecclesia of Christadelphians.

REPLY TO INVITATION FROM CHICAGO.

West Hoboken, N.J., June 2nd, 1870.

DEAR SIR.—Yours of May 30th, inviting me in behalf of "the Chicago Ecclesia of Christadelphians," to make Chicago my focus for interviews with "brethren" north and west of that city, has come duly to hand. But what reply is it possible for me to make to this apparently cordial invitation, with the knowledge of alleged facts before my mind? When I was at Chicago over a year ago, there was an "ecclesia," formed of persons, most of whom had separated themselves from a corrupt and moribund society of Little Benites, who countenanced lying and covetousness in their converted Geneva patriarch. These separatists, of whom you were a leader, on examination of themselves, professed to believe the truth as a long time and still expounded by me; and therefore, having organised yourselves, after previous personal examination, into an ECCLESIA, or Society of individuals CALLED OUT by the gospel of the kingdom, from among the "unclean" of the apostacy, sent me a pressing invitation to visit you; which I did, and was kindly received. There was

then no known root of bitterness among you, and you all seemed to be of one heart and one mind. Since that time I have had no direct communication with said ecclesia.

My faith and hope are what they have been for years, only that they are enlarged, strengthened, and increased, because I have obeyed the exhortation of the apostle, and *added to our faith knowledge*, (2 Peter i. 5, 6,) which many are very very slow to do. Though thus unchanged, as is apparent to every candid and single-hearted individual, whose understanding is sufficiently unobscured by cunning craftiness and private aims, to discern the meaning of what I have written; though I need not be surprised at misinterpretation by the scripturally-ignorant and crafty, seeing that all the learned so-called concur in the misrepresentation of the Bible itself. Though thus unchanged, I say, in faith, hope and practice, it does not appear that what you style in yours "the Chicago Ecclesia," is in the same desirable case.

It has come to my ears that the ecclesia I knew is no longer in being; that is, that instead of one, there are in Chicago two societies, each claiming to be the Chicago Ecclesia! I could understand both of these being the "One Body" of Christ in Chicago, if both were of the "One Faith," and of the "One Lord;" but this, I am informed, is not the fact—the one believing one thing about the Lord and Saviour, and the other something entirely different. If this be so, I cannot admit that the two ecclesias are the One Body: neither of them may be; but two societies, holding antagonistic and mutually destructive theories cannot. It would be Christ divided against himself.

Before, therefore, I can accept your polite invitation, I must know what you as a "secretary" represent. It is said, as I hear, by some of your party (babes of scarcely a year old—if indeed "babes" at all), that I teach error, consequently am not to be trusted; and that certain other novices of the Canadian bush, my traducers, are "doing a good work." Let us see what this "good work" commended by your party is like! I have before me a copy of part of a letter, dated December 16th, 1869, and written by W. H. Hacking to H. J. More, of Topeka, Kansas, in which the writer says that the sufferings, death and resurrection of Christ are all most emphatically denied in my late writings; and that such horrid blasphemy was never before penned by mortal man as therein. He styles my expositions of the Word "such

shocking teaching," which he has "dared to antagonise;" the "frightful apostacy that has obtained during the last six months;" a "torrent that is flooding the land with most appalling errors;" and that "he had not till recently seen these awful statements, or he could never have recommended *Eureka*." He would have his correspondent and sympathisers believe, that he is called upon by "no mushroom pretenders," but by "old and tried friends of the truth, in England, Scotland and New Zealand, United States, &c.," (with all of whom he is as authentically unacquainted as they with him; but whom he thus characterises in the fulness of his ignorance of them, as the champion stemmer of the overwhelming torrent of my heresy and "horrid blasphemy!") Such is the "good work" being done in the estimation of MARTURIONISTS, or self-styled "*True Witnesses!*" The party of which you are "Secretary," is, as I am credibly informed, in active and hearty sympathy with these my Canadian traducers and slanderers; and that it is this cordial identification with them on your part, to the disgust of others (who, from their own reading of my works, know that the above allegations are, as they express it, "monstrous lies,") that has caused them to withdraw from your fellowship; and to maintain this position so long as you refuse publicly to repudiate all connection with such reckless and disreputable adventurers. This, I learn, is the cause of the existence of two circles styled ecclesias in your city.

I think it will be granted that I may be fairly considered a competent judge of the correctness or otherwise of the construction put upon my writings by those who read them. I repudiate therefore, as ridiculously, if not maliciously, false, the constructions of your inflated, illogical and befogged Canadian confederate. He is evidently too little of a Bible student, however much he may pretend to "*great scholarship*," to comprehend "sound doctrine." If he and his son-in-law, as you are said to have remarked, are "friends of the truth, and teaching the truth," you cannot consistently believe that the same thing is true of me. I am at a loss to conceive how, after thus finely complimenting them, and alluding to me in public as a pope, whom certain among you were seeking to decree infallible, you can send me an earnest invitation to visit you with a view to scriptural fellowship in Chicago! What! have you Marturionists so little regard for Christian principle and integrity, that you can, with

the same breath fellowship the "friends of the truth, who teach it," and those whom said friends so-called, denounce as horrid, blasphemous, and frightful apostates? If you can, I beg to say that I have "not so learned Christ." Your party has placed itself in the position that it must either repudiate me or them. You cannot honestly and consistently fellowship black and white as one and the same colour. If you can, I cannot. If they be Christ's, and I be Belial, as they would have you and all others believe, there can, in the nature of things, be no accord. I ask you not to condemn them and justify me; you will do which is the most agreeable to yourselves. All I desire is that our true relative position may be understood and clearly defined. I am in no hurry about justification. I can afford to await the decision of the Infallible Judge of the characters, doctrines, and deeds of the living and the dead, at his appearing, whom I have served faithfully and conscientiously, if not all the time, wisely, for nearly forty years: during a great part of which you and your Canadian allies—just come to the front when the battle is fought and the victory won—were floundering in the abyss of heathen apostacy.

In conclusion: when you have read thus far, you will be thoroughly convinced that under existing circumstances, it will be impossible for me to identify myself with your party, by accepting your polite invitation.

Wishing you a timely and happy extrication from the toils of Marturionism, whose strength is the ignorance and gullibility of its dupes, I remain, dear sir, respectfully yours,

JOHN THOMAS.

In conclusion, I wish you to insert for the information of all your readers in America, be they many or few, who are satisfied that *the system of doctrine* disentangled from the traditions of the apostacy, by my instrumentality, is sound, and scripturally effective in all who believe and obey it to the forgiveness of sins that are past, and the acquisition of *a right* to eternal life, the following

NOTICE.

WHEREAS many persons in America have expressed to me a desire for the revival of the *Herald of the Kingdom*, suspended in consequence of the Civil War in 1861, the eleventh year of its existence; and where-

as physical energy and elasticity are now lacking for the mechanical details of such an enterprise; this is to give notice to all the friends of the suspended periodical, that it is not my intention to revive it now, or at any future time. Nevertheless, it is my purpose, whether resident in England or America, to continue to hold doctrinal intercourse with the faithful in both countries, for the aid and confirmation of their faith and hope, in the columns of the *Christadelphian*, which is the only paper extant that I can cordially commend to the patronage of my former subscribers. In saying this, however, I am by no means to be understood as endorsing all that has or may appear in its pages. I am not to be held responsible for inferences drawn or constructions put upon my writings, by others, be they learned or ignorant, old men or babes, philosophers or pricking briars of the bush. I am responsible only for what appears over my own signature, and what I acknowledge to be the true interpretation of what I write. I do not endorse for the

Editor, nor he for me; but I simply career in his war-chariot on the principle of "old men for counsel—young men for war." Hence, they who are Christadelphians in the true sense of the word, and not such as assume the name to promote their own craftiness, may henceforth consider that the *Herald of the Kingdom* is revived in THE CHRISTADELPHIAN, which will continue its work, long since commenced, and carry it on without intermission, it is hoped, until the apocalypse or "appearing of the glory of the great God and Saviour of us, Jesus Christ," (Pet. ii. 13,) when they only will be approved whom he shall commend.—(2 Cor. x. 18.)

That we and your readers, and many more besides, may find ourselves among that honourable and blessed company, having had "boldness in the day of judgment, consequent upon present perfection in the love of God, which "rejoices in the truth," I remain, faithfully yours,

JOHN THOMAS.

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 23.

From Shorthand Notes by brother J. BUTLER, (revised).

1 JOHN ii.—Beloved brethren and sisters, we have in this present time to prepare for a period of great goodness to come, by giving heed to the instructions which Jesus has left for our guidance so largely and so clearly in the writings of his various servants, among whom John occupies a distinguished place. "My little children," says this apostle, "these things write I unto you, that ye sin not." This is the climax of the calling in the truth, the object of the gospel's operations—that men and women may be brought into such relation to God that they shall not sin—shall not transgress—that they shall not be disobedient, but be obedient. Obedience implies the existence of law, and it means compliance with that law; and our whole profession of the heavenly calling is a dead failure, if it result not in obedience to all the commandments which go to make up the law which God has given for the guidance of those whom he calls to be his children. We have a very broad indication of the scope of those commandments in the

sixth verse of this chapter. "He that saith he abideth in him ought himself also so to walk, even as he walked." Proof is better than assertion: seeing is better than hearing: fruit better than blossom. If any man saith that he is a brother of Christ, he ought to be able to satisfy others as well as himself. Men do not gather grapes of thorns, nor figs of thistles. Good trees do not bring forth corrupt fruit. If the fruit is all the time nauseous, the tree is bad, notwithstanding a fair appearance of the leaf. If any man say he is a brother of Christ and walk not as Jesus walked, his profession of truth is a lie. It would be better for him not to know anything of the truth, than knowing it to disgrace it with a sin-polluted life.

Now there are many commandments for the ordering of our conversation in the sight of Him who has called us from darkness to light. All of them have an equal claim on our consideration and obedience; but some are larger and more urgent than others. First stands the

necessity of living and acting for the good of other people. This is the strongest feature in the example set by Jesus, who went about doing good, ministering instead of being ministered unto, and finally laid down his life for us. Jesus and his apostles command our imitation of their characteristics. They are the opposite of what we see in the world, where all is cold, selfish, unkind and cruel. They are the virtues that the natural man is slowest to learn; sacrifices which he is the most liable to excuse himself from making on all sorts of virtuous and philosophic grounds; yet qualities, the very existence of which is indispensable to an enjoyable state of society, and without which, this at all times dishonourable flesh-state becomes irredeemably vile and uninteresting. No wonder that called to a reign of benevolence (administered in subjection to law of course,) we should be called upon to cultivate that character in advance, at a time when evil prevails, and when its cultivation and practical exemplification are more meritorious than that account. It is quite certain that a character destitute of active benevolence will not meet with approval at the judgment-seat of Christ. We are, of course, to be on our guard against the perversion of this truth which is common in the world. There we see philanthropy exalted at the expense of truth. We see it put forward as a means by which men shall be saved, teaching inferentially that condemned man can attain to eternal life by the things he may devise to do for himself, thus shutting out the gospel. Then the good deeds that are done, are associated with a peculiarity that was strongly reprobated by Jesus. They are much more frequently prompted by a desire to be considered good than a desire to benefit fellow creatures, or perform a duty to God-ward. These two features of current philanthropy are equally false, if not equally odious. The truth has taught us to see this strongly, but may we not be carried too far in the opposite direction? There is no doubt about the liability. The concern is to avoid the danger. Because the world falsely makes salvation securable by kind deeds, irrespective of our relation to Christ, there is a tendency to exalt purity of doctrine to the exclusion of godliness of character in the matter in question. This were as fatal a mistake as a denial of the gospel itself. We must continually remember that although the truth doctrinally is the beginning, and nothing can be done without it, that though we must, without fainting,

contend earnestly for the faith once delivered to the saints, there is a fruit-bearing of personal holiness and well-doing, without which our knowledge of the truth will be to condemnation and not to salvation. The object of Jesus in the truth is, to purify unto himself a *peculiar people*, and their peculiarity consists in this—that they shall detest sin in every shape and form, and have a hearty affinity for matters pertaining to his will, and an active zeal for “good works.” Such will be known among the common run as “peculiar;” but know them well, and if they are the right stuff, they are admirable. They are men of kindly word and deed, whose patience you don’t soon get to the bottom of. You, by and bye, get to know the difference between a real man and a buckram man in this respect. There will come times in everyone’s experience—even in the relations of the best friends, when a divergence of view on some little matter may cause a hitch. If your friend is a moral Buckramite—or you yourself happen to be so, which, of course, is not impossible—or worse still, both—the hitch is “ungetoverable.” A breach in base metal cannot be repaired. The Buckramite, once off the rails of good fellowship, can never be hoisted on again. He is formal and unfriendly for evermore. The true man is different from this. He forgives, and starts again, as the law of Christ requires. He works by that law in all things. His friendship does not so entirely depend, as the other’s, upon the qualities of those to whom it is extended. It is based in great part upon divine considerations. It is drawn from a deeper source than the friendship of the carnal man. It is drawn by an invisible process from the deep profound of God. He is consequently not easily discomfited. He pursues his steady way without deviation. He will be found in the path of duty, whatever may come, whatever disruption may arise, whatever evil winds may blow—alike through evil as through good report. This is the characteristic of Christ’s true people. It is easy to make a profession of the truth. This is a day of religion-professing, and a man may as easily profess one religion as another. Let us have the true disciples of Christ, walking in the light as he was in the light—men of benevolence, men of patience, men of high honour, men of righteous practice, men of disinterested aim, and unflinching obedience—men who live now for Christ. This only, or something near it, will suffice

for eternal life. The truth puts us in the way. It puts us into a position in which we may be saved. It, as it were, secures our "entrance" in the list for the race. This is a great thing in a day when so difficult of achievement. But let us not rest upon it. We must work out our own salvation, running with patience the race set before us. We must all at last stand before the judgment seat of Christ; and it is the mode of running that will then be in question. The subject of enquiry will not be how much of the truth we have. We cannot appear there at all without the truth, for only by the truth in its obedience can we become of his household. The thing to be brought into account will be "works," which embraces all that pertains to the character of a man. Matthew xxv. brings this out. There Jesus portrays the judgment, and shows that the subject of enquiry is not the truth. The existence of the truth in the minds of those who are there, is taken for granted, for this is the basis of judgment. It is the character of two classes that the King is represented as investigating, or making manifest. To one of these classes, he says, "I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." And the self-righteous persons thus addressed, who had gone through a lifetime of profession, answer in effect, "We never saw you in such a predicament, or certainly we should have assisted you." The rejoinder of the Judge reveals an important principle: "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me!" This shows where our chance lies of doing Christ a good turn now, when he is absent and his affairs are in humiliation. Then come the other class, to whom Jesus says in commendation, "Well done; ye are good and faithful. I was in prison, and ye visited me, I was hungry and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me." In their modesty, not at once perceiving the ground of such a salutation, they in effect answer, "When did we do such a thing unto thee? We have no recollection of any deeds of that description." And Jesus brings out the principle stated in his rejoinder to the others: "Inasmuch as ye did it to the least of these my brethren, ye did it unto me." So that the subject matter of judgment will be our individual practice while we make a profession of the truth. The great

test will be, *what we have done in honour or service of Christ, while he is in the "far country"* This, of course, includes what we do for the truth, on the self-evident principle that if what we do for the brethren of Christ is counted as done to him, the creation of those brethren by the proclamation of the truth is at least as high a service, in adding to his possessions, and his glory, and joy in the day of his manifestation; but we must by no means restrict our zeal or our activity to the spread of the truth. We must take in the whole circle of our duty. We must rise to the full standard of the new man in Christ which is formed after the image of Him that created him. What is the foremost feature of this image? There is no mistaking it. It is LOVE; kindness; a heart of goodwill to all—true benevolence. This is what is declared of the Eternal Father, that He is gracious, long-suffering, slow to anger, of great kindness, forgiving iniquity, and doing good even to the transgressor. God is love, and He exacts of us that we shall be what He is. Christ says to us, "Be like unto your Father, who sendeth His rain upon the just and unjust;" and He gives us to understand, that He will be to us as we are to others:—"If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses." Our moral characteristics are, therefore, of the first importance in Christ. While unavailing for salvation to those who have not believed and obeyed the Gospel, moral excellence is everything to those who have. It is as the fruit to the seed; without which, the sowing, and the planting, and the watering are all thrown away. We are to "bring forth much fruit."—(John xv. 8) even that "fruit which is unto holiness and the end, everlasting life."—(Rom. vi. 22.) This fruit is expressed by Paul, thus:—"Love, joy, peace, long-suffering, gentleness, goodness, faith"—(Gal. v. 22); and by Peter, thus, "Virtue, temperance, godliness, brotherly kindness, charity to all men."—(2 Pet. i. 5-7.) The general attitude of those aiming at fruit-bearing of this sort is thus described:—"Denying ungodliness and worldly lusts, they live soberly, righteously, and godly in this present world."—(Titus ii. 12) and the circle of their excellent qualities is thus widely indicated: "*Whatsoever* things are true, *whatsoever* things are honest, *whatsoever* things are just, *whatsoever* things are pure, *whatsoever* things are lovely, *whatsoever* things are of good report, if there be ANY virtue, if there be ANY praise, think on these things."

—(Phil. iv. 8.) Well might Paul exhort believers to leave first principles, and go on unto perfection, not laying again the foundation of repentance from dead works.—(Heb. vi. 1.) Our salvation depends upon compliance with this apostolic rule. Peter plainly says, "If these things be in you and abound, they make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; but *he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.*"—(2 Pet. i. 8, 9.) Our only safe course is to give earnest and constant heed to these "things which

we have heard," attending weekly on the memorial appointed by Christ, looking at all duties, realising all dangers, avoiding all hindrances, and laying hold of all helps, so that, having looked around and meditated wisely upon all things during this mortal sojourn, we may, in that day when the Son of Man shall be revealed, be prepared with a true and enlightened and well-speaking conscience, to stand before him.

EDITOR.

ERRATUM LAST MONTH.—In line 4, col. 2, page 203, the printer changed "noon" into "moon," and lamed the sentence.

The Christadelphian.

"He is not ashamed to call them brethren."—(Heb. ii. 11.)

AUGUST, 1870.

OUR circulation having risen to close on 1,100 copies, we are now having 1,200 printed monthly, for the sake of being able to supply back Nos. This enlarged issue commenced with the July No. The Nos. from January to June of the present year are nearly all out of print.

What a corruscation of signs for the present month! the "frogs" exciting the elements to war-heat, and going forth in the proclamation of war against Prussia: great words from the Little Horn, in the proclamation of the personal infallibility of the Pope: progressing evaporation of the Euphrates, in the occurrence of destructive conflagrations in Constantinople, and in ripening the rebellion of Egypt, together with the universal war preparations. Blessed are those whom the bridegroom shall find ready.

Brother W. J. Bailey, of 96, Great Hampton Row, Birmingham, after a prolonged and painful illness, fell asleep on Monday, July 4th. He was a prominent brother in the Birmingham ecclesia, and will be missed. He was only 48. It is needless to say that the truth sustained him, and enabled him with confidence to resign himself to the bitter end. The truth, followed in health, is sure to be a balm in sickness. We notice the fact merely because the enemy has

said that though it is good enough for hours of health and intellect, "Christadelphianism" will be a poor stay at the last trial. The falsehood of this has been proved many times in actual experience. There is no courage at the last like that which comes with the truth. If the promises of God to redeem from corruption, and give a place in His house when He shall fill the earth with glory, at the revelation of His Son, are not a staff and a comfort in the valley of the shadow of death, where are the frail sons of Adam to look for consolation? There is none beside. Ecstatic sensation apart from the gospel is a delusion. This is the character of death-bed transports of the orthodox order; they are the last efforts of expiring nature, excited by religious impression. They are unsubstantial as a dream—real to the poor, dying mortal, but as fruitless of result in the day of resurrection as are an investor's night-visions of dividends. "All flesh is grass, but the word of the Lord endureth for ever."

A "Dr. Newton" has been causing some sensation in the metropolis by the professed miraculous cure of disease, at public meetings convened for the purpose. He began at a small room hired by himself, but made little headway, till, happening to relieve one of the blind guides—a Dr. Burns—of sciatica, that gentleman placed his chapel at his disposal, and took the chair at his meetings, and proclaimed his belief in "Dr." Newton's miraculous power, declaring that miraculous power was one of the latent gifts of the church, which more purity and faith were alone necessary to bring into exercise. The Dr.'s powers—as they were sure to be in this

inquisitive and unbelieving age—were publicly put to the test, notwithstanding the attempt to confine the meeting to believers. He performed some of the common feats of mesmerism, with much disgusting sanctimony and boshy talk, when a case of blindness was brought up for treatment, and of course baffled the powers of the American Dr. The Dr. said he had no power over cases of blindness. The man who put forward the case naturally rejoined that Christ, whose power he pretended to exercise, conquered every species of malady with a word. This led to wrangling, which terminated in uproar. That such pretensions should find supporters, and above all, a defender in the ranks of popular "divines," is a proof of the ignorant state of society, and of the need for the brethren of Christ being as "wise as serpents." A little common information on the subject of animal magnetism, would prevent mesmeric phenomena from being confounded with miracle. The transference of nervous energy (by hand, or eye, or otherwise) from one animal organism to another, resulting in the removal of weakness, or any other limited effect, for good or evil, is a very different thing from the power exercised in the restoration of a cut-off ear, the multiplication of five loaves to a quantity sufficient to feed thousands, the raising of the dead, and the control of the elements, as in walking the sea and stilling the storm. The former are the achievements of the natural man, which, in one form or other, all ages have exemplified, and which ignorance has always invested with marvel, as in the various arts of sorcery; the latter are the workings of Almighty power, which none but those possessing divine authority could perform—as saith Nicodemus to Jesus: "No man can do these miracles that thou doest, *except God be with him.*"—(John iii. 2.) Jesus admitted that the disciples of the Pharisees performed wonders (Matt. xii. 27), but rested his claims on the fact that his own works were such as no other man did. (John xv. 24.) There is such a thing as power, in differing degree, natural to all human organizations, and divine-power, which no earth-born ever possesses, except when divinely bestowed. The believers in Dr. Newton have mistaken the former for the latter, and furnish, with their *protege*, another example of the possibility of

deceiving and being deceived—perhaps honestly.

THE IRISH LAND BILL.

The Emerald Isle is inhabited by a fiery race of men, under the leadership of the Roman-harlot priesthood, who teach their poor dupes that under certain circumstances, crime is lawful, and its confession to the priest at all times efficacious for absolution. The consequence is, that the rapacity of landlords is often visited with bloody retribution, by ruffians who are never discovered, and whose non-detection, coupled with the sympathy they receive from the general community, fills society with alarm. It has been thought to cure the evil by curtailing somewhat the power of the landlords, and putting the tenants in an improved position, thereby removing occasion for those private hatreds which culminate so often in deeds of violence. To this end, a bill has been introduced into Parliament, and has for many months been the subject of discussion. This bill proposes the barest justice to the tenant farmers of Ireland,—viz., that when a poor man has improved a piece of land, it shall not be in the power of a grasping landlord to turn him out without compensation; and that it shall be in the power of the tenant to buy his farm (with the aid of a Government grant), in case the landlord is willing to sell. The haggling of the landed gentry in Parliament over these meagre proposals suggests a few thoughts concerning other lands than Ireland. The Red Republicans who wish to abolish land monopoly, and even landed property, everywhere, are not without a certain amount of reason on their side. There can be no doubt that one of the many evils from which the world at present suffers, is the system by which the land (and therefore the wealth of the world) is confined to a comparative few, while the mass of the population have to toil their lives out to keep off starvation. The surfeited class are injured by the want of all stimulus to industry and activity, and acquire habits, and manners, and notions concerning themselves out of all reason. The poor, on the other hand, are overworked, and have the merely industrial faculties developed at the expense of all symmetry and refinement of mind and morals. Much misery on both sides is the consequence. From the legisla-

tive point of view, the evil is hopeless. In the nature of things, no government can ever be so strong as to even moot the idea of curtailing aristocratic possessions for the national benefit; and even if an equalization of property were to be effected to-morrow, a few years would suffice for the improvidence of one class and the avarice of another, to disturb the balance and return things to their original evil state.

The divine remedy, which will come into force with the advent of Jesus, is the true one. An omnipotent government, having broken the present political and social fabric to pieces, "sending the rich empty away," will possess itself of the soil everywhere, and re-settle society upon the Jewish basis, subdividing the land among all the people, allotting to each family its "inheritance," and protecting it from alienation by the law of the Jubilee, under which, as our readers will remember, all landed property outside town boundaries reverted, without redemption, at the end of every forty-nine years, to its original possessors. By this law the acquisition of enormous estates will be almost impossible, and their hereditary transmission absolutely so. Territorial monopoly will thus be prevented, while only the most extravagant will find it possible to make themselves poor.

This is the land-law in store for the world which when it comes into force, will need no Gladstones to amend it. The very (glad) stones will sing aloud for joy at its establishment. It will settle for ever the perilous problems which politicians of every grade have from time immemorial, found insoluble. The world will enjoy the general diffusion of wealth which democracy aims at; without the wickedness and "confusion worse confounded," which are inseparable from all democratic experiments. On the other hand, the "order" and social stability so fondly cherished by the propertied classes of Europe, will prevail universally without the crushing toil and debasing poverty of millions, which must ever attend the continuance of their caste monopolies and privileges. Blessed are all those who, by now identifying themselves with this promised but much-jeered-at time of blessing for the world, in Abraham and his seed, establish for themselves a right to share in the administration of the glorious dispensation.

EDUCATION.

This is the ruling sign in the heaven of domestic politics, at the present moment. It is making a great blaze, and has attracted everybody out of doors, with all sorts of telescopes and optical glasses. Much commotion has been everywhere produced by the discussions and disagreements to which its appearance has given rise.

The question itself is important; the discussions caused by it are not unintelligible; a satisfactory solution is impossible apart from the provision God Himself has made in the blessings long promised to Abraham.

The importance of the matter is seen in the great difference between the civilized man and the barbarian. This difference is a difference of education to a much greater extent than appears on the surface. Any human being in a pure state of nature,—that is, the state into which he would grow if brought up in solitude, away from civilized surroundings, with a dumb and ignorant nurse,—would be a savage, even with all the advantages of a good inherited cerebral type, as is proved in degree by cases where the children of educated parentage have been accidentally cut off from the sphere of their birth, and brought up among ignorant people. The reason that English children grow up civilized, while Zulu children grow up "heathen" is to be found in the circumstances surrounding their childhood. Civilization is not inherent. Ideas are not born with the human brain. All knowledge comes from without; and the differences among men are mainly due to the differences in their opportunities of obtaining knowledge. If the child of a village blacksmith were brought up in the family of a baronet, he would turn out a different man from his brothers and sisters who stayed at home. If the child of a Feejee islander were transplanted to England, and educated at the Universities, the result would be a coloured candidate for a degree. It may be contended, that an underlying racial difference would prevent equality of result. There is a certain amount of truth in this, but when we ask whence racial difference has arisen, we are only thrown a little farther back, to find the same explanation more remotely and more powerfully operative. There is such a thing as "race," firstly, no doubt, because climatic influences differ in different parts of the world, but

secondly, and more powerfully, because different sections of mankind have made different starts as regards the amount and kind of instruction possessed by ancestors. The physical type is affected by the state of the mind, and the state of the mind depends upon education. Let the world have a uniform system of education, wisely constituted, and compulsorily enforced, and a generation or two would show a wonderful change all over the world in this respect.

But how can such a system be obtained under human auspices? The "governing classes" are made up of different "parties," each having different views and conflicting interests; and if any one of them were capable of devising a true system of education, the rest could not be brought to accept it, and, consequently, no general measure can result, beyond a compromise containing but a homoeopathic dose of the needed reform.

But are any of them capable of devising a true system of education? By no means. Where one would train the intellect merely, another would confine instruction to matters of sentiment. One would banish the Bible; another would cloud the young mind with monastic superstition. Each would go to some extreme which would spoil the result. What is wanted, is the cultivation of all the powers of the mind simultaneously; the fear of God standing first, followed by the knowledge of His purposes; the love of neighbour, and the long train of knowledge in nature and art that makes us acquainted with the characteristics and uses of the place we live in, and the conditions by which we are surrounded.

Such a system of education can come from God alone, and will come, when "He shall teach the nations His ways"—(Isaiah ii. 3; Micah iv. 2); when He shall turn to the people a pure language, and they shall all call on the Lord with one consent—(Zeph. iii. 9); when "wisdom and knowledge shall be the stability of the times,"—(Isaiah xxxiii. 6), "and the law shall go forth from Zion, and the word of the Lord from Jerusalem."

Then again, supposing a good system could be passed into law at the present time, it must fail from want of administration. The remissness and corrupting influence of parents at home (for there are few wise parents) would frustrate the best system, by inoculating the children with evil ways of

thinking, and speaking, and acting. It wants a power that, when necessary, could over-ride even the parental influence, and installing itself at the hearth, destroy the favourite maxim, that "an Englishman's home is his castle," and even go the length of putting reprobate parents (of whom there are thousands) out of the way, as so much useless rubbish, obstructing the way. Where is the "party" that would dare to propose a measure of this sort, let alone the question of power to carry it into execution? What is wanted is a Wise Dictator, who, putting all parties aside, shall give to the world the right thing, and be able to compel its universal adoption. Such a man is an impossibility in the human era, and if he were to be found, the world would kill him, sooner than surrender its liberty of ruling itself. But "God has appointed a day in which He will judge the world in righteousness by such a man, whom He has appointed for the purpose, whereof He hath given assurance unto all men, in that He hath raised him from the dead."—(Acts xvii. 31.) This man is the Seed of Abraham, in whom it has been long promised, all families of the earth shall be blessed—(Gal. iii. 8, 16); the Seed of David is he also, to whom is guaranteed, at the time appointed, the throne of David, and the empire of the world.—(Luke i. 32; Dan. vii. 1, 4.) His appearance, and the establishment of his kingdom upon the ruins of all the governments of men, constitute the hope of the world in the matter of education, as in the matter of every good thing. The time is near; the promise certain, and its fulfilment sure.

SIGNS OF THE TIMES.*

THE following articles from the *New York Herald* illustrate the tendency of European politics, in the directions foreshadowed in "the sure word of prophecy," and more particularly bring into view the wide-spread war preparations which are among the most notable features of the present epoch, and which are a sure indication of the imminence of the great day of strife.—(Joel iii. 9; Rev. xvi. 14.) The situation is unperceived by the world at large. The facts are real and patent enough, but they are of that nature that eludes the recognition

* This and the three following articles constitute the "interesting matter on the signs of the times," mentioned last month, [page 209,] as having to be kept over. The subsequent out-break of European War has vastly increased their significance.

of the man of to-day. They are gradual in development; they can only be discerned by comparison with a past that is forgotten by the creature of business or pleasure: they are, on the surface, commonplace: their significance can only be understood by relation to a prophetic history, extending over ages, which has no interest for those uninstructed in the word of truth, or engrossed with the personal interests of mortal existence. Thus, the steady decadence of Turkey is to them a thing unseen: the political collapse of the Papacy an event without meaning: the meddlesome activity of France for the last twenty years, a thing of course; the armed and arming state of the world, contemporaneously with great increase of knowledge, vast extension of means of communication and travel, and the revival of the truth, a thing unheeded! The world's leaders cry, Peace; royal speeches, in every capital, assure the world of the continuance of tranquillity; diplomatic effusions of all sorts re-echo the sentiment, and make loud professions of regard for "interests of civilization;" speeches on platforms, letters from cabinet ministers, and articles in newspapers, all catch up the strain, and carry the world with them. In this country, there is a special reason for preaching peace. The wealth of the commercial classes consists largely of "stock"—an ephemeral kind of property which (highly profitable in prosperous times) depends entirely for its value upon confidence at home and abroad. War, or rumour of war, disturbs this confidence, and works ruin to "stocks" of all kinds, particularly foreign, which (the most lucrative in times of peace) are the most affected in times of war. For a long time trade has been depressed by the political uncertainties of the day. Hence, the preaching of peace is a commercial necessity to which the ruling classes of England are not insensible, and to which the press readily lends itself as an affair creditable to morality, while recommended by more substantial considerations. There are one or two exceptions, and paragraphs, now and then, creep into even the peace papers, which show the steady current in a direction unfavourable to the world's tranquillity; but, on the whole, the press indulges in a common lullaby which soothes the world to slumber, at a time

when it is on the verge of a volcano. The American press, which is hampered by none of the restraints referred to, speaks out freely on European topics. Hence, the colour of the following political sketches, which are truer to "nature" only because they bear on matters not immediately affecting Columbia.

THE COMING EUROPEAN WAR FROM AN AMERICAN POINT OF VIEW.

Complications seem to be arising in Europe. Who can tell what a day may bring forth, and how soon the armed hosts of the different nationalities may be contending with each other? France is in a feverish condition, and upon the life of Napoleon depends the peace of Europe, as seems to be admitted on all sides. Prussia, having taken her first great stride towards the Baltic, is only biding her time to annex Denmark, whose territory she considers a necessity in order that she may become a great naval power. Prussia has her eye also on the Danish Islands in the West Indies, and in this may be seen the reason why Mr. Seward backed out of his St. Thomas bargain; for evidence exists that at the request of Count Bismarck, our late vivacious Secretary of State withdrew from his agreement, and left General Raasloff involved in difficulties which finally compelled the latter's resignation from the Danish Ministry. Turkey and Egypt are on bad terms, and the latter only submits to the imbecile authority of the Sultan through fear of the interference of the great powers. The monument raised by the Russian Empress still points the road to Constantinople, and the map showing the completion of the great railroad from St. Petersburg to the Crimea is an evidence that Russia is determined to be prepared, in case of another great struggle in the Sea of Azof, to send her armed hosts to the Turkish capital.

There is now a race going on between England and France to see which can build the greatest number of iron-clads in the shortest possible time. The former has already accumulated a fleet of iron-clads far greater in power than the wooden fleet of her palmiest days, and her great machine shops are pushing on the machinery of war as if hostilities were on the eve of commencement. While England has been constructing her fifty heavy iron-clads, France has kept pace

with her in building fifty-one, which, although not quite so formidable in the weight of their armour, are even superior in that of their guns. Russia, also, has entered into the competition, and is building heavy iron ships. Prussia is fast catching up, and the lesser powers of Europe are following in the rear as fast as their limited resources will permit—all of them far in the advance of us.

Now it remains to be seen what would be our position in case of a general war in Europe, of which we should feel the effects, no matter how neutral we might be. What respect would be paid to our small squadrons in the Mediterranean or elsewhere by the forces of France and England, when it came to a question of sequestering American merchant vessels for alleged violations of decrees in council, or for ignorant running of paper blockades which the contending parties might think proper to enforce? Which one of our naval commanders could resist imposition except with a prospect of uselessly sacrificing his whole force without a chance of any public benefit? If we had only one powerful sea-going iron-clad, with which we could go into action with the prospect of sinking half-a-dozen opposing ships before we were conquered ourselves, there would be a prospect of some attention being paid to the demands of our commanders; for either of the great powers would hesitate to put themselves in a position where they might be humiliated by us, or do anything that would be likely to enlist our strength against them if we were but respectably armed.

We have the ability and ingenuity among our constructors and navy officers to build ships that could bid defiance to half-a-dozen of those now in the navies of England and France; and, in connection with this subject, it is indispensable that we should begin to build before the contingency of a European war arises. If we were prepared, no nation in Europe would wish to make an enemy of us; and, while in case of a European war, all the commerce of the contending powers would be swept from the ocean, ours, if properly protected, would come in for the carrying trade of the belligerents.—*New York Herald.*

THE SUDDEN ARMING IN EUROPE.

But the other day, the political songsters of the European press were attuning their softest accords to celebrate the certain

coming and permanence of peace. We on this side of the Atlantic joined gladly in the chorus for a moment, hoping that much for progress and humanity. But now, it seems, the tune has very suddenly changed. The din of dreadful preparation is heard from the Danube to the shores of the Baltic. The Northern Colossus, Russia, is concentrating heavy *corps d'armee* on the Austrian and Prussian frontiers; Prussia is pushing her fortifications and her equipment of troops with improved weapons, with the utmost haste. In some of her arsenals and strongholds, the work is continued by reliefs of men all night. The German journals say that the directors of the gymnasia, and other secondary institutions, have been notified by the authorities to transmit a complete list of all professors subject to military service, yet indispensable for the duties of instruction, but to restrict the number as much as possible, so as to exclude all the day tutors and all professors who have any rank in the army: this step to be taken in view of a possible mobilization of the latter.

In the Saxon army, which, of course, is to move in alliance with the Prussian, there is a general stir. All the new recruits and soldiers, as well as officers on furlough, have been recalled to the garrisons to participate in the manoeuvres, or to complete their instruction. The officers repair in crowds to Berlin, Spandau, and other Prussian cities and camps, to brush up their gymnastics, artillery practice, &c.

Again the complaints of Denmark in reference to the non-execution of the fifth article of the Treaty of Prague, have placed the Austrian Cabinet where it must decide upon the course it is to pursue on that subject, and this just at a time when the various nationalities that make up her empire are all claiming for special recognition. Thus Austria sees trouble outside and inside of her frontiers, and little Denmark, in real alarm, is thinking how to defend Copenhagen from possible bombardment by a German fleet. At the same moment, we find General Cialdini, the best soldier that Italy has, of high rank in her service, resigning because the army is to be reduced at a crisis—as he seems to consider it—in the fate of his country and of Europe. In the meantime his Holiness graces

repeated military reviews at Rome with his presence and that of his cardinals; puts squads of infantry through the manual in the galleries of the Vatican, giving the word of command with his own Pontifical lips, and is said to be collecting arms and ammunition for two hundred thousand men. Spain swarms with armed bands, regular and irregular; and now Portugal begins to take a hand in the dance. In all directions and all countries, trade strikes are rife, and in some of them, are suppressed by ball and bayonet.

Such is the general situation, and with regard to the sudden armaments, the question naturally arises: What is now in the wind? Is it the *plebiscitum*, the infallibility dogma, or the revolution, or the conjunction of all three together, that so shakes the potentates from their propriety? In a former article we hinted at the contingency of a grand Northern alliance, to meet the eventualities that may arise in France, and we are inclined to seek for the explanation of what we now find going on in that same hypothesis. Should the new constitution triumph in France, all monarchical Europe will instantly feel the thrill of reform. Should it fail, there is imminent danger of an insurrection, a *coup d'état* or a foreign war. In any case, it is evident that the Old World foresees another political earthquake.—*New York Herald*.

THE POPE AND THE CZAR— RUSSIAN PREPARATIONS.

The antagonism or the alliance of two sovereigns, one of whom has actual autocratic control over the lives and fortunes of more than sixty millions of the human race, and the other claiming the spiritual allegiance and the brotherhood of Christ of a hundred millions of brethren—"Cento milioni di fratelli"—is a matter of undeniable importance, politically and socially, to mankind. It is, therefore, not with indifference that the statesmanship of Europe and America can learn that the Czar Alexander has very recently manifested a decided longing to renew his diplomatic relations with the government of Pius IX. A Berlin paper positively asserts that no less discreet and skilful a personage than the Baron Wasileff has, for a few weeks past, been active near the holy

chair, having been specially despatched to Rome by the Cabinet of St. Petersburg to bring about, if possible, a *reapprochement* between it and the Papal Ministry. A certain Monsignore Czacki, a Polish ecclesiastic of celebrity and great influence at Rome, is working to effect this object, and to prepossess Cardinal Antonelli in favour of the new Russian policy in Poland; and a pious and accomplished lady of Polish birth, the Marchioness de la Barra Bodenham, who was conspicuous in aiding the conversion of the Marquis of Bute to the Catholic faith, is applying all her eloquence and zeal to the furtherance of these Muscovite advances.

The importance of this movement on the part of the autocrat of all the Russias cannot be over-estimated when we consider the existing situation. All Europe is in the very throes of reconstruction, and there the chiefly rival elements are France and Germany. All Asia is shaking with the onward tread of the Czar, whose policy is felt in the very heart of the Chinese empire; has just annexed an island six hundred miles in length from Japan, and pervades the Ottoman empire, secretly and openly, from the banks of the Danube to the head of the Persian Gulf. Already Constantinople has become almost a suburb of St. Petersburg. Meanwhile, on the westward side, facing towards Europe, Russia diligently hastens the provisioning and reinforcements of her strongholds, and avails herself of all the latest and best discoveries of modern science. The eleven-inch steel guns that now stud the walls of her maritime fortresses are perfect. Their projectiles at long range will penetrate the thickest steel plating hitherto invented for vessels of war, and Russia is now so far independent of foreign aid, that her foundries can furnish eight hundred splendid guns of heavy calibre per annum. The Grand Duke Michael has just reported that the whole field artillery of the empire has been equipped with steel rifled breech-loading pieces, and that the sharpshooter battalions have been supplied with the finest and lightest repeating weapons in existence. The whole body of infantry has been armed with patent rifles, and the factories are working night and day on the best known model of repeating arms for the cavalry also, along with metallic carriages of a novel and peculiar efficiency. Who will say that these imposing prepara-

tions are for idle show? Russia is a practical power, and when she moves, it is with a definite object. The mountain capped by the rock of St. Peter would not come to the Mohammed of the Don, the Dnieper, and the Volga; that Mohammed, then, must go to the mountain. "The whiskered Pandours and the fierce hussars" of the Danube and the Ukraine, are, metaphorically, on the march again. Are their pennons turned toward that glittering point in the eastward distance where the Roman and the Greek cross—the emblems of a common Christianity at least—surmount the heights of Mount Zion? * And while the empire of Charlemagne arises again from its slumber of ages, summoned thence by the genius of Germany's great statesman, are we, in our day of wonders, to behold a reunion of creeds, a reconciliation of long-severed brethren, and a sublime triumph of light and progress, where the crescent shall have set for ever behind the Holy Sepulchre.* Was it with true prescience of this great time, rather than with a mere foreshadowing of his own, that Constantine saw the sacred emblem in the sky, and read the prophecy of victory—in hoc signo vinces?

RUSSIA AND EGYPT.

The Paris correspondent of the *Birmingham Post and Journal* transmits the following news, which coincides significantly enough with the known desire of the Egyptian

* If the Editor of the *New York Herald* were acquainted with the prophets, he would be able to answer this question, which, shining with an element of truth, is put out in the dark, by an ensuing suggestion, as wide of the mark as a Gentile speculation might be expected to be. Russo-Greek and Roman will certainly meet at "that glittering point in the eastward distance" indicated, but not with reference to any "triumph of light and progress" which they will be instrumental in bringing about. The idea of "light and progress" resulting from the union of Romish and Greek darkness and stagnation is something like a joke. Roman and Greek, and every other nationality—fused together in the mould of Nebuchadnezzar's image—will meet shortly in the mountains of Israel, to be smitten by "the Stone of Israel," (Ezek. xxxix. 8-22; Dan. ii. 34), and when they have been driven, as with a tempest, from his presence, HE—and not a horde of barbarians—will show to the world "light and progress" such as it has not known before.—EDITOR.

Viceroy to throw off allegiance to the Sultan:—

The Privy Council was summoned on Tuesday, for the sole purpose of discussing the serious news which had just arrived, of the alliance, offensive and defensive, concluded between Egypt and Russia, and which accounts for the heavy armaments in which both countries have been engaged so long. The news of the alliance has produced an immense effect at the Tuileries, and the Bourse, which of late nothing has had the power to shake—not even the plebiscite or Jupiter's nod—trembled to its very foundation when the tidings were spread abroad. The Khedive, summoned by those amongst us whom his affairs most concerned to answer for this strange behaviour, denies all evil intention, and declares the fresh armaments to consist of nothing more than old reparations. But we remember the same denial having been given to the accusation of building the ironclads a little while ago, and we are not to be caught a second time. So we set on foot an inquiry concerning the real motives which actuate this extraordinary movement on the part of the man who has ever expressed himself proud to be called our exclusive friend. The result of the investigation is proof-positive of the order given by the Egyptian Government for a vast number of *mitrailleuses* to be contracted for at Brussels and New York. From the latter place have already arrived several shipments of Remington guns, which, in all countries, save France, have superseded the Chassepot, while Brussels has already furnished 200 *mitrailleuses*, at 5,000 francs each. These were shipped at Antwerp, on board an English vessel. The Pasha is said to have paid ready-money for both merchandise and freight, and it was this phenomenon which first caused the secret to ooze out through the cracks and crannies we have alluded to, for nobody would believe the tale, and voices were raised so loud in dispute that the attentive listener could catch every word. The treaty of alliance negotiated between Mircher Bey and General Mouravieff-Amourski having been made the subject of representation by M. de Gramont to the court of Russia, the reply of the latter was far from satisfactory. "The Russian Government has no intention to go to war with any one European Power." The word was, of course, not underlined in the original, but the knowing ones think that it was meant to be so.

THE ECUMENICAL COUNCIL.

This has, at last, accomplished its work. On the 13th of July, the bishops, by a majority of 450 to 88, decreed the Pope—and, therefore, all past and future Popes—to be personally infallible, and the decision

was to be proclaimed by Pius IX on Sunday the 17th, with much pomp, amid the salvoes of cannon. It is impossible to over-estimate the importance of the fact. The press, of all shades of opinion, comment on the subject in the gravest terms. We hope, next month, to give a few extracts. The evacuation of Rome by the French troops is the immediate anticipated result, aided by the serious political complications elsewhere, which have made it to the interest of France to buy Italian assistance, or, at least, neutrality, by the offer of Rome. This, of course, means important eventualities in connection with the Roman Question, leading into regions bewildering to mere diplomats, but pregnant with the elements of sweetest expectancy for those eyeing the crisis from the Apocalyptic point of view, which is the only comforting point of view in the whole situation. Rome's existence as a political power *de facto*, came to an end when French officials took the reins of government within the city, on the defeat of the Garibaldini at Mentana. It has since existed merely as a name and an ornament, to please the Catholic subjects of the Frog-power incarnate. Events seem to point to the immediate disappearance of this complimentary shadow, and the consequent termination of the Pope's political career. We shall see. The proclamation of infallibility cannot fail to make the Pope and his whole system an object of aversion to the Catholic powers, which have become democratised to a wonderful degree within the last 75 years. They are, at present, masters in their respective dominions, and have been content to tolerate the "Church" so long as it was subject to the civil power; but in the presence of a theory which exalts it above that power, and places their subjects under supreme allegiance to a foreign prince, the relation of things is altered. This feature was pointed out in Count Daru's threat to the "Holy See," when the infallibility dogma was first officially agitated. Here lies a source of much antagonism between the crowned heads of Europe and the Church of Rome, and will greatly accelerate the development of the situation that has been slowly forming for the last half century, and which is predicted in the following words: "These—the ten horns—shall hate the harlot, and shall make her

desolate and naked, and shall eat her flesh and burn her with fire."—(Rev. xvii. 16.)

The religious results of this absurd extremity of blasphemy promise to be equally marked and disastrous. The disorganization of creed that has been going on in the educated world, for years past, will be quickened, and confusion made worse confounded. Superstition and unbelief will, throughout all society, be arrayed in sharper and more distinct antagonism, and in the heat of the conflict, the middle ground of faith in the promises of God has less chance of being perceived. The prospect is dreary from the human point of view, but high over the descending storm is to be descried the light of the Sun of Righteousness, which is the hope and the comfort of those who contemplate the situation from the Christadelphian point of view.

We cannot do better than here reproduce the following significant allegory from the *Berlin Punch*, as quoted by the *Birmingham Daily Post* on March 29th. In "Petrus," will be recognised the apostle Peter, in his popular character of founder of the church; and in "Simplicitas," the church founded in Rome. The "tremendous storm and darkness" will be presently exemplified.

AN OLD STORY.

The fisherman Petrus went out to fish on the sea-shore, where he dwelt hard by with his wife, Simplicitas. They were a pious, charitable, and contented pair. As Petrus was casting his line from a rock, it became entangled with something heavy. He drew to land a jar, sealed and fastened with magical emblems. But when he pressed the cover with the finger on which he wore his fisherman's ring, it gave way; a thick cloud of smoke issued from the vessel, and a genius knelt before him on the sand. "Who art thou?" said Petrus. "The slave of thy ring. Ask what thou wilt, and prove me." "I dare not tempt Providence," said Petrus. "I ask only to serve God in my calling, as I have hitherto endeavoured to do." "When thou shewest me thy ring," said the genius, "I am here." And he disappeared. So Petrus told what had happened, to his wife Simplicitas. "But I am not contented," said she, "I wish to be a bishop. Ask the genius to make me one."

And Petrus returned to the sea-shore, and held out his finger with the ring, and the genius immediately appeared. "My wife wants to be a bishop," said Petrus. "She is so already: go home." And Petrus went back to his cottage, and found it surrounded with clergy and pious laity, pressing for an audience of the bishop.

And Simplicitas was within, seated on an elevated chair, and robed in rich vestments, and wearing a mitre upon her head. And numbers pressed on her to grant their several requests, and some knelt before her and kissed the hem of her raiment; but near the door stood some of his old associates, clad in their humble attire, with sad and reproachful aspect. "Well, wife, you have your wish: how does it please you?" "This is not enough," replied Simplicitas; "I want to be a king. Ask the genius again."

So Petrus again went to the shore, and the genius appeared. "My wife wants to be a king." "She is one already; go home." And when Petrus reached his cottage he found it beset with files of armed men, and his wife-bishop in command of them; for she had become a pontiff-king. And she was surrounded with nobles and officers, and she sent forth her warlike orders to the end of the earth, and they were obeyed, and a cry as of slaughtered men arose, and smoke as from the burning habitations of men. "Is it enough?" said Petrus. "No, it is not enough. I want to be a Pope."

And again the genius granted the request; and when Petrus returned home he found his wife a Pope, and all believing nations prostrate before her. "Is it enough?" he said once more. "No, it is not enough. I want to be as God, knowing good and evil."

And Petrus summoned the genius once more; but his brow was dark and lowering. "What wouldst thou yet?" "O genius, my wife wants to be as God, knowing good and evil." But the genius vanished, and a tremendous storm and darkness arose. And Petrus hastened to his cot, but the thunderbolt had struck it, and it was in flames, and Simplicitas was seen no more. And what became of Petrus you shall hear another time.—*Daily Post*, March 29th, 1870.

THE EVAPORATION OF THE POLITICAL EUPHRATES GOING FORWARD.

A few months ago, a conflagration broke out in the respectable part of Constantinople and raged on a gigantic scale for a whole night, laying a whole district in ashes, and consuming, it was estimated, about 7,000 houses. During the last month there has been another fire, which has destroyed 1,500 houses. These devastations, at the very heart of the Euphratean (Ottoman) power are all in the right direction. The hour of the day requires expedition in the "drying-up" of the political Euphrates as a preparation of the way of the New Power from the rising of the sun, which is to enthrone itself in the land now in the occupation of the Turk, and give law to the

world. The flames that hissed and cracked in the burning streets of Constantinople and lit up the waters of the Golden Horn, had a mission from the angel of the sixth vial to help on this result. The times are interesting. Lord Jesus! come quickly!

WAR IN EUROPE !!

THE FROGS IN THE ASCENDANT.

Since our article on the "Signs of the Times," commencing page 245, was in type, a complete change has come over the aspect of European affairs. Anything more sudden and unexpected was never known in the experience of diplomacy. On Thursday, June 30th, in the course of a discussion in the French Legislative Assembly, on the Ministerial Army Bill, for 1870, M. Ollivier, the French Prime Minister, declared "the Government had no *uneasiness whatever*. *At no epoch was the peace of Europe more assured*; IRRITATING QUESTIONS NOWHERE EXISTED; the Government had no diplomatic documents to communicate to the Chamber." On the 6th of July Earl Granville received the seals of the (British) Foreign Office, in succession to Lord Clarendon, deceased, and was assured by the permanent under-secretary, Mr. Hammond, that "*in all his experience he had never known so great a lull in foreign affairs*." Yet, in two hours afterwards, he received intelligence which threw all Europe into commotion.

The proximate causes are simple enough, and easily stated. The revolution in Madrid having driven the Bourbons from the throne of Spain, and established a provisional government under a regency, the question had to be settled who should succeed to the crown. This question has proved rather difficult of settlement. Several willing candidates came forward, but were not acceptable. The parties in power made overtures to several others, who refused to accept. This hiatus was unsettling the affairs of the country, and it became necessary to do something. Accordingly negotiations were commenced with a German family—the house of Hohenzollern, the head of which now occupies the throne of Prussia. These negotiations appear to have

been secretly conducted, from a fear, doubtless, that France might oppose and frustrate the scheme before it was ripe. The crown was offered to Prince Leopold of Sigmaringen, a young man of 35, brother to the German prince, Charles, who ascended the vassal throne of Roumania, in a very unceremonious fashion, about four years ago, and a relative of the king of Prussia. The offer was accepted, upon which the fact of his candidature was announced. This announcement proved the thunderbolt that dissipated in a single moment, the golden visions opened to the gaze of the world by the peaceful utterances at Paris and London. French pride was stung to the quick. French endurance, which had had trial upon trial since the day that Sadowa gave Prussia such immense influence in European matters, gave way in a loud explosion of anger. The French foreign minister, the Duc de Gramont, declared from his place in Parliament that France would not allow a Prussian prince to sit on the throne of Spain, and that if necessary, she should resent with the sword, the offered insult to French honour, damage to French influence, and injury to French interests implied in such a proposal. These were not the exact words, but this was the effect of them. Amid the fever excited by these threatening utterances, diplomacy went to work. The Prussian king was demanded to interdict the candidature of his relative. For a day or two, there was an ominous silence on the part of the Prussian cabinet. France gave but a few hours for an answer. Prussia took a cool and measured course. While the negotiations were pending, the announcement appeared that Prince Leopold, by the hand of his father, had officially withdrawn from the candidature. With this, it was thought the danger had passed. For a day or two, peace seemed assured. The King of Prussia was asked to concur in the retirement of Prince Leopold. This he did as the head of the family. But France, not content with this, demanded that he should prohibit the candidature in his capacity as head of the German state. This King William refused to do, on the ground that he had no power to interfere with the individual action of a subject, still less to interfere with the liberty of another nation to make such political arrangements as they chose. This

exasperated France to renew her demands, with the addition that Prussia should guarantee the non-recurrence of the candidature in the future. This request, in opposition to diplomatic etiquette, was served, it is said, upon King William by the French ambassador while he was walking in the royal gardens at Ems. The King, offended by the double affront, ordered his aide-de-camp to inform the French ambassador that he had no further communication to make, and that he should refuse to see the ambassador again. This act of indignity to France put the quarrel beyond all hope of arrangement. The French Emperor demanded a letter of apology from the King of Prussia. This was denied, and King William issued a circular to his representatives at the courts of Europe, explaining the situation, justifying his attitude, and restoring liberty to Prince Leopold to resume his candidature to the Spanish throne. Upon this, France declared war, and the armies were at once set in motion.

Thus, within a single week, through the tactics of the frog-power, Europe is plunged into a war which must, from the temper and strength of the belligerents, be obstinate, destructive and prolonged.

It is useless to speculate on the course of events. A short time will show whether the war can be confined to the two nations at present embroiled. The probability is, that the European powers generally will be brought into the conflict, and that even England, though unprepared, will not escape. A watchful Providence is over all, and will guide the current into the right channel. Something will probably happen to bring Russia into the foreground. It is sufficient meanwhile for those who "*look for His appearing*," to note the frog-power fulfilling its mission, in "going forth to the kings of the earth and the whole world, to gather them" together to war, which may pave the way for "the battle of that great day of God Almighty." "Behold I come as a thief," says Jesus, in connection with this epoch: "blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

ANSWERS TO CORRESPONDENTS.

H. K. S.—We have no recollection of receiving the letter. A great many letters

have recently gone amissing at the Birmingham Post Office. One of the officials has been committed for trial on a charge of being the thief. This may possibly explain the non-receipt of the letter you refer to.

J. J. H. (Burrawang, N. S. W.)—Many thanks for your co-operation in the work of the truth. It is a work which is extending on every hand, but which cannot be carried on without sacrifice. This sacrifice has heretofore fallen on a few, but is now becoming more equalised, because of the increase of those who, of their own accord, take a part in the burden. From the signs of the times, it seems probable we shall not have to carry the burden long.

J. Seach.—Your back numbers were sent at the same time as the others. They left the office on the 29th of October, 1869. The fault of non-delivery lies with the P.O. If you wish it, we will repeat the despatch. In the case of Johnson, the State was insufficiently indicated in the original address, which is no doubt the cause of miscarriage. With this rectified, the numbers (sent again) will doubtless reach him. As to books and pamphlets for him, we have had no instructions from brother Donaldson, and can only presume brother Donaldson intends supplying him out of stock in his hands.

J. G.—It would, doubtless, be a desirable thing if the body of men now engaged in revising the English translation of the Bible, could be induced to transfer the names of God, and the other words you mention, untranslated from the original tongue, but where is the influence that can be brought to bear with this object with any chance of success? Certainly not among the Christadelphians. Dr. Thomas would not be tolerated as a coadjutor, and we fancy he would not care to be yoked with a team of clergymen in any work, far less one in which he would be at perpetual loggerheads with them. As a body, we can do nothing but work away in our own obscure channel till the coming of the Lord—now at the door—meanwhile preparing ourselves for that event, and as many as we can induce to listen to the truth. All questions of translation, and all degrees of mere scholarship, will, in a short time, be eclipsed in the brightness of the glory of Jehovah.

TOPHET AND THE LOWEST HELL.

ED. T. T.—“Tophet” is the name of a part of the valley of the son of Hinnom (or Ge-henna), where the children of Israel used to offer their children in sacrifice to Moloch, and where carcases used to be burned, and filth deposited.—(Jer. vii. 31-32.) It is the locality where the Russo-Assyrian of the latter days is to meet with his overthrow by divine judgment.—(Is. xxx. 30-33; Ezek. xxxviii. 18-23; Joel iii. 11-16; Zech. xiv. 1-5; 12-15.) Afterwards, it will be cleansed and

restored.—(Jer. xxxi. 40; Ezek. xxxix. 11-16.) It has nothing to do with the popular hell, of course, which, contrary to Tophet, is said to have been kindled before the world began, and will burn through eternity. There is another locality—the scene of a second contemporary blow to human power—which seems likely to remain permanently desolate, as a memento of judgment to nations during the thousand years, that is, Bozrah, in the land of Idumea.—(Isaiah xxxiv. 5-15; lxvi. 24; Ezek. xxxv. 3, 14.) As to Deut. xxxii. 22, it is a metaphorical statement, as the most orthodox must allow. The fire is not literal, but a fire of “anger,” and its burning has effect on metaphorical foundations to the lowest depths, even the foundations of Israel’s polity, which were dissolved thereby.—(Isa. xxiv. 1-3, 19-20; Jer. iv. 20-29.)

THE KINGDOM, PAST, PRESENT AND FUTURE.

AMICUS.—“In Matt. xiii. 41, speaking of the parable of the tares, Christ says “The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity.” Query: If the kingdom of God will not be in existence when Christ comes, how will it be possible for the angels to go forth, and gather out of it all things that offend, and them that do iniquity?” ANSWER.—Though the kingdom of God, in the form predicted by Daniel, will not exist till the second appearing of Christ, it has in a comprehensive sense, existed since the day it was founded by the hand of Moses, and exists now in the down-trodden state. This was the kingdom which Jesus said was in the hands of the Pharisees when he was on earth, and which he added would be taken from them and given to others.—(Matt. xx. 43.) This was his kingdom (Luke i. 32); He came to his own, and his own received him not. This kingdom has already been the subject of one purgation, viz., when the nation was gathered into Jerusalem as into a refining pot (Ezek. xxii. 22), and blown upon and melted in the hot stream of the divine anger. It will again be subject to the process of “gathering out all things that offend,” when Israel is gathered into the wilderness to be purged (Ezek. xx. 33, 38; Malachi lii. 3, 5); and when the royal house of the kingdom itself—the saints of all ages—is gathered into the presence of the King, to be purified by judgment. In the first purgation, the Romans acted the part of his agents, messengers, or angels; in the second the angels of his power will be the instruments employed. When complete, the result will be consummation declared in the parable—the shining forth of the righteous in the kingdom of their Father. Before this climax is attained, the kingdom, like the saints themselves, will have passed through much vicissitude of evil.

GOD-MANIFESTATION AND SCHOLARLY
DISAGREEMENTS.

W. G. A.—While grateful for your endeavour to assist the *Christadelphian* to be critically correct in the matter of 1 Tim. iii. 16, and the emendations thereon suggested, the result of re-consideration is adverse to your affirmation, and confirmatory of what was said on the point in "The Operations of the Deity," in the May No. While not denying that the relative δ (*which*) is an alternative reading preferred by some scholars who reject *Θεος*, we, nevertheless, repeat that $\delta\varsigma$ is the favourite substitute. If there is any "absurdity in supposing *os*" to be the true reading, it is an absurdity of which Griesbach has been guilty, for he recommends it alternatively with δ . We have before us Griesbach's *Novum Testamentum Græcum*, as published in "Bohn's Collegiate Series." It is alleged in the title page to be "Griesbach's Text, with the various readings of Mill and Scholz." In the text of 1 Tim. iii. 16, *os* is given instead of *Θεος*, and to this, after an indication that Mill retains *Θεος*, there is the following footnote: "Griesbach substitutes $\delta\varsigma$ or δ as the reading of the Alex., Paris, and other old MSS., and as being countenanced by some of the Greek, and all the Latin fathers." Your comments on the syntactical incongruity of *os* occurring without a proper antecedent, are, nevertheless, of some weight, and point to *Θεος* as the word written by the apostle. The critical evidence in favour of this reading is greater than some people seem to be aware of. Griesbach, (whose labours were given to the world at the close of the last century,) rejects it, but Dr. M. Aug. Scholz, who came on the field after him, and improved upon his labours, retains it. Dr. Scholz published, in 1830-36, an edition of Griesbach's Greek Testament, with emendations. We read concerning him, in the preface of Bohn's Testament above referred to: "With the view of revising former collations, and of seeking after and examining undiscovered manuscripts, he employed himself four years in visiting the chief libraries of Europe and Western Asia; and during his travels, he inspected about six hundred hitherto unexamined Greek manuscripts, three hundred and forty of which, he consulted for the gospels only, and a hundred of which he collated in many places. His account of these critico-biblical travels, together with a summary of the most important general results drawn from them, was published in 1823; and the seven years subsequent were employed in digesting his stock of materials, and applying it to the formation of a corrected text. His judgment on the value of manuscripts is,

that the text is to be found nearly pure in those very correctly copied documents which were written (chiefly for use in the Church Service,) within the limits of the patriarchate of Jerusalem, and that the chief corruptions of the sacred text are attributable to the errors and designed alterations made by copyists of the Alexandrine school. Scholz, accordingly, in his corrections of the text, gives a preference to the readings in the Constantinopolitan class of manuscripts to all others, and this circumstance causes his text to differ in some essential particulars from that of Griesbach. In many instances, he restores the reading of the *Textus Receptus**; while in others, he gives the preference to the probable readings in Griesbach's margin. . . . Scholz's catalogue of manuscripts and versions consulted for the gospels, is much larger than that of Griesbach." At the close of Bohn's Greek Testament, there is a table showing the differences between Griesbach and Scholz, and on 1 Tim. iii. 16, the difference is set forth thus:—

Scholz — Θεος. Griesbach — os."

Considering that Scholz, coming after Griesbach, and extending his comparisons of MSS, beyond him, endorses the reading in force among all English scholars before Griesbach's time, it must commend itself to your judgment as, at least, unwise to dogmatise against it. "Reasons of scholarship" are more on the side of the common reading than against it. Dogmatism in support of Griesbach is intelligible in the case of the parties you refer to. Smatterers are generally confident. With the superficial knowledge imparted by a Greek Grammar, they are able by a dash of the pen, to settle disputed readings which men of research, who have spent their lives in the study of the original documents themselves, are unable to agree about. When a man airs his Greek in the rabid style of this class, he gives us the best of all reasons for leaving him to himself. The meaning of an accepted Greek word is, in all reason, often difficult enough; but when it comes to be a question of *what the original word itself ought to be*, it requires a more extensive erudition than falls to the lot of ordinary men to form an opinion of any value. Mere grammarians of any modesty, will never venture with confidence on such ground. When they do so, in the style illustrated by the writers in question, they destroy the claim to be considered even sensible men.

* The text received in the days before Griesbach.

INTELLIGENCE.

THE CONTINENTAL SITUATION.—This we have noticed elsewhere, but recur to it here as involving the most intensely Christadelphian of all the intelligence that can ever appear in this department. The frogs have gone forth and the whole world trembles.—(Rev. xvi. 13-14.) A month ago, though the air was sultry, not a speck was visible in the sky, but now the heavens are dark with cloud and the devastating storm has broken forth. Glorious token! Why springs the Christadelphian heart with joy at a spectacle that fills the earth with fear? Because of the assurance it gives of the nearness of that Mighty One, who will deliver this groaning world from the bondage it has served for ages under sin-constituted governments; and bless it with a universal empire of peace, plenty, truth, enlightenment, righteousness, and goodwill for evermore. Our eyes turn to the desolate hills of Judah. Jerusalem sits yet on the ground, a weeping captive. Her scattered children, all heedless and stubborn-hearted, as for ages past, join the Gentiles in their godless glee, or schemes of Mammon or of war. Yet has God, for himself, prepared a people more Hebrew than the Hebrews, whose hearts are on the covenants of promise, and who, against hope believing in hope, walk by faith and not by sight “looking for redemption in Jerusalem.” This people—the seed of Abraham by adoption through the Great Personal Seed (Gal. iii. 16, 29)—make mention of the Lord and His promises, though these are in great contempt with Jew and Gentile. It is their part to “give him no rest till he make Jerusalem a praise in the earth.”—(Isaiah lxii. 7.) They join the cry to the Coming Deliverer: “O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up; be not afraid; say unto the cities of Judah, behold your God” (Isaiah xl. 9); and while the petition is still on their lips, they hear the answer (verse 10): “Behold the Lord God will come with strong hand, and His arm shall rule for Him; behold His reward is with him, and His work before Him. He shall feed his flock like a shepherd; he shall

gather the lambs with His arm, and carry them in his bosom, and shall gently lead those that are with young.” And again they hear the warning voice amid the din of nations excited by the symbolic frogs.—(Rev. xvi. 15.) “BEHOLD I COME AS A THIEF; *blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.*”

BIRMINGHAM.—As will be seen from our editorial column, the ecclesia has suffered loss in the death of brother William J. Bailey, who was one of the oldest and most respected of the Birmingham brethren. His death had been looked upon as inevitable for a long time, and had become desirable on account of his great sufferings. For this reason, the blow was less heavy than it would have been had his removal been sudden. Brother Bailey was only 48, and has, therefore, gone before his time. He was identified with the struggles of the truth in Birmingham, from the very beginning, forming one of the committee who invited Dr. Thomas to the town, to lecture, as far back as twenty years ago. His rest in the grave will, probably be very short.—During the month, WILLIAM MILLER (21), shoemaker, formerly neutral, has become obedient to the faith.—During the same period, the ecclesia has seen fit to withdraw from JOSEPH LEA, who has been absent from the table eighteen months, because his wife was considered unready for immersion.—The quarterly tea-meeting of the ecclesia was held on Monday, July 14th. The usual reports were read and business transacted. The additions during the month were 11. The total number of the ecclesia is reduced by removals and withdrawals to 158.—On Monday, July 11th, the Sunday School children, to the number of 117, were taken, in hired conveyances, to a field, where two hours were pleasantly spent, after which, they were brought back to the Athenæum and regaled with tea. Then followed the annual distribution of prizes. From 60 to 70 brethren and sisters were present.

DEAL.—See London intelligence.

DEVONPORT.—By a printer's mistake, the name of the sister whose immersion was announced last month, was spelt Grintt instead of Gruitt. Writing on the 15th ult., brother Moore announces the obedience of JOHN W. HOLMAN (50), formerly Calvinist. After his immersion, brother Holman left England for Australia in search of employment. CAUTION!—Writing July 16th, brother Moore wishes the brethren to

know that a certain person, short and slender, about 40, calling himself Webster, now on a begging excursion, representing himself as a Christadelphian known to the Devonport brethren, is not known there, and is, in their judgment, an impostor.

GLASGOW.—Brother O'Neill, appointed secretary to the Glasgow ecclesia, reports (July 11th) the immersion of JAMES DICK, shoemaker, which took place on the 16th of April. Brother Dick has been 21 years in the army, and is, therefore, presumably past the meridian of life. He became acquainted with the truth through lodging in the house of sister Campbell. The ecclesia has been robbed of sister Craig, the elder, by death, and of the two younger sisters Craig, by emigration to the States; also of brother and sister William Clark, who accompanied the sisters Craig to their new home across the Atlantic. These losses are heavily felt, and will weaken the ecclesia for some time to come. Brother O'Neill observes that the last twelve months have been fruitful of good and honour to those in Glasgow who love the truth for its own sake, and adds other particulars, which want of space compels us to withhold.

HUDDERSFIELD.—Brother J. Mitchell writing June 21st, reports the opening of a room (15, Buxton Road) for the meetings of the brethren, capable of holding at least 60 persons. The meetings have, heretofore, been held at brother Rhodes's house. The new place was opened on Sunday, June 19th, when a number of brethren and sisters were present from Halifax. Brother Birstow lectured in the evening to a full house on "What is the truth?"

LEEDS.—Brother Fuller reports the pleasing intelligence that Mrs. ANN TUNNECLIFF, widow of the late Baptist minister of that name, has, after mature consideration, become obedient to the faith. She was immersed on Sunday, July 3rd. In taking this step, it seems sister Tunnecliff has had to make more sacrifice than usually falls to the lot of those who put on Christ in these days. She has surrendered an annuity of £30, which she received from a fund established among the Baptists for such purposes, and intends supporting herself by her own industry. "Herein," observes brother Fuller, "is a bold and well-considered step." The blessing of the Highest, the possessor of heaven and earth—that maketh rich indeed—attend her, and all such as forego advantage for Christ's sake. Their reward is assured.—(Matthew xix. 29.)

LEICESTER.—Brother Lester announces (July 18th,) the obedience of three persons during the month, viz., GEORGE BAKER (29), porter, formerly neutral; ELI DARKER (27), and his wife, TABITHA DARKER (30),

formerly Independents. "Others," says bro. Lester, "are giving earnest heed." He mentions that the Halford-street rooms are being given up on account of expense, and "that another place is in view which," under the circumstances, "will answer better."

LONDON.—Brother Hayes reports the immersion, on July 1st, of GEORGE HENRY HARDIMAN (31), chaser, formerly Church of England; and Mrs. E. RISIEN, of Deal, mother of brother Risien, who emigrated to America. She is about 60 years of age, 30 of which she spent among the Methodists. She is an addition to the infant ecclesia at Deal.

The lectures for the last month have been as follow:—

By BRO. LEACH.

July 5th.—"The Future Punishment of the Wicked not Eternal Torments."

July 12th.—"A Review of Passages of Scripture usually urged in support of the Doctrine of Eternal Torments."

By BRO. HAYES.

July 19th.—"HELL AND THE GRAVE frequently used as synonymous terms in the Bible—The mercy and justice of God manifested in the final destroying of the wicked—The 'Hell' preached by the 'Clergy' a delusion."

July 26th.—"The Devil of the Bible; his beginning and his end—The mission of the Christ in connection therewith—Popular belief on the subject entirely at variance with the Word of God."

The lectures next month are as follow:—

Aug. 2nd.—"SATAN; Scriptural meaning of the term—The temptation of Job—The temptation of Jesus."

Aug. 9th.—Concluding remarks, showing the necessity of understanding Bible teaching on the above subjects to comprehend the plan of Redemption."

MALDON.—Brother D. Handley announces the immersion of RACHEL HATCH (36), domestic servant, which took place on the 12th ult., in the brethren's meeting room, in the presence of a goodly number of witnesses. Sister Hatch was for seven years connected with the Primitive Methodists. She gave pleasing evidence of her understanding of the truth previous to her immersion.

WHITBY.—Brother Harland announces the immersion of Mrs. SARAH TWEEDY (wife of brother Tweedy), formerly Methodist. She put on Christ on the 23rd of June. Brother Harland further announces the formation of a new meeting in a room at Baxtergate, consisting of brethren Argument, Coates, Harland, Hogarth, Midwood, Ripley, Slade and Tweed; and sisters Argument, Midwood, Slade and Tiplady.

The Christadelphian.

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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Vol. VII.

THE APOSTACY UNVEILED:

A DEBATE BETWEEN DR. THOMAS AND A PRESBYTERIAN CLERGYMAN,

THIRTY-THREE YEARS AGO, ON THE LEADING DOCTRINES OF CHRISTENDOM
IN RELATION TO BIBLE TRUTH.

THE debate here re-produced was published in 1838, as a stitched pamphlet of 175 pages, which is in the possession of very few contemporary Christadelphians. It is almost wholly unknown, and will be read with as much interest as if it were a fresh production. Indeed, in some respects, its interest is enhanced by its age. The reader is taken away back to the time when the truth was just beginning to struggle out of the darkness, and is enabled to perceive, in the difference between this and later productions of the same pen, the great advances the truth has made in the direction taken in these early days. The foot-notes are by Dr. Thomas, and appeared with the report of the debate.

The debate originated in a discourse delivered by Dr. Thomas, at the Tussekiah Meeting House, Lunenburg Co., Va., U.S., upon the subject of this passage of Paul's epistle to the Hebrews: "If the blood of bulls and of goats, and the ashes of a heifer sprinkling the polluted, sanctified to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without fault to God, cleanse your conscience from dead works to serve the living God?"—(chap. ix. 13, 14.) Among the audience, which was large, there was a Presbyterian clergyman, whose name was John S. Watt. This gentleman, after Dr. Thomas had left the county, diligently published his exceptions to the address, which elicited from certain individuals the

enquiry: "Why do not some of your learned men answer him?" This provoked a declaration on his part of a willingness to debate. This avowal was communicated to a Mr. Albert Anderson, who immediately sought and effected an interview with Mr. Watt upon the subject.

After somewhat lengthy preliminaries, arrangements were made for the discussion, which duly commenced on August 1st, 1837, at "the Fork" Meeting House, Lunenburg, Va. The Meeting House, though of good dimensions, having been judged too confined for the accommodation of the public, the brethren erected an arbour and stage. The audience was large, and, from the equipages, and other concurrent circumstances, quite respectable. The weather during the first three days was favourable; but, on the fourth and fifth, rainy. Considerable interest seemed to be excited, and the attention was unexceptionable; the rain, however, cooled the enterprise of many, and correspondingly diminished the bulk of the assembly on the last two days. Yet the house was well filled; and, on the Lord's day, being the day after the debate, it was crowded with a most exemplary, patient, and listening multitude.

Arrived on the ground, Dr. Thomas was introduced to "the rev." John S. Watt. Having exchanged civilities, they walked aside, when Dr. Thomas observed to Mr. W., that he had come there, by invitation, to discuss all topics appertaining to the Christian religion as opposed to popular views. That in doing so, he should, no doubt, be in his (Mr. Watt's) estimation, severe; but that he begged him to bear in mind that his remarks would be against sectarianism, and not personal. That it was impossible that they could be personal, because until that day, he (Mr. Watt) and Dr. Thomas were perfectly unacquainted, or words to that effect. Mr. Watt acknowledged the distinction, and considered himself equally at liberty to exercise the same freedom with Dr. Thomas's views, without incurring the charge of personality. This was according to the reporter's understanding of the conversation; though Mr. Watt, in the debate, said, that he told Dr. Thomas that he should consider himself free to impugn his conduct in coming over from England to attack the religion of his (Mr. Watt's) country, or words to that effect. This explanation he gave in consequence of Dr. Thomas' objecting to his personalities, as contrary to the agreement made between them in the conversation, the particulars of which he (Dr. T.) stated to the audience.

The moderators having been appointed, and the rules read, Mr. Watt stood forward and proposed that the congregation should join with him in prayer upon the occasion. He was preparing to carry into effect the suggestion, when Dr. Thomas arose and said, that of course Mr. Watt was at liberty to do as he pleased as to that matter, and his brethren and friends in the assembly could join him as they judged fit; but that for himself, and some others, he would say, that they took no part in the act at all.*

Mr. Watt then offered a short "prayer." Having finished, he gave out the following text: "*But though we, or an angel from heaven,*

* My reasons for this refusal were, that "the rev." gentleman was a man of unhallowed lips. Believing from my heart that the Presbyterians are not Christians, it was impossible that I could

preach any other doctrine unto you, than that which we have preached unto you, let him be accursed! As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed!"—(Gal. i. 8.)

The "reverend" gentleman commenced by giving his hearers a short sketch of the history of the Baptists in Virginia, and, in effect, divided this his exordium into *three* parts; the *first* related to the times before the revolt of the American Colonies from the Mother Country; the *second*, to the times of that political earthquake; and the *third*, to the times since that event. Under the first head, he spoke concerning the labours of the Baptists in this State. Their success, which was great, excited the ineffectual opposition of their enemies. Thus they became the subjects of persecution, for the purpose of putting an end to what were regarded as their fanatical labours. They were excluded from houses, and proscribed by law from exercising their ministerial functions. At that time, the yoke of Englishmen was upon our necks; they required all to submit to them, but British intolerance failed to put down the despised and persecuted Baptists. The whole power of the government was combined in vain to divert them from their purpose. They were threatened and imprisoned for preaching the gospel; but all was useless. So mightily grew the word, that their enemies soon found it politic to take Gamaliel's advice; "Take heed to yourselves what ye intend to do as touching these men; refrain, and let them alone; for, if this counsel or this 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." Persecution is the best way to give the persecuted importance in the opinion of the public. Persecute a people if it is desired to give them consequence. This he considered as illustrated in the case of the Baptists. But they did not owe their success simply to persecution. It was to be ascribed chiefly to the power of God working with them. They were a plain people. They read the Bible, and were not too proud to recognise the work of the Holy Spirit. There were no *Millennial Harbinger* and *Advocate*, then, to disturb their peace. Their success was owing to the doctrine of baptismal regeneration, to the oppressiveness of the established order of things, and the favour they received from the influential of their day. Regeneration by baptism had always been the doctrine of Roman Catholics, and of those who have "a form of godliness, but not the power." The Baptists had the truth on their side; they honoured the

regard one of their "divines" as a hallowed or sanctified person. No act of worship, then, offered through him, could, as I conceive, be agreeable to God; and, therefore, to me, it would have been not only useless, but impious. Again, I believe, that acceptable worship can emanate only from Christians in their individual and collective capacity; I could not, therefore, have conscientiously prayed, or worshipped, which is the same thing, in concert with a congregation so constituted as was that assembly. There were a few Christians present, it is true; but they were but as drops in the bucket as compared with the whole; the congregation in the mass was Anti-Christian. It was made up of religionists of almost every shade, irreligionists of divers classes, some friendly aliens, and so forth. When I viewed this audience, headed by "a clergyman," by the light of the New Testament, as in the presence of God, my soul revolted at the invitation to bow before Him, in communion with such an unhallowed crowd. Oh! ye patriarchs and prophets—ye holy apostles and saints of the primitive age, were ye to come forth from sheol, would ye have fraternised with the corruptors of the truth as with them who worship the Father in spirit and in truth! I believe not, and, therefore, I refused. J. T.

Holy Spirit, and, therefore, the Holy Spirit honoured them.

Having concluded his remarks under the first head, he proceeded under the second to speak of the politics of the Baptists. They were republicans from interest and principle, and their influence was great among the people. From that time till now, *thirdly*, they have been a powerful and influential people. There was no reviling of the old Baptist ministers then; but it can be done here, between the Forks of Meherrin; yes, and it has been done. But there are few now entitled to the character of a genuine old Baptist. He illustrated this by an anecdote of an "old Baptist woman," and then spoke of the pollution of the beautiful House of the Forks—an old frame building, neither lathed, plastered, nor glazed—which, in those days, had not been polluted by the feet of strangers.

The occasion of Dr. Thomas' visit to these parts will be found in the following extract from the *Apostolic Advocate*, page 41, vol. III. "The occasion of my journey will be found in the falling to pieces of the Baptist denomination in Lunenburg, Mechlenburg, Nottoway, Prince Edward, and Amelia. Several churches in these counties have renounced the traditions of men, and desire to constitute themselves on the basis of the New Testament. I go to afford them my humble but determined assistance. Hannibal swore eternal enmity to the Romans, but I, better disposed to my fellow-men, vow no hatred to their persons, though I have declared a mortal, uncompromising strife against their traditions and tottering institutions." Mr. Watt then descanted on the relationship between himself and Dr. Thomas. Dr. Thomas was a foreigner. He had no objections to a good and virtuous man, but no sooner did he put his foot on the shores of America than he began to revile our religions. He was a Presbyterian, and could not bear his religion reviled, a system which he had always recognized as a part of the church of Jesus Christ. James Shelburn* has ascended up on high. He did not believe that his spirit rests in the cold sepulchre; and, were he here, he would address his flock in the language of the text: "*Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed!*" "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—(2 John i. 10, 11.) Will it be denied, that another gospel has been preached in the Forks of Meherrin? According to Dr. Thomas, nine hundred and ninety-nine out of one thousand must be re-immersed to be

* The distant reader may wish to know who this gentleman is: James Shelburn was, for many years, a preacher of exemplary moral character, among the Baptists in Lunenburg and the region roundabout. There was considerable policy in bringing him up from the "cold sepulchre" before the audience on that warm day; for the district of our battle-field has been a Baptist one for many years, and the particular seat of Mr. James Shelburn's influence. He had been known and esteemed by many present; to bring him, therefore, up from the dead, or rather down from heaven, against us, it would seem to some, was calculated to excite the prejudices of his friends against the things we held, and to enlist them in behalf of his chivalrous Presbyterian patron. We have since learned that the old gentleman's belief concerning "the immortality of the soul" and "the intermediate state" is nearer to our own than our opponent was aware. But James Shelburn answered the occasion and purpose of quoting the text for the first and last time in the sermon.

properly baptised. On page 201, vol. III, he says "if ours be the genuine labours of preparation, then is the Baptist denomination part and parcel of the symbolic Babylonish empire." Hence, the Baptists must preach a gospel different to Dr. Thomas', and, therefore, James Shelburn would condemn it as accursed.

Hear his opinion of the religious meetings of our country. "When I first landed in America, and attended their camp-meetings and revivals, I thought I had landed on a New World indeed, whose inhabitants professed a religion entirely different from anything with which I was acquainted. At some of their nocturnal orgies in the woods, I could only figure to myself Bedlam broke loose, so frantic were the cries and agonizings of the poor deluded creatures. And mark, sir, for every effect there must be an adequate cause; but, on these occasions there was none. The 'sermons' preached were of the most childish and pettifogging description—*jejeune* in the extreme. No testimony from the Word of God submitted; but, in lieu thereof, the merest old wives' fables. I refer you to an 'elder,' James Fife, now in this city, I believe, for a specimen of this preaching. He will wile away an hour in reciting the most lugubrious death-bed tales his imagination can conjure up: and this he calls preaching the gospel. The tone of his voice, his infernal phraseology, his sobbing enunciation, touch, harrow-up, and excite the feelings of the unthinking girls, who begin to manifest an ebullition of feeling corresponding to his cadenzas. The poor blacks, too, begin to sob and wave to and fro, like the billows of the ocean, till at length a hubbub bursts forth to the tune of 'I'm passing over Jordan, will you come along with me,' which, when well sung, is certainly very exciting. All this is called '*preaching with the Spirit.*' This is the crisis. A form is cleared for 'penitents,' who are urged to come forward and kneel down, that 'God's ministers may bear them up in their arms to a throne of grace!' From fifteen to twenty or thirty may be seen kneeling, sobbing, and agonizing. This form is called the 'anxious bench.' I have seen, in the West, a 'penfold' crowded with men and women, promiscuously collected together 'praying,' beating their breasts, shouting and jumping, till at length, they have sunk down exhausted, and some fall into convulsions. When they are all tranquillized, which they soon can be by the word of the preacher, some of them profess to have "got religion," and to have been converted."—(Vol. p. 34) Dr. Thomas can tell us of all the immersed fanatics; and that all will be damned unless immersed into the true faith! In writing of the Baptist preachers, he calls them "accursed preachers of another, and, therefore, diabolical gospel."—(*Adv.* p. 197, vol II.) The alternative, therefore, is between James Shelburn and Dr. Thomas.

Having advanced thus far, he came to the Tussekiah address. He observed that he should, perhaps, frequently refer to this. His—Dr. Thomas'—object was to prove, that, as under the Jewish Dispensation, the blood of animals was necessary to cleanse the polluted from the filth of the flesh, so under the Christian, the blood of Jesus was necessary to cleanse the conscience from dead works. He took two hours to prove what none would deny. The first out of the way thing was

that of people not going to heaven before they are raised from the dead; another, that baptism is one of the "things in heaven;" another, that the prayers of the unimmersed were of no more value than those of Mahommedans. Our fathers prayed to be delivered out of the hands of their oppressors; He heard them, and did deliver! He also told us that justification by faith alone was an absurdity.

He began by telling us that man was depraved. He gave an orthodox account of Adam and Eve, and of their primitive holiness; but overlooked the whole part the serpent acted in that transaction. What, Dr. Thomas, is your opinion of his Satanic Majesty? Receiving no reply, Mr. Watt continued, that the first objectionable thing was as to the consequence of the fall. Dr. Thomas believes that Adam had no soul that could die—that he had no immortal soul! but that the sentence referred to his body.

The thing that originated this debate was Dr. Thomas's idea that man had no soul. He discovered that he was a Materialist, which some denied. He might have been mistaken; he had read an article in the *Advocate* entitled "no-soul system," which rendered him yet more doubtful. Dr. Thomas had heard a report that it was believed that he denied the existence of the soul, and on page 253, vol. III, he says that the report is slanderous and untrue, and that he believes in "body, soul, and spirit, the whole person." He had been taunted by his—Dr. Thomas'—friends with the question, why he did not state his objections to Dr. Thomas' discourse to his face while he was in these parts: this he would now do. He did not know then how willing Dr. Thomas was to admit that he was a Materialist.

(To be continued.)

[Conclusion of INTELLIGENCE, from page 288.]

Milne, it seems, never went home, but was found dead on the sea shore many miles in another direction. It is supposed that he got into the wrong train at Galashiels, and that after getting out, while walking about, waiting the return train, he had met his death at the water side, while bathing his leg. Some years ago, he lost his left limb by amputation. Much walking used to cause him pain in the stump, and at such a time he would bathe it in water. The state of his clothes showed he was so engaged when he met with his death. His coat, trousers and watch lay on a stone a few yards up the beach—the watch being carefully laid on the top of a newspaper he had been reading, and which was partly folded over it. He had on part of his under-clothing, and had apparently risen to go to his dress, when he had lost his balance, and fallen forward into the water. There were appearances of a struggle to regain the beach. His hat, vest and stick were missing. The event has inflicted deep pain upon the brethren, among whom Brother Milne was justly held in reputation. Brother Ellis,

who had known him for nine years, describes him in a letter to brother Alexander, as "among the staunchest friends of the truth, always in earnest, and in search of a more perfect understanding of what he knew." Brother Alexander confirms this testimony, which the Editor also knows to be true. Bro. A. adds "We deeply sorrow at the removal of our brother, but not as those having no hope. The signs of the times are grand; and we live in hope of not only seeing him again soon, but of seeing our Elder Brother himself, who is now within the veil." Sister Milne is left a widow, with three children. We commend her to the sympathy and assistance of the brethren.

LONDON.—There have been three immersions here during the month, but we have no particulars. We hope to furnish them next month. Bro. Andrew writes, "We are progressing."

MUMBLES.—Intelligence was received from this place too late for last month, and at the time of preparing "Intelligence" for this number, the letter is not within reach,—arrangements for the Editor's absence from

home having failed. We hope to make good the defect next month.

NOTTINGHAM.—Bro. Harrison reports as follows:—"Early in May, bro. and sis. Miller took their departure from Nottingham for Philadelphia, U.S., the brethren having previously expressed their good wishes and offered prayer for their safety and prosperity. The ecclesia has suffered loss by the death of bro. John Smedley, who had been connected with them for about ten years. He was much comforted in the Scriptures of truth." (The foregoing should have appeared last month, but the letter containing the intelligence did not come to hand.) "Your lectures in Nottingham have had the effect of deciding several to become obedient to the faith. Five have been immersed, and several are ready. Particulars of the immersions are as follows:—THOMAS WILSON, (66) farmer and miller, residing at Besthorpe, Nottinghamshire, has been a Wesleyan for 20 years. His house used to be the HOME of the preachers, but when the truth began to shine upon his mind, Wesleyanism began to depart. The preachers perceiving his love for Methodism on the wane, prayed for him publicly, that he might remain a good Methodist, but their prayers were not answered. Bro. Wilson rejoices in the truth although at the 'eleventh hour' of his life, and regrets that he did not find it earlier; JOSEPH ELSTON, joiner, husband of sis. Mary Ann Elston, formerly attended the Church of England; Mrs. BARKER, was previously connected with the New Connexion Methodists; Mrs. MARY ANN BOOT, the wife of bro. Boot, formerly a Baptist; and Mrs. ELIZABETH SIMS, has attended the Baptists the greater part of her life, but as she expressed, 'tired of the old Adam, she wanted to put on the new.'"

NEW SOUTH WALES.

BURRAWANG.—Brother J. J. Hawkins, writing May 12th, forwards some interesting particulars concerning the fortunes of the truth in this place. Writing for those with whom he is associated, he says "The first time the truth came under my notice was about two years ago, when the *Twelve Lectures* were sent to my father from England by my uncle. We read them with diligence, comparing with Scripture, and found them in complete harmony with it, often wondering that we had not seen the truth before. The result was a desire to identify ourselves with the truth, and make it known to others. We then discovered there were Christadelphians at Sydney, so father began a correspondence with brother Rooke (through whom he has received the *Ambassador* ever since), who soon after paid us a visit with brother P. Graham. Before they left they had the pleasure of immersing father, mother, and one brother, (of whom you have heard.) I was absent from home myself, but

was subsequently immersed at Sydney by brother Rooke. In January of this year my sister, SABINA GARDINER, and her husband, ALFRED GARDINER, put on the glorious name by immersion, thus making six of us in Burrawang who rejoice in the possession of the truth and in the obedience of it. The efforts made here by ourselves, and an occasional lecture by Mr. Rooke or Mr. Graham, have stirred up the enemy to lecture against your book (*Twelve Lectures*); he is a Presbyterian minister, who has studied for the "bar;" it is said. He has given three lectures in about six or seven months, and certainly they were nothing better than "special pleading." I think he has not done much either for or against the truth. Brethren Rooke and Graham have given counter lectures. I have also given an address on two occasions with what success I cannot tell. A Wesleyan also made a kind of general attack on the truth in a lecture, just on the eve of his leaving the district. However, it was so far a failure that it did not give general satisfaction to the people. Two or three persons are slightly interested in the truth here, but I cannot speak very hopefully of them."

UNITED STATES.

CAMBRIDGE (Ohio).—Brother J. Swan wishes his appreciation of the *Christadelphian* to be known, and also his existence and location, that he may be favoured with a call from some of the brethren, who go to and fro. We should have published his communication had there been "room."

SANTA BARBARA (California).—Bro. Armstrong, of Haddington, Scotland, writes with reference to the statement of sis. Rosenberg, in July number, that "there are two other Christadelphians in the place—a bro. and sis. Doty." He says there is some mistake about this. Mr. Doty refused to immerse sis. Rosenberg in consequence of the "error" (as he called the truth) which she had embraced. She could prevail on no one else, there being no believer in Santa Barbara. Her husband, at the instance of bro. Armstrong, assisted her in the act. Bro. Armstrong's impression is, that Mr. Doty is an Irvingite, and adds, that "from peculiarities mentioned (privately to him, we presume) by sis. Rosenberg, it is certain he cannot be recognised as a brother by Christadelphians."

WASHINGTON, D.C.—Bro. Jos. Seach, jun. sends a long and interesting communication which will appear next month *in extenso*. We should have published it this month, if space had allowed. The object of it will be gathered from the following remark in a note accompanying it: "Yourselves, as well as bro. Thomas, have been under a wrong impression concerning our status. The Dr. desired me to write and give a full and correct account of our body. . . . We would like to have the brethren in England

know that there are some in this capital who believe the gospel."

WATERLOO (Iowa).—Bro. Geo. Moyer, writing June 6th, says, "We have opened a new hall, capable of seating about 200 persons, and are no longer under the necessity of migrating from one room to another. We

meet three times on Sunday, and are doing what we can to keep ourselves in the truth, and to enlighten others. We have recently added one to our number, in the person of CHARLES RAVEN, a young man who has been studying the word, and more or less attending our meetings for the past year."

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE, BIRMINGHAM, No. 24.

From Shorthand Notes by brother J. BUTLER, (revised).

1 JOHN iii.—Beloved brethren and sisters, in this chapter, we are presented with many enriching thoughts, the contemplation of which will greatly help us in the way that we are going. The very first sentence presents us with one of them. "Behold"—see, contemplate, look at the fact—"What manner of love the Father hath bestowed upon us that we should be called the sons of God." Yes: this is great love. Who are we by nature? The descendants of barbarians; the living continuation of the outcast Gentiles, who are "strangers from the covenants of promise, aliens from the commonwealth of Israel." What are we in ourselves? The momentary creatures of earth, part and parcel of the common substance of which the planet is constituted—transitory forms of life emerged from the dust, with countless myriads of other living things and destined, in the ordinary course of things, to return thither again, and disappear for evermore. When we consider this, how heartily can we respond to John's observation: "Behold, what manner of love the Father hath bestowed on *us* that we should be called the sons of God." How precious appears that simple message of love which, by the gospel, has emanated from God through the apostles, calling the sons of earth to be sons of Almighty power. Does it not fill us with a sense of our privilege, when we think of these things? and are we not helped to reconcile ourselves to the inevitable fact stated in the next sentence: "*Therefore, the world knoweth us not, because it knew him not.*" To this, we must reconcile ourselves. It is one of the most necessary parts of our discipline that we should accustom ourselves to the isolated and deprived position in which a person is placed who makes the promises of God the portion of his life, and the law of God his rule. Such a position has been the lot of every true son and daughter of the Almighty from the commencement. Not that everyone professing to be such has shared it. There has, all along, been those who "have a name to live and are dead."—(Rev. iii. 1.) Such are those who "live in pleasure." Paul declared such to be "dead while they live."—(1 Tim. v. 6.) There is such a thing as choice in the matter. The scope there is for choice is the basis of responsibility. Every man shall reap as he sows. Moses, with splendid opportunities, both as to rank and wealth, "*chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.*"—(Heb. xi. 25.) The real victory, in our own day, is where a man, for Christ's sake, foregoes *what it is in his power to have*. There is no

merit in compulsory submission. The grace of our Lord Jesus Christ lies here, that, for our sakes, he BECAME poor. He LAID DOWN his life. No man took it from him.—(John x. 18.) It was voluntary. He might have lived: he might have been well off, and lived in wealth, insensible to the claims of his Father; but he chose to be poor and to die. He left us an example that we should tread in his steps.—(1 Peter ii. 21.) There may be times when we are called upon to *lay down our lives for the brethren.* (1 John iii. 16.) In greater or less degree, it is in the power of all to choose great things or small things; pleasant things or bitter things. If for Christ's sake, we choose the worst, we choose wisely, however much worldly-wise professors may pronounce against it; for he that loseth his life for Christ's sake, shall find it; and he that saveth it shall lose it. Some choose to save their lives and their comforts and their reputation now, at the expense of what the truth claims at their hands. Of such, it is not true that "the world knoweth them not." The world knoweth them, and honoureth and delighteth in them. But those who set themselves for the maintenance of "the blessed hope," and the law of righteousness connected therewith, find a different experience, namely, the experience of John and the early believers. The world will not recognise them; the world will have none of them—it will put them far away from its company. This is bitter experience for the time, but there is a sweetness behind. We know we are in the company of the apostles who said the friendship of the world is enmity with God.—(James iv. 4.) Besides, the fact is in itself a token for good, when we come to reflect on the situation. It is impossible to secure the friendship of anybody except on the principle of having like sympathies, or like interests. This is the basis of all friendship, whether individual or friendship in society. If, therefore, we were to find ourselves getting on with the world, there would be evidence of moral identity with the world, and, therefore, of estrangement from God, before whom "the world lieth in wickedness." Those who are of God, will be affinitised to the things of God, and insulated from the things that are of the world. As Paul puts it, "They that are after the flesh, *do mind the things of the flesh*, and they that are after the Spirit, *the things of the Spirit.*"—(Rom. viii. 5.) The things of the Spirit are the seed of a glorious harvest, though like all seed, they look unpromising of such a result. "Glory, honour, immortality" will spring out of them in due time.—(Rom. ii. 6-7.) He that soweth to the Spirit shall reap life everlasting. The things of the flesh are as poisoned treacle to the brainless fly. They are enticing and pleasant for the time, but pangs, corruption and death are in them, and will lay the fools on their backs at last. "He that soweth to the flesh, shall of the flesh reap corruption."—(Gal. vi. 8.) "If ye live after the flesh, ye shall die."—(Rom. viii. 13.) What matters it, then, that the truth brings suffering upon us at present—makes us current as fools—imposes upon us a social solitariness—thirsting for and capable of love and true society, but out of joint with the people around; living in the world but not of it; strangers, and sojourners with the Man of Sorrows, who before us, walked through the world without belonging to it: we can well reconcile ourselves to the adversities of our position, when we remember all that is involved in the wonderful fact that we are called to be "sons of God." Even in this present time, we are better

off than the creatures of pleasure. No man is so substantially and everlastingly happy as the man whose faith and hope are in God. The "pleasure" of the world is not happiness. It lacks the first element of true enjoyment. There can be no joy without the fear of God, the love of man, and the answer of a good conscience. Happiness is the outflow of all the faculties in harmonious play. It is a quiet electric glow; it is not a thing that comes out in boisterous laughter: the joviality of the world is not the outcome of joy. It is the boiling-over of folly into the fire of vanity, generative of deadly odours. As Solomon has it, "The laughter (or the joy) of fools is as the crackling of thorns under a pot." A very good simile; for when the thorns are burnt away, there is nothing left but ashes. Joy of that description desolates the heart, and leaves behind a sense of void and discontent. The quieter joys of sinners are no less unenviable. The joy of ambition, the joy of avarice, the joy of sensuality, the joy of successful business, the joy of literary dissipation, are all joys that consume the subject in a slow fire of wretchedness and destruction at the last. Even the gratification of the intellect in the paths of science is a limited satisfaction. In all these, the mind is without a bottom as it were. As John expresses it: "ALL THAT IS IN THE WORLD: the lust of the eye, the lust of the flesh, and the pride of life, is not of the Father but of the world, and *the world passeth away.*"—(1 John ii. 16, 17.) But "joy in God," which is the privilege of saints, is a well of water through all the thirsty paths of life. It is a peace of God profound, passing all understanding, filling the heart and mind. Such is our heritage in the truth, if we sell it not by unfaithfulness. Therefore, we can afford to be looked upon as fools. We have that good part which shall not be taken away. Our satisfaction has a solid foundation. We are not of the class who say, "We feel so and so; we cannot understand or explain it." We can touch the springs of our satisfaction; we can lay bare the secrets of our joy; we can say "God has spoken; we know what He has said: we believe His word, and therefore are we glad." Strong in this, we look at the world around, and we see that that which is now will not be. A hundred years will suffice to blot out everything that now is,—even the very houses, for houses are mostly built upon 99 years' leases, because it is reckoned that at the end of that time, they are worth nothing. The grinding process of time is at work everywhere, blotting out and destroying all the ways of man. The busy, pompous fools of the day may laugh, and have it all their own way. They may jeer at the truth, and blaspheme the God of heaven and earth. They shall soon be as though they had not been; their voices will soon be heard no more; their very names will be forgotten. They shall be chased away as a vision of the night. In view of this inevitable fate of all men by nature, is it not the highest type of folly to throw away even *the chance* of so good a thing as that which is offered in the gospel—namely, a restitution of our weak, worthless selves from the all-devouring grave, to be rendered incorruptible, and glorious, and powerful, and put into possession of life unending, society immortal and unblemishable, joy ineffable, riches unsearchable, and honour everlasting?

We can even rejoice at the fact that the world knoweth us not. The world cannot know us; it could only know us if we lived as they live, and if we lived as they live, we should not be the sons of God. The man of

the world lives for himself and the present. His great motto is "Look out for yourself; take care of yourself." We need not wonder at this. If the future is kept out of view, nothing seems wiser than looking after your own interests. All around is a seething ocean of blighted and wretched humanity. The world's life is a scramble—a desperate competition for existence, and where existence is secured, it assumes the character of an armed selfishness. The evil is great—too great in its magnitude to be cured by mortal man; and if there is nothing but the grave for us all at the end, the very hopelessness of the situation would incline one to let the world entirely alone, and get away into selfish ease and quiet, to spend, in some kind of enjoyment "the short allotted span." Selfishness is the logical result of the world's philosophy; but when the truth comes, it opens out quite another view, and supplies a new motive. It exhibits a plan in actual process of development for the regeneration of the world, and gives a man a personal interest in the work. It shows him Infinite Wisdom at the helm of human affairs, in all their embittered course, and causes him to feel himself invited to co-operate with Eternal Wisdom in its designs. It gives him the hope of seeing, with his own eyes, the work triumphant, whether he live or die; and of himself sharing the blessedness for ages, covenanted for all the earth through Abraham and his seed. It shows him Jesus, the King of Glory in possession of all the earth, at the time appointed, the universal Master of mankind, in association with an order of men whom he has previously developed for himself, and who are to him in love, honour, obedience, and dependence, all that a wife is to a worthy husband, and much more than words can express, for he died for them, and has glorified them. It tells him that by faith and obedience he may earn for himself a position in this glorious community. Seeing this, he says to himself "All that I can accomplish, in this present time, is not worthy to be compared with the good that is in store for those who please God; for however well I may succeed in life, I must, at the last, leave everything—but here is something that will be eternal." If he believe, this consideration begins to weigh, for he says "I see that my relation to that future state will depend upon my present course, for the King of Glory, who was himself, in his mortal day, a man of sorrows and acquainted with grief, has

said "Except a man take up his cross and follow me, he cannot be my disciple; if a man loves anything else more than me, he is not worthy of me." If the man be a truly reasonable man, he will give in to the force of this consideration, and begin to live with reference to the kingdom of God. This resolve will make its mark on his life, in many ways, and the world cannot understand it. The world thinks the man is going mad. The world lives next door, it may be, and wonders why you are not so particular about a fine house and fine clothing as you used to be. The world is not wise. A house is made for use and comfort, and a daughter of God acts on this view, and uses the things around her, for the family and the visitor, both of whom are much more precious than any article that can be purchased from a furniture dealer. The poor thing next door worships the shining toys, wears herself out in keeping them in due condition, wastes her time at the ignoble shrine, frets and fidgets at the inevitable moth and rust which doth corrupt, and at last lies down to die with a desolate mind, leaving her household gods to other and perhaps ruder hands. She learns, too late, the lesson that perishable things are only wisely used when made the means of useful life, and stepping-stones to a life that will never end. The same fatality is observable in business. The man of the world sets before him the accumulation of substance as the object of life. To this he sacrifices many things, indeed, it may be said, everything. He sacrifices much comfort, much health, and all his time, and, therefore, all his life. He does not allow himself to take much enjoyment out of it. He blows the bellows of his business-fire all the while, and by-and-by, gets so injured to his work that he is unhappy away from the toil and the stir. Often, he does not hesitate to do dishonourable things when business is served by it. He tells any number of "white lies." He does not compromise himself with anything absolutely disreputable. On the contrary, he goes in for "respectability." He takes a "sitting" in a church or chapel, and perhaps subscribes to the charities, or even patronizes some religious or educational movement. But, at heart, he is a money-grubber and a time-server. He consecrates all his brains and all his gains to the increase of his pelf, and dies at last with a blighted heart, leaving his substance to some spendthrift of an heir, or some poor relations, who become foes

ever over the dividing of the spoil. This is the man who lays up treasure for himself, and is not rich towards God. In his eyes, the servant of Christ is a fool. He considers he is throwing himself away, in every sense; connecting himself with a "set" of fanatics and a "lot" of nondescripts, the very muck-rakings of society, by which he loses his standing and prospects in society; and "taking up his head" with wild "theological" rubbish, instead of turning his energies into the channels of business and respectability; and throwing his money away on "stuff," instead of adding to his capital and extending his business. Poor raving fool, this slave of mammon! He would put a different estimate on his righteous neighbour's career could he see the judgment seat of Christ, and see what the man he despised has earned for himself: riches that cannot be computed, honour that cannot be tarnished, health that cannot be impaired, life that cannot end—a position compared with which the highest dignity and affluence of the present day are the mere tinsel of a clown. When that position becomes developed, as it assuredly will be, the world will know who has been the wise man and who the fool. The world would go down on its knees to get possession of the good things promised to the righteous, if they were to be seen now, and had for the asking. The world would be very eager for God's things, if they were not hedged off by appointed preliminaries of faith, trial, and obedience. But, thanks be to God, they cannot so be had, and so they are safe from the unscrupulous herd of selfish monopolists. Without faith, it is impossible to please God; we now walk by faith and not by sight. It has pleased God to work upon that principle. And, indeed, what more signal opportunity could he have afforded us of honouring him than by inviting us to live a lifetime of endurance and well-doing upon the faith of His promises alone. And, as far as we are concerned, what greater joy could we have in store than that after a lifetime of travail and labour, and patience, and expectation, we should, at last, enter into rest. It would not be half so joyful if we entered the kingdom either as soon as we come into existence, or after a life of ease and comfort, and riches, and honour. "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." God's plan of teaching

men obedience through suffering, before exalting them to life and honour, acts as a drainer against the wicked nabobs of the flesh, who, in the same unprincipled style that they lay hold upon worldly things, would grab the riches of God into their own hands, and keep off the poor as they do now. Considering all this, we can well afford to put up with the fact that the world—howsoever rich and howsoever respectable—knoweth us not, even as it knew him not. And our reconciliation to our lot will be all the more complete, if we consider what Jesus suffered and what he is now. He has had his time in the flesh. He has had his turn of the things we are enduring, and shall we shirk the trial he came through? Should we not rather prefer to be as he was? He was an outcast and neglected; a man of sorrows and acquainted with grief, who had not where to lay his head; who had here no continuing city and no substance he could call his own, and who was indebted for his sustenance to the angel-like ministrations of godly women, in whose hands God had providentially placed substance in trust—(Luke viii.2-3.) We can see that we are, at least, in good company, if we are poor and rejected, and cast out, and despised. Not that we are to be content with this. Many are poor, and outcast, and despised, who are none of Christ's, and will not be gathered in the day when he makes up his jewels. We must be the followers of Christ in more things than poverty and disgrace. It is an easy thing to attain to these conditions, and if these sufficed to ensure acceptance, the way that leadeth unto life would be broad and crowded indeed, and we might say "Wide is the gate and broad is the way that leadeth unto life, and many there be that go in thereat;" for there are millions upon millions more poor than rich. We must see to it that we keep Christ's company, in all respects. Putting our supreme trust in God, making his promises our refuge, taking his truth for our portion and his service for our calling, we may then take comfort from our lowliness, knowing that our forerunner, our great example, the captain of our salvation, who was perfect in all these things, was lowly, "despised and rejected of men." "Let us consider the apostle and high priest of our profession." Of him it is recorded that the things of God were with him, all in all. He testified of himself that it was his meat and his drink to do the will of the Father. On the mere

concerns and relations of ordinary life, he set very little value. On one occasion, when the people told him his mother and his brothers were outside the crowd seeking for him, and desiring to see him, he replied "Who are my mother and my brethren?" and stretching forth his hands towards his disciples, he said "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." So, in this, we must keep his company, and not be like the children of the world, with whom family relations are all in all. The brother of Christ has a higher family circle than that of the flesh. The world does not understand this, but what matter? We must strive to do the will of God as Jesus did it. He did it till he was dead, and we must do it till we are dead, or, better still, "till he come." We must not be weary in well doing. There are some who enter upon the race with zeal, but, after a time, they slacken, and, in some cases, give it up and return to the grovelling activities of worldly life. Poor infatuated creatures! Let us beware of their fate. Let us remember that if we drop off at any point short of the end of the journey, we fail as much as if we had never commenced; as in the case from which Paul draws the illustration. A man having entered a race cannot be a winner unless he perseveres to the mark; if he stops short anywhere, he will certainly not gain the prize. We must not allow ourselves to be put off the path of duty by anything or anybody, whether friend or foe, especially the former. There are few people put off the path by the foe; the effect of the foe's influence is to excite combativeness, and cause a sharp look out. It is the influence of non-spiritually-

minded friends that is to be dreaded. By such we are liable to be beguiled from the simplicity that is in Christ, and from our virgin attachment to him and our obedience to his commandments. This devil must be resisted with all our might, else we may fall from our steadfastness, and find ourselves unsuspectingly grovelling in the mire of the flesh. Such are mere doctrinarians, who promise liberty by their words, but are, meanwhile, themselves the servants of corruption. There is another way we may be damaged by friends when an enemy cannot touch us. We naturally lean on friends; we take courage from their faithfulness; we comfort ourselves by their allegiance to Christ, but we mistake a friend, and suppose him to be more reliable than he is. Then, if there is a slip, we seem to partake of the stumble, and a man may be disheartened. Beware of friends in this sense. Lean not much. Lean on the rock that is eternal. Be discouraged by no man's faithlessness; and to this end, refrain from much joy at promising appearances. Practise moderation and patience. Let the guide of our own course be the word. Let this be the only one standard by which we live and move, and have our being spiritually. Let us, day by day, hold on by this book, and it will matter little then what position wife, or husband, or brother, or sister, father, or mother, or friends may take. Nothing shall separate us from the real thing. The real thing is not now here but in heaven and ahead. Our only safety in relation thereto consists in holding fast by the faith that is in God and in Christ Jesus our Lord, which can only be done by the daily, and diligent, and unvarying study of God's word.

EDITOR.

THE PROCLAMATION OF PAPAL INFALLIBILITY.

COMMENTS OF THE LONDON PRESS.

(The Times.)

"After seven months spent in a long agony, the pangs and perils of which can hardly be estimated in this calmer region, all that Rome allows to transpire is that the Council has approved the Preamble and the first two chapters of the Schema on the

Primacy and Infallibility of the Pope. So vast a preparation, so long a delay, such a force of resistance, and such a body of actual protest, might well warn Rome that the work itself transcends human power, and that the object is unattainable in the existing state of sublunary affairs. But it

is the pride of that people and that State to take no warning, to retrace no steps, and only to look at that which is far before. PIUS IX. and his advisers would think it a sin to entertain the least doubt that they can infinitely surpass the highest flights of human policy, science, and invention. While common men are only too proud if they can make history, or bring philosophy down from the stars, or reduce the subtle elements into mechanical subjection, Rome believes that a company of men endowed for the purpose with Divine power and intelligence, can ascertain and open to practical use a way to and from the mystery of the Infinite. That which fills all space, is for all eternity, and is the cause and end of all things, is, they maintain, to be seen, heard, read—nay, touched and handled, in the City of Rome. Here, in these benighted regions, we are supposed to wander in a wilderness of speculation, making faint guesses, and still feeble efforts at truth, and uttering the incoherent cries of a doubting faith and a spasmodic religion; while a few surviving traditions, such as the Bible and a form of prayer, testify rather to what we have not than to what we can really said to retain. At Rome, however, a perfect faith is to be rewarded with a perfect fruition, and men are to know what they may believe. They cannot fail, for they have an infallible guide. Such a purpose, to be sure of it, and to accomplish it, is worth any effort and any sacrifice. If to a coarse apprehension the long labour may seem out of all proportion to the measurable result, we have to consider that Heaven itself was to be besieged, and its SOVEREIGN brought down to earth. The battle was to be conclusive; the toil and pains once for all. Henceforth there was to be no labour of thought, no impatient longings after truth; all was to be assured absolutely and for ever. Compared with this, the long struggles and supreme agonies of nations for liberty and independence are but as the passing squabbles of children. That there was a cause for some such effort, and that it is the world which has challenged Rome latterly as much as that Rome has challenged the world, we must all admit; and we must admit, too, that a mutual challenge involves mutual respect. On both sides, however, it is a battle for existence, and so far as we are concerned the simple issue is whether or not Rome shall be everything, and we nothing at all. There can be no compromise when that is the question, and, however much we may respect the spirit of Universal Empire still

haunting the Seven Hills and still conjuring up, for that one great end, the oracles of every past age, we can come to no terms with the power which boasts not to be satisfied with anything short of absolute mastery.

What Rome hoped to accomplish, by one formula or another, was that the Bishop of Rome should be invested with all that possession of the truth which theologians of all schools have believed to reside in the church, whatever their notion of the church might be. The universal doctrine of the Church is that the Holy Spirit imparts the truth. On this point the Vatican, The Jerusalem Chamber at Westminster, and the Village Chapel are fully agreed. As the diversity of results compels an inquiry into the several ways by which they have been respectively attained, the doctrine requires to be largely qualified; and each denomination qualifies it accordingly in a sense of its own. But within each denomination—certainly within the church of Rome—there are many schools of thought, leading to controversy within as well as without the gates. How, by what modes, and in what act and form does the successor of St. Peter, if such he be, arrive at the end of a controversy, and declare it with an authority never to be gainsaid or doubted? It is admitted that the Pope must declare the truth when he declares it with authority and intention, and for that purpose with the recognised forms. Several phrases, such as '*ex cathedra*,' have been largely used, as if they would save at once Rome and the Christian world. But the painful and undeniable fact is, that Rome, more true to her Pagan than to her Christian precedents, labours, as she always has laboured, to distinguish between herself and the rest of the world in all that relates to origination, decision, action, government and dominion. She is to speak, and the rest of the world to hear. She is to teach, and the rest of the world to believe. She is to command, and the rest of the world to obey. She is to interpret, and the rest of the world to assent. She is to lead, and the rest of the world to follow. This is to make herself the only real, active, manly, and energetic existence in the world: all the rest being shadowy, passive, feminine, and inert, in comparison with her more noble and Divine quality. What, then, is this terrible power? Is it the Bishop of Rome, the man who occupies the See of Rome, with his Roman Court, his Roman servants, his Roman advisers, his numerous Roman establishments, and above all his college of chiefly Italian cardinals; or is it

the elective head of the great Spiritual Commonwealth, the Chief Officer—nay the Emperor, if it be wished—of the great Christian State? Rome has not allowed any but one answer to this question. She has made the Italian element preponderating and supreme in her organization. It is the Blood Royal in the Kingdom of Heaven. In effect, Rome claims for Italians that peculiar spiritual discernment, that special insight into Divine mysteries, that national proclivity to all that is good in word and in deed, and that conquering determination to seek the good which constitute them the true lords of the creation. As man has dominion over the beasts, so has Rome over other men. If she has bowed now and then to brute force, Providence, or a miracle, has intervened to break her bonds, and she has emerged greater, stronger and more courageous. But if there is one thing less to be found in Holy Writ than another, it is the pre-eminence—nay, the absolute dominion—of one church over another, one state over another, one bishop or apostle over another—in the Church of Christ. What Rome attempts to-day, is not the settlement of any question that might naturally and properly arise in the Christian church, but simply the stout assertion of the privilege of a locality and the supremacy of a race, with the consequent right to possess and govern the whole world.

(Daily News.)

POPE PIUS THE NINTH has attained the object of his ambition, and the curiosity of the Protestant world, and the anxiety of the Catholic world are set at rest. The Œcumenical Council voted the doctrine of the infallibility of the Pope yesterday. As Protestants, the event can hardly be said to concern us; but in an age when the agencies which science multiplies on every hand bring every year a larger number of our fellow-creatures within the range of our sympathies, it would be almost inhuman not to feel any concern for the interests of so large a body as the members of the Church of Rome. Especially would it be selfish to withhold our sympathy from the good men who have striven against immense odds, to make and keep the only form of Christianity which is professed in many lands, as far as possible, within the conditions of human belief. We need not wonder that many German bishops opposed the definition. It will create infinite difficulties for them. They know their countrymen are an educated and inquiring

people, well acquainted with the Church history, and therefore, with the lives of the Popes, and no decrees of any possible council will induce them to tell their flocks that every wicked man who sat in the papal chair, was infallible upon any subject whatever, least of all upon matters of religion and faith. The American bishops have not been slow to point out to the Pope the immense mischief which the definition is calculated to work in their dioceses, and seven and twenty of them, with four Archbishops at their head, have humbly and earnestly, but, as it has proved, vainly supplicated "That a doctrine which will hinder conversions to their church may not be proclaimed." What may be the consequence of the forced vote of yesterday it is not given to man to foresee. But we can note what good and experienced Catholics have been saying. They declare that this Council is not free; that the Fathers of the Council have been the victims of an intrigue, and that the dogma propounded is opposed to notorious historical facts. For these and other reasons, they believe the Council to be without authority, and are ready to appeal to another, which shall be both free and Œcumenical. We can understand and respect this position, which, theoretically, is one of very great strength. But we do not see how it will help Cardinal Rauscher and Monseigneur Dupanloup, while they continue to be officers of a great ecclesiastical monarchy to which the headship of the Pope is essential. And supposing it were possible for them to assume any other character, and to attempt to become the founders of a purer Church, would their people recognise and follow them as their shepherds? We confess that we see no help for them. Time was when Governments would have gladly helped the bishops in such a difficulty, and National Churches would have arisen to confront the new and exaggerated pretensions of the Papal See. But the day for founding National Churches is past and gone, and it is probable that the only effect of the decree of the Council will be to widen the breach between the Church of Rome and the civilization of the age, and to make their future reconciliation impossible."

(The Standard.)

"In the midst of an atmosphere surcharged with the clouds of war, the Œcu-

menical Council has launched its last dogma. A majority of 450 bishops against 88 have voted the infallibility of the Pope. The corner-stone of the Papacy has been laid. The confines of the Church have been reached.

The 13th of July will be henceforth a day more memorable than the 20th of June in the Papal calendar. It is the date from which the world will take a new departure. If there is any meaning in what the 450 fallible bishops have done, we must suppose that henceforth there is a living spirit of truth upon earth, invested with superhuman attributes, and commanding the obedience of mankind by a title which no Prophet, or Pope, or Apostle has ever ventured to assume. On Sunday next this great discovery of the Œcumenical Council will be solemnised in all pomp and state. The Pope will proclaim the dogma himself in the ancient Church of St. Leon IV., seated on St. Peter's Chair, amidst 'salvoes of canon.' Such is the programme. Salvoes of canon are, in the circumstances, perhaps the best and most fitting accompaniment to a ceremony which to a great part of Christendom will be the beginning of strife incalculable, and of troubles without number. Solemnised by salvoes of canon, like a vulgar victory, this triumph of the Jesuits proclaims its own nature and foretells its destiny.

Let us try to reckon the immediate and probable trophies of this great achievement, spiritual as well as temporal. Spiritually, what are the profits to the Holy See upon the Infallibility transaction? Will it lead to any new accessions to the Catholic fold? Will it kindle any fresh enthusiasm for the Papal system? Will it extinguish the doubts of the waverers—confirm the faith of the faithful—shake the powers of heresy? He must be a bold prophet who can venture to predict any of these results. An infallible Pope may be a new warrant for the Roman Catholic faith in some of those countries whose bishops have been most zealous on behalf of the dogma—the Church in Manchouria may be the stronger, and South America be confirmed in its loyalty; but throughout civilized Europe the effect of the new doctrine must be to draw a sharp line between faith and science—to throw all true Papists into the attitude of perpetual opposition to reason, to liberty, to progress, and to light. The proclamation of the infallibility dogma is a declaration of war against civilisation. If it is acted upon in the spirit in which it is voted, it is certain to spread ill-will and

discord throughout the earth—to revive the ages of intolerance and persecution, to rekindle old jealousies and prejudices. It will separate the spiritual order from humanity, and make irreconcilables of all who are faithful to the Church. There can be no truce between a Church with an infallible head, with a renovated Syllabus, and a newly furnished schedule of curses, and what the world calls liberty of opinion. Yet that the world will move in spite of the infallible Pope is as true now as it was in the days of Galileo.

If spiritually the new dogma will be a loss rather than a gain to the Roman Church—if, as we believe and predict, it will produce a reaction in men's minds which must eventually break up the Papal system with all its monstrous assumptions; in a temporal and worldly sense the consequences of the dogma are certain to be very serious indeed to PRUS IX. One immediate result of the vote of the bishops will be—indeed, is already—to estrange the Roman Catholic states themselves from the Papacy. No independent state, however faithful it may be to the Church, can tolerate such an *imperium in imperio* as that which the Pope has now set up in every country. No fallible Roman Catholic ruler can afford to permit an infallible Prince to reign within his dominions. It follows that no Roman Catholic power has any further interest in maintaining the temporal power of a Pope who is infallible. A man whom a hundred and fifty millions of his fellow creatures believe to be infallible would be a dangerous character in any station; but when his infallibility is also a temporal Prince, having direct civil authority over a considerable extent of territory, and able to set armies in motion, he is a self-condemned anomaly. An infallible Pope depending for support upon the bayonets of a fallible Prince is an intolerable absurdity. The power which cannot err ought at least to be able to stand alone among men and in its own dominion. The new dogma furnishes precisely the excuse which was wanted for the evacuation of the Roman territory by foreign troops. The Church having rejected the council of its temporal supporters, must be content to rely henceforth on its own resources. The Roman Catholic Powers may very fairly demand that the council which has force enough to vote the Pope infallible in spite of their protests should be strong enough to keep him after he has been made perfect. One

of the first consequences of the act which is to be solemnized on Sunday must inevitably be the withdrawal of the French troops from Rome, and the abandonment of the Pope to the support of those canons which will proclaim his infallibility.

(*The Christian World.*)

Last week the Œcumenical Council voted—not unanimously, but by a large majority—that the Pope was certainly infallible, and on Sunday, the dogma was “proclaimed,” with a grand flourish of trumpets. It has been a matter of some uncertainty to the Catholic world until now, whether the Pope were personally infallible. Not but that the true Papist, blind, or willingly blinded, has always believed it. But the more inquiring Romanist has generally been given to understand that the infallibility was with the Church, and with the Pope only as its high priest in issuing the decrees. This “limited liability” has, however, by no means satisfied Pope Pius IX. Within the last few years, there have been several little matters of dogma, such as the Immaculate Conception of the Virgin, which his Holiness has undertaken to pronounce upon his own responsibility, but which he has found not to have been received with abject submission by the Roman Catholic Church entire. He has discovered, moreover, that the spirit of inquiry which is abroad has bitten some of “the faithful,” and considerably jeopardised their allegiance. And this will never do. It is not only contrary to the traditions of the Church, which has always forbidden inquiry, and demanded the absolute surrender of reason to faith; it is perilous to the stability of the Papal Chair itself, which has lost already well nigh all its temporal supports. So the ambitious and petulant old priest, who can by no means brook opposition, determined to put forth the only strength he has, which is the strength of self-will, and to take the bull by the horns. He will himself be decreed infallible. His word shall be law. What he declares is to be believed, shall be believed, and against his decision there shall be no appeal. For the accomplishment of his object, he summoned the much-vaunted Œcumenical Council, a “packed” meeting, which is distinctly given to understand for what purpose it is called, and what it is expected to do, and which, in spite of the remonstrances

of a few “marked” men, fulfils its destiny, and declares the weak and silly old man who sits on the Papal Chair, to be personally infallible. “So that he, as God, sitteth in the temple of God, showing himself that he is God.” Henceforth, then, whenever from his high throne the Sovereign Pontiff speaks, his partisans, deluded and deluding, cry out, “It is the voice of a God and not of a man.”

Henceforth, therefore, the Bible of the Papist is the Pope. The Sacred Volume itself is but secondary. It is not what the Bible says; it is not simply what the Pope affirms that it says; it is also what the Pope may be pleased to add to it, that shall demand the unquestioning faith of the Papist. And after the dogma of the Immaculate Conception of the Virgin Mary, there is no telling what demands he may not make on the faith of his “children.” He evidently means that there shall be much more to be believed than there has been hitherto. Strange times these in which we live!”

(*Spectator.*)

“It is finished.” Hurried by the approach of war, which would have filled Rome with Italian troops; alarmed by the bitterness of the controversy which carried away even cardinals; sickened with the terrible and ever-increasing heat of Rome, the majority of the Œcumenical Council have made one more dead heave; and, on the 13th July, the theory of Papal infallibility was proclaimed by the representatives of Catholic Christendom, a dogma of their Church. We have long affirmed our belief that the dogma, which is but the logical completion of a doctrine which has been developing itself for ages, would inevitably be accepted; that the time had arrived when the half-hidden monarchy, which for centuries has controlled the Catholic Republic, must avow itself before the world. Nor can we affect to wonder, as most of our contemporaries do, at the triumph of the Papacy. They call the dogma new, but though not formularized as dogma, it has been accepted as a fact by the Church for generations. The assent of the bishops was held to be needful to any decision of the Papacy, but the assent was never withheld.

Nevertheless, though we conceive the result to have been sooner or later inevitable, and see clearly that most of the

popular arguments against the dogma assume all the great points at issue—are, in fact, based on the theory that Catholicism is false—though we do not hope that the vote will be followed by schism, and though we can understand that it may produce in some quarters a strange revival of energy, we cannot but believe that it will produce terrible, it may be fatal results, upon the Roman Catholic Church. The precise evils threatened may not, it is true, matter very much. What really matters to Rome is the loss of the people's devotion, the drying-up of that grand reservoir from which she has drawn through ages such an endless array of instruments and powers, and it is this loss with which the dogma threatens her. The masses never have been, and probably never will be, accurate theologians, but they are always keen observers of the appearance of things; and this dogma, though it changes so little in reality, in appearance changes all. It replaces the vast, formless, mystical entity, the church, which is never seen in the flesh, and cannot be cross-examined; which is like the universe in its aggregate invisibility—by an Italian, who eats his dinner, and seems to observers a man like other men, and who can and will be watched by a million eyes, eager to convict him of error. The veil is torn away, and Catholic mankind is not only forced to believe, but forced to acknowledge to itself that it believes, that Mastai Ferretti, worthy and slightly humorous Italian of seventy, cannot make an official blunder about faith and morals; and that his successor, be he whom he may—however different in mind, character and training, must inevitably, upon all subjects, implicitly agree with him. The masses, who never blind themselves wholly to outward facts, will be more and more tempted to ask for proof that this man, whom they see described by a thousand pens as a man considering, scheming, arguing, perhaps plotting, is indeed the exponent of unerring truth; and the silent scepticism of the South, the scepticism which is not religious but contemptuous, which does not encourage schisms or accept reformations, but quietly surrenders belief, will receive a new and amazing impetus. Silently, without parade, without it may be, giving up the offices of the church, the people will retire from its pale—as for example, the middle-class of France and Italy have done—until some event, perhaps trivial in itself, reveals to themselves

the depth of their own unbelief. This event may be the proclamation of some new dogma by the Pope's own authority, or some demand of extreme inconvenience, or the consecration of some old idea which the world has given up—witchcraft for example—while the priesthood has not. Some blunder, some patent proof that the oracle can err, is sooner or later certain; for the Pope after this decree is under a temptation which it is scarcely in human nature to resist—the temptation to *use* his new power, to settle once for all some problem or other which has hitherto perplexed mankind.

(Record.)

“The deed is accomplished, and Rome rejoices. After half-a-year of effort, the Pope has become infallible—that is, as infallible as the vote of six hundred bishops can make him. Indeed, it is to be presumed, for the comfort and satisfaction of the old and not very wise ecclesiastic, who is the asserted successor of St. Peter in a bishopric which it is as certain as historical fact can be, that St. Peter never held, that the six hundred bishops have become infallible likewise. For, if not, the tremendous possibility looms in the eyes of alarmed Christendom that they may themselves have made a mistake. Why not, if they are but fallible? and if so, what becomes of the infallibility of the Pope, if the fallible men who have invested him with this attribute, so far as in them lies, have themselves made a mistake? Such a suggestion from a heretic Protestant might not, perhaps, deserve much attention, but when the dreadful possibility is whispered within the sacred limits of Rome herself, it becomes much more serious. Some hundred Romish bishops have loudly and indignantly denounced this vote of the six hundred as both a folly and a crime. Then the six hundred must be fallible; and, if so, how can a fallible vote have made the Pope infallible?

At all events, if we are right in seeing, in this culminating superstition, the fulfilment of the inspired prediction of the word of God, we must see also in it the beginning of the end, and the first shadows of the approaching wrath of God. The exact time, the mode, the instruments, the agents of her destruction may be, as yet, hidden from us, and nothing beyond vague glimpses of the future be gathered out of the roll of

prophecy. But the end is certain. The time may even now be close at hand when, amid wars and rumours of wars,

the voice shall be heard, "Her sins have reached unto heaven, and God hath remembered her iniquities."

MIDSUMMER TOUR BY THE EDITOR.—NOTES BY THE WAYSIDE.

Saturday, July 23.—Left Birmingham station by the 4.50 p.m. train, for

NOTTINGHAM.

Had originally intended going to Grantham, to assist in the "opening" of a new Christadelphian synagogue there to-morrow, but seeing brother Lovett, of Nottingham, at the Derby meetings in June, was informed the "opening" was not till the Monday, and that the Nottingham brethren were going over in a body on that day to be present. Was importuned to give the Sunday to Nottingham. Agreed; but afterwards discovered the opening was to be on Sunday, yet having consented to go to Nottingham on the Sunday, stuck to the agreement, notwithstanding the pressure of the Grantham brethren. Brother Turney went instead. Filled his place at Nottingham. Arrived at the railway station in due time: three brethren in waiting, but didn't see them nor they me. Drove to brother Lovett's, by previous arrangement; draper and tailor; large family; live on the premises; business "doing;" the truth uppermost as it ought to be, and music next: family quite talented in this department. Retired to rest, thankful for the signs of the Lord's approach.

Sunday, 24th.—Beautiful morning. After breakfast and reading, went with brother Lovett to Peoples' Hall, Beck Lane, the brethren's place of meeting. A fair muster, and perhaps a hundred strangers, drawn together by announcement of a lecture on "The Adoption: who are the subjects of it, what its operations, and how brought about?" Addressed the audience for over an hour, after which the brethren broke bread. Pleasant duty, fraught with great thoughts. How glorious will be the re-union in the Lord's presence, if we are but "chosen." Ah! that is the problem: not insoluble, thanks be to God. Some, though few, will be chosen, and who shall they be but those who ever live in the remembrance and service of his name? Forward! persevere! forget the things behind! Redeem the time! Die in the fight, or be found in its thick when the Lord comes, and all will be well. Dined with brother Phelps; poor man, but worthy; "reliable"—not carried about with every wind; gifted with an abiding interest in the faith and all its concerns; does all in his power to serve it, and has done for years; is blessed with an enterprising wife, also in the faith—known in the sisterhood. Tea at

brother Lovett's: company present—no "Gentile." Interesting chat on the signs of the times. The brethren deeply interested in the political portents of the hour. In the evening addressed an overflowing audience at the People's Hall—subject: "Preparing to meet the Lord; why, who, how and when." Much attention: deep interest, as well there may be,—events of the hour betokening the proximity of the Lord. Showed that his appearance is indicated (Rev. xvi. 13-15) in connection with the frog-sign of the sixth vial. Called attention to the startling prominence of the "sign" in the war-developments of Napoleonic France. Brethren requested a further visit of some days, for lectures of a more public character. Promised for September.

Monday, 25th.—After refreshing perusal of the word, went out for a little exercise. Had a stroll in a cemetery. Meditated with profit on the gravestones. All ages and degrees indicated in the inscriptions. Noticed the stones were written alike, "sacred" to all. Knew for a fact that the dead underground were in their day what the living are. Was very sure, therefore, the stones were the only "sacred" things connected with them. Mourned the folly of the living, especially the enlightened living, who sacrifice themselves to things which perish with the using. They know their day will be short, and that the needs and treasures of life will pass away; yet they put themselves to perpetual trouble: as if their anxiety and their fret would save the world. A little trouble must be taken, of course. Food and raiment must be provided, and things must be kept decent; but there is a medium, and those people certainly don't strike the medium who so occupy time and thought with these things as to leave no room for the things of God. The truth of the Lord endureth for ever. It will still be a reality when the cold slab in the cemetery records the end of the creatures who merely live for the problem, "What shall we eat? What shall we drink? and wherewithal shall we be clothed?" To invest at least a portion of this life's exertions in the life to come, is not an extraordinary feat of wisdom, and yet it is what few are equal to; and the result is—the cemetery, which to mankind in general is the ignominious goal, while to the servants of God it is but a temporary resting place, in which their short sleep is over before they are aware they were put there. Retraced steps homeward,

feeling more than ever resolved to give body soul, and spirit to the truth. After dinner, joined a few of the brethren at the station, for

GRANTHAM.

The bulk of them had gone on by an earlier train. Grantham is about 20 miles from Nottingham. Four brethren in the place—two by removal from Nottingham; two by operation of the word. One of these, brother W. J. Spriggs, having a little of “this world’s goods,” and building being somewhat in his line, has, in default of the brethren being able to get a suitable room for meeting, put up a synagogue. The building is a plain gabled structure, erected at a closed corner, formed by the rectangular terminal junction of two streets. It stands endways in one street, and looks down the other. The entrance is in the centre of the gable. It is furnished with a platform and desk, and plain-backed benches. It will seat 200 people. It is very commodious. It is only to be hoped the exigencies of the truth in Grantham will justify the erection of a building all to itself. The prospects in this direction are not very elating; but we never know what the future has in store. Repaired to the building with the brethren. After inspection, went to the top of an adjoining hill where a natural promenade, bordered with trees, overlooks an extended view. Conversation turned on the prospect of the Lord’s coming. Consoling prospect. World mismanaged in all departments at present: unhappy human family! All will be put straight when the “heir of all things” taketh unto himself his great power: not till then. Toil will be vain; reforms unavailing; wickedness incurable, and woe unending; till God give thee an Invincible Master, who will not ask thy permission or thy counsel in the great work which God has reserved for him—the work of judging the world in righteousness. Happy are we to know the truth beforehand. Millions will perish in learning it. Yet some who know it are anxious. They wonder what will become of children and relations. Hush, vain thoughts. Forget the relationships of flesh in the presence of Almighty power. Did not God make all? Surrender in faith to whatever He may appoint. Stand still and see the salvation of God, which may even include the rescue of thy mortal dependants from the general crash. Noah’s sons, Lot’s sons-in-law, Rahab’s family, suggest a door of escape for the related stranger—not escape from mortality, but from the destroying judgments which will lay society desolate. But what if it is not so? Does not faith teach submission? The flesh profiteth nothing. We ourselves are the creatures of a day. It will be of the Lord’s mercy if we find *ourselves* sheltered; and if called upon to give up father, mother, wife, husband, or friend for Christ’s sake,

shall we not be ready for the sacrifice? If not, we ourselves shall perish. God has made all. We are the clay: He the potter. Lay all at His feet and wait. He is very gracious, full of compassion, piteous as a father to his childrer, towards those who fear Him.—Returned to the synagogue; partook of tea together; Nottingham brethren and sisters sung a variety of anthems, assisted on the harmonium by the blind brother of whom it will be remembered that he had to give up his place as organist in the parish church, on coming to know the truth. At eight, lectured on the frail nature of man—company numbered in all about 70, the bulk of them from Nottingham: poor look out for the other nights, when there will be no Nottingham brethren to fill the benches. Grantham brethren attributed meagreness of public attendance to some counter attraction in the town, and expected a large audience following night. Did not share the expectation; knew the aversion of public to come to hostile ground; but waited to see. Hearing bad, on account of a “ring” in the raftered roof. Got through the meeting with satisfaction on the whole, but was at a disadvantage from making too free use of voice and strength in conversation beforehand. Always the worse of talking before lecture. Machinery poor on the whole; require to take care of it. Sometimes cannot manage to do this, and have to put up with unpleasant consequences. “The rough with the smooth, &c.” There’s a good time coming; only win the battle. Accompanied Nottingham brethren to train to see them off.

Tuesday, 26th.—At bro. Sprigg’s. Eager to see the newspapers. Had heard the night before some vague rumours of peace. Hoped it wasn’t so, though feeling sure events would take whatever course was marked out for them. Desire the end to come that the world may be blessed. Know that the end will not come without “a time of trouble such as never was,” of which the principal element has been declared to be, war excited by the political frogs. Therefore, desire the bloody programme to go on. Papers brought by brother Wootton. Refreshing discovery! Instead of peace, aggravation of war by the publication of a secret projected treaty between Bismarck and Napoleon, for the incorporation of Belgium and Luxemburg with France, and the aggrandisement of Prussia. British public stunned by the disclosure. Distrust immensely increased. State of the British army and navy become a matter of anxiety. Talk of continental powers becoming involved. Much relieved; go out for a walk; refreshing bathe in the holy oracles in a sequestered nook. Beautiful country! splendid weather! glorious earth! What is needed but that righteousness should reign—glory to God, peace and goodwill. Thanks be to God, this will come over all the earth, for it is one of the oldest promises.

"As truly as I live, all the earth shall be filled with my glory."—(Num. xiv. 21.) But, crushing judgment first: the upheaving of the old foundations, the smashing of pieces of the kingdoms of men; and then a new order of things—"new heavens and new earth!" righteousness, wisdom, and joy over all. Oh, blessed hope! To share in such a state—far less to be exalted to power, honour, and immortality therein—is worth all the sacrifices we can make in this mortal life, a thousand times told!—Poor meeting at night, as anticipated. Ten persons present! and four of these brethren! Trying ordeal to lecture to empty benches. However, this is the time for ordeal. When shall we be tried if not now? Persevered through the task, in spite of the ringing echoes of an empty house and the clamour of children just outside, deafening at times.

Wednesday, 27th.—After reading and writing, went to the station to get the London papers. News thrilling—alarm spreading—wars and rumours of wars. Come, Lord Jesus! The connection is not obvious to the Gentile mind. This is because of ignorance of the promises. When these are known, the connection is as clear as the relations of a mathematical problem.—After dinner, walked to a hill-top in the country to read and ruminate. Met nobody, according to wish. Solitude sweet. Why? The mind can dwell on the great things of God, which, in company, is almost impossible, unless the company is kindred; and, even then, the abstraction is not complete enough to be satisfactory. Of course, would not like solitude always. It is not good for man to be alone altogether; but a little of it is very good. Poor meeting in the evening again; experience of last night repeated.

Thursday, 28th.—Shifted to brother Samuel Turney: a poor man, honest, independent, taken up with the truth; the company which is pleasantest in the present constitution of society. Rich sinners are refined and mannerly; but, with few exceptions, they are nothing that is refreshingly good. Mammon has hid their manhood. They make you feel their *position* instead of themselves. Their deportment is a bundle of mannerisms, instead of the natural expression of a genuine heart. Their words are sweet, but it is all on the surface; their acts are cordial, but they are the mere conformities to conventional courtesy; their carriage is gracious and patronising, but lacks the bottom of true nobility. Their complacency is founded in gold, and, for that reason, offends a sensible mind. Robbie Burns was a little more sensible than the world here: "The rank is but the guinea stamp: the man's the gowd for a' that." "Let not the rich man glory in his riches." This exhortation, it seems, was necessary 2,000 years ago; it becomes not less so as

the world waxes old in folly, but it will not be listened to until the rod descends and the Poor Man of Galilee "fills the hungry with good things and sends the rich empty away." Again a poor meeting at night.

Friday, 20th.—A day with the book, the newspaper, the field, and the pen, brought the last lecture in the synagogue; again poorly attended, but eagerly listened to by those present.

BIRMINGHAM.

Saturday, 30th.—"Home, sweet home." Arrears of letters at the office; business cares; nips of various kinds. Oh for "the day that ends the strife."

Sunday, 31st.—Routine. Breaking of bread in the morning; large meeting. Muster-day at Sunday School (once in six weeks.) Tried to bring first seven chapters of Genesis down to the capacity of a hundred children; hard work, especially to keep them in order at the same time. All good work is hard. Life is a battle. Difficulties must be overcome. "Zealous of good works" is the motto. Lecture in the evening to a "full house," which the truth always gets in Birmingham now.

Monday, Aug. 1.—After a day's business, took train at 5.5. p.m., for

LEICESTER.

Three lectures advertised. Arrived an hour before meeting. Bro. Lester at the station, but missed seeing him. Walked, bag in hand, to his house where he afterwards arrived. Learn that affairs in ecclesia not so prosperous as could be wished. Had heard that before. Causes, various. Conscientious but mistaken gnat-straining on the subject of hymns on the one hand, halting in certain directions on the other, had brought matters to an uncomfortable pass. Pity, pity, but this is the age of pities; 'tis pity all over, or the heart would break. To try and rectify the pities is good where practicable, but will never elate a wise man with sanguine expectations. If they turn out well, it is better than he expects. Good is like gold; rare and difficult to keep. No wonder; this is the age of evil. The age of good is coming. Meanwhile, to attain to that age, we must identify ourselves with what little good there is, "pursuing" it without expectation of present result. The evil will mostly have the upper hand, but we will occasionally be refreshed by unexpected blossom in the wilderness. Lecture at night well attended: house full; the subject had "told." "The Kingdom of God and the war in Europe." The public have a vague idea that prophecy has something to do with great wars. So long as peace prevails, they omit the word of God from calculation, but when calamity is actually upon them, they rouse to a dim sense of something higher than human recklessness in the guidance of human affairs,

and they evince a sort of timid curiosity to know, not that this is universal. One gentleman could scarce restrain his temper when he saw the subject. "Preach away," said he to one of the brethren, "about the Kingdom of God as long as you like, but what on earth has the war to do with it?" In a fog on a lee shore: this is the predicament of all such gentlemen. They cannot see the lights on the shore that tell the vessel's whereabouts. The consequence will be their vessel will strike and go down. God has kindly hung out lights along the banks of the dark channel of the times of the Gentiles. A knowledge of the chart enables the sober mariner to recognise these and determine his bearings. But there are few sober mariners. They are nearly all drunk with the wine of Babylon's fornication, which befogs their vision and upsets their understanding and they shout at their wiser fellows. They see something through their swimming eyes, and while sober men are consulting the chart, they shout "what on earth have the lights on shore to do with getting into port!" The audience listened attentively for an hour-and-a-half.

Tuesday, Aug. 2.—At bro. Lester's, met one or two who had begun to catch the halting infection. Had long and searching conversation. The result was declared to be satisfactory as to the topics dealt with; one or two subjects were not touched. A gathering round the tea table brought the interview to a pleasant and promising conclusion. Evening lecture—"Immortality"—well attended: equal to first lecture.

Wednesday, 3rd.—The newspaper and attention to correspondence occupied the forenoon. At midday, bro. Collyer drove a company of us to an open park on the estate of Lord Stamford, about six miles from Leicester. The day was pleasant, the company good, the surroundings picturesque. A stroll for two hours among ferns and rabbit coverts, concluded the time at disposal, not without profit, for the things of the Kingdom furnished matter of interesting conversation, as they are bound at all times to do among those in whose heart Christ really dwells by faith. A cup of tea at a refreshment house on the estate, preceded and made pleasant our return journey to Leicester, where we arrived just in time for the lecture. Audience again good: subject, "The Way of Salvation." Returned to Birmingham same night, by the 10.30. express.

Spent next three days

AT HOME,

in attendance at the Bankruptcy Court, where former occupation is giving a dying gasp. Government having abolished the Court, has granted compensation to all the officials except the shorthand-writers. These latter, by a fine-spun distinction of the law, are excluded from the provision made by

Parliament, that all parties whose "occupation" should be taken away by the act, should receive compensation. Their well-founded hopes are thereby disappointed, and one or two schemes for the truth's sake, foiled. Well, the tables will be turned by-and-bye. We must learn to "labour and to wait."

Saturday, 6th.—Left Birmingham 5.35. p.m., for

CHELTHENHAM.

Heard before leaving of the Prussian triumph at Weissenburg. Had mused some days before on the possibility of the Germans breaking out upon France, as Prussia did upon Austria in 1866. Had thought France would be worsted, if not at first, ultimately, because Papal times being up, required her weakness—as supporter of the Papacy—and because the advanced period of the day required the way to be opened for Russia in the east, where France has for twenty years been her greatest obstacle. Little thought events would hurry in this direction with such precipitancy. Reached Cheltenham about 7.30. Brother Otter and sister Hayes (of Jersey), at the station. Walked with both to brother Otter's house, whence, after considerable conversation on the state of affairs on the Continent, strolled out for an hour. Not many brethren in Cheltenham—three and two sisters; but some time ago the truth had no friends in the place. In view of this, five is a large number. The prospects are promising. Through the activity of brethren Otter and Humphries, several are looking into the matter, and some are nearing decision. Among these are relatives of Birmingham brethren, whose influence is supporting the efforts of Cheltenham brethren. Thus we all work together, that both he that soweth and he that reapeth may rejoice together unto life eternal. Glorious co-operation! though dull-looking at present.

Sunday, 7th.—Beautiful morning; beautiful town; laid out as towns ought to be, and will be, in the age to come, when inexhaustible resources will be in the hands of a wise and iron government, unhampered by considerations of diplomatic or party expediency. The earth even now, as an abode of righteousness, would be a blessed place. How much more when all things will be set in order anew.—Repaired to the Town Hall: meagre audience, but very attentive to argument against natural immortality. At the close of the lecture, after the dispersal of the audience, broke bread together, in the large hall. Brethren and sisters Otter and Humphries (Cheltenham), brother Osborne (Tewkesbury), brother and sister Smith, and sister Hearne (Birmingham), and one or two others were present. Brother Smith presided, as also at the public meetings for which he came in unexpectedly "handy." Afternoon spent in writing letters: work, work, we must, while it is called to-day. The night

cometh when no man can work. Work takes various shapes. Every form of it is holy, if consecrated—directly or indirectly—to the great object of life. In the evening, a better audience—subject: “The way of salvation:” a great subject, little made of by the fools of the flesh, but which one day will be the absorbing anxiety. Pleasant conversation with friends on the great matter, after the lecture, brought the day to a close. A day nearer the close of this pilgrimage. Expect great news to-morrow. Say so on retiring to rest.

Monday, 8th.—“There is news this morning,” says brother Otter, on getting down stairs. “Is there? What?” An eager glance at the morning paper reveals the simultaneous defeat of right and left wing of French army, the retreat of the latter along the whole line, revolutionary excitement in Paris, peril of the Napoleonic dynasty, &c. Quite refreshing. “But isn’t the slaughter of so many men dreadful?” observed a sympathetic mind. From a purely creature point of view, it is, but from the divine standpoint, which is the stand-point of every true son of God, it is but an incident in a vast and glorious programme. Mankind are nothing. They are as grass, so far as value or permanence is concerned: in the sight of God, they are less than nothing.—(Is. xl. 17) They are wicked, regardless of His word: disobedient to His law, and God dashes one against the other, making use of the wicked as His sword. In this state of sin, war is a chastisement. The destruction of sinners in the war is dreadful to mere sinners. To those who have learnt to place the sanctity of divine law first, it is natural, as the drowning of millions in the flood or the perdition of the Sodomites in the flames. When the time arrives, the sword will be put into the hands of this very class, and they will have no more compunction than Samuel in hewing the political Agags to pieces, not that they delight in war, but that they will have a strong nerve for the execution of laws, whose supremacy is necessary to universal well-being. Like a humane, but skilful surgeon, their very humanity will prevent them from wincing at the critical points where sentimental weakness would be fatal to the operation.—Occupied the day in writing for the *Christadelphian*, and meditating by the way side. In the evening, audience again poor; subject, “The kingdom of God to come on earth.” Was surprised by a clergyman getting up at the close and moving a vote of thanks. He said he agreed with everything advanced; the lecture was an unanswerable demonstration of Bible teaching. He had never listened to one like it. He would have been present at the Sunday lectures if he had not been engaged in his own pulpit, and had he known the nature of the lectures, he would have placed his pulpit at the lecturer’s disposal. Just one thing he

demurred to. He did not agree with the lecturer in calling “Rev.” a blasphemous title. He was quite prepared to admit that the title in question was a relic of Popery which once prevailed in the country, but that had become a mere legal term, and no longer, in his opinion, had anything to do with blasphemy. The vote having been passed, expressed surprise at such an unusual manifestation, especially instigated by a gentleman bearing the title of “rev.,” as to which the speaker had conceded all that had been said, in admitting that it was a relic of Popery. Called attention to the fact that in the Apocalypse, the system of Popery was symbolized by a beast which was said to be “full of names of blasphemy.” “Rev.” was one of them, and, therefore, deserving of the condemnation to which the gentleman had objected. After the meeting, found that the “rev.” gentleman was a Mr. McArthy, priest of the Church of England, who had been expelled her communion by the Bishop of Gloucester, for reasons which the bishop rather unfairly refused to disclose. Mr. McArthy, after his expulsion, set up an “independent” establishment, called a “free” church, in which he is supported by a number of sympathisers, and where he holds forth every Sunday with all the freedom which his expelled position allows. He ventilates many curious ideas. Amongst others, he advocates “universal” restoration. On this, had some conversation with him. Found it no use to present evidence of the operation of the divine plan within the compass of a definite principle, resulting in the salvation of some and the loss of the majority. Therefore, suited tactics to the occasion. Allowed his theory for the sake of argument, and tested it by questions. He objected to questions, but we insisted if his position was good, it would stand any amount of questions; that speeches were nothing to the purpose. In a court of law, counsel can always make the worse appear the better cause in speeches. It is the cross-questioning of witnesses that puts the matter to a test. Giving into this at last, he submitted to the process a little apprehensively. He believed all men would be saved?—Yes, ultimately. Every human being?—Yes. Wise and foolish?—Yes. Idiots?—(hesitatingly) Yes. Children?—Yes. Of every age?—Yes. Those just born?—Yes. Those not born?—(hesitatingly), Yes-es. Abortions?—Don’t know. Why not?—Never thought about that. Are you not aware that the germ of unbegotten children go with the dead to the grave?—Yes. Want to find out the principle on which salvation is, according to your belief, bestowed. When, where it begins, and why; therefore if children just born will be saved, why not children begotten but unborn; and if they, why not children that might be begotten of

which the germ exists.—That was pushing the matter too far; hadn't thought about that; didn't know. Shows the irrationality of the theory; but turning from that, if an idiotic human being no better than a beast is to be saved, why not a beast?—Oh yes, a beast will be saved, "the whole creation." Any exceptions?—(A little uncomfortably), No. Large and small?—Large and small. Elephants?—Yes. Cows?—Yes. That we have eaten? (shakily)—Yes. If cows, of course dogs?—Yes. And cats?—Yes. Then smaller creatures, rats and mice? (Beginning to be restive, makes a launch into general remarks, but suffers himself to be brought back to the test.)—Rats and mice?—Well, I suppose so. And, of course, insects?—The "whole creation." And, of course, insects?—The "whole creation." Why are you frightened at the question: will insects be saved?—Yes, insects. And lice?—The "whole creation." Lice will be saved?—The whole creation will be restored. I believe in "the restitution of all things," (smiling), about which you spoke to-night. The "restitution of all things," about which I spoke, was "the restitution of all things, *which God hath spoken by the mouth of all His holy prophets.*" The prophets have not spoken about the restoration of cats, rats, and lice. I repeat the question: will lice be restored?—What do you mean by restored? Now, come, are you interfering with your own terms?—What do you mean by "restored?"—"Come again." Will lice come again?—I believe the "whole creation" will be restored. I believe that the results of redemption will be co-extensive with the results of the fall. Then lice will be saved?—Yes, lice; the "whole creation;" (amused at his own admission, which he was bound to make for the sake of consistency.) If the lice that has been, why not the lice that would be, if people were not of cleanly habits?—I haven't thought about that. Will cabbages be saved?—That is an absurd question. How so; aren't cabbages a part of "the whole creation?"—Yes, but you are asking questions not for the sake of truth, but for the sake of getting an advantage. I am asking questions for the sake of making quite naked the absurdity of the belief you have avowed, and compelling you to adopt some starting point in the development of salvation. When you select a starting point, we will examine the reason of it, and see whether that reason will not be a good reason for putting the starting point a great deal higher up the scale. I repeat the question: will cabbages be restored?—What do you mean by "restored?" Will cabbages come again?—Cabbages are no part of animated creation; it is the whole of animated creation that is to be restored. Now you adopt a limit; what right have you to adopt a limit of animation? If you are justified in adopting a limit, am not I?

and much more, when the limit I adopt is the limit imposed by the apostles?—What is that? "All them that obey Christ."—(Heb. v. 9.) There was much more conversation of the same sort, but without result. The "rev." gentleman winced a good many times, and was by no means so buoyant next day. Nevertheless, he seemed impenetrable to the power of a logical idea. He is an Irishman. Perhaps this is the reason.

On leaving the meeting, heard startling news to the effect that the Empress was preparing to flee from Paris, and that Austria and Italy were preparing to come to the aid of France, with the certainty of bringing Russia into the field on the side of Prussia. Retired to rest, deeply impressed with a sense of the nearness of the Lord's manifestation. Did not sleep much.

Tuesday, 9th.—Rose unrefreshed to find the news unconfirmed in one or two particulars, but still the situation full of omen. Longing for the day, whatever its individual results may be. Poor meeting at night again, but those present deeply attentive. Mr. McArthur in attendance. More conversation with him, in which some part of the foregoing colloquy transpired; not so brisk to-night; asked me to visit him at his house, but I said it would not be to mutual advantage. We should spend the time in discussion, in which I should not move him, nor he me.

Wednesday, 10th.—Spent the principal part of the day in reading and writing. In the afternoon took the train for

WESTON-SUPER MARE

Where I was to lecture at night. Put off departure to last moment so as to have no talking interval between arrival and lecture. Chat with friends is not a good preparation for the platform. In the train, some bulls of Bashan—fat, bloated, imperious, in "tip top" attire, and bedizened with jewellery, made one painfully aware of the supremacy of sin in the world at the present time. Stupid creatures! If they were angels, their pride might be excused, but having "vile bodies," like the generality of mankind, they might at least feel that there are other people in the world besides them, who have just as good a right to be. Instead of being better, they are as a rule inferior to their despised neighbours. Especially where vulgar, brutish, selfish ignorance becomes suddenly, or even slowly rich. How perfectly glorious is God's plan to reserve all riches and honour and power for the men of His own trial and choice. Oh for the day when the plan will be brought to ripeness! Surely, it is on us. Then shall the whole world rejoice, for when the righteous are exalted, men are made glad. Arrived about seven; brother Newport at the station. Weston a fine place; situated crescentically on the south bank of the

Bristol Channel; much frequented by summer holiday seekers. Population, should suppose, from 15,000 to 20,000. The height of the "season" at present; many visitors; supposed to be a good time to submit the truth to the public, but result disproved this idea. Two brethren (Newport and May), in the neighbourhood, the former in the town itself, and one sister (Newport). One or two on the point of obedience, and several interested. The truth first obtained a footing through anonymous lectures by Mr. Dealtry. These interested brother Newport, who was advised by Mr. Dealtry to send for the *Lectures*. Having become enlightened himself, brother Newport set to work on others, with the results above stated. The present visit was by his request, and was to be mainly at the expense of the fund maintained by the Birmingham brethren, assisted by others, but brother Newport and the friends referred to provided nearly the whole cost among them (amounting to over £6). This was unexpected, and very encouraging. Lectures given in the Assembly Rooms, situate in the centre of the town. First lecture, fairly attended—might be 60 persons; hard work speaking to them, however, for in addition to an expanse of empty seats, strength was pretty well down, and there were loud noises from the street below, which nearly drowned the voice. Felt as if the audience were not reached and as if they regarded the performance with sneering pity. Kept up a bold front, however, knowing that if nothing else is done, such trials are beneficial to the sufferers, in giving them a turn with the prophets and apostles, in enduring hardness and reproach while waiting for the promise, and against hope believing in hope.

Thursday, 11th.—Flower show to-day, noisy band and many gaily dressed sinners out. The truth has little chance to-day. Very poor company at night: house emptier: noises more distracting: strength lower: work harder, trial more trying. However, several anxious listeners; labour not lost.

Friday, 12th.—Letters and *Christadelphian* work occupied the morning. Solitary stroll by sea shore afternoon; always get strength from this—mind enabled to see things as they are, and to indulge in the obedience of Rom. xii. 12, while a fresh supply of nervous energy is generated. Improved meeting at night.

Saturday, 13th.—No lecturing engagements to-day. Great relief. Writing, reading, and the sea-side occupied the day. Long walk at night with brother Newport, through dark woods. Moon up; surroundings picturesque; situation calculated to rouse the fears of the superstitious. But the truth banishes superstition, and tranquillizes the mind under all circumstances, with faith.

Sunday, 14th.—Lecture in the morning a little better attended than some of the week night meetings; but not much comfort from absence of voice. Attention, however,

A gentleman of the Plymouth Brother order, privately offered to impart some of his ideas at the close; said he had enjoyed the lecture, believed in all that had been advanced: ("no immortality out of Christ"). Thought the place ought to have been full, and so on; but thought some views on the coming of the Lord and the times of the Gentiles were a little off the mark—he had told Dr. Cumming himself so; and proceeded to explain. Won't trouble to put down explanations, beyond saying he had some indefinable objection to the phrase "signs of the times," while admitting that indications of the end were appointed. Broke bread in the afternoon with the brethren, in the presence of interested friends, who intend obedience. Meeting in the evening about the same as in the morning. Great interest expressed by some at the close. Long walk into the country, afterwards, as an offset to activity of brain.

Monday, 15th.—Up early this morning; embarked with brother Newport on board a fishing smack, which came to the back of the house.—(Brother Newport's house overlooks the sea, and is close to the edge at high water.) The destination of the skiff was Cardiff, on the opposite coast, about twelve miles distant. The passage was a rough one, though the water looked smooth enough from the shore. A stiff breeze sprung up. Got nearly wet through from the vessel ducking into the foam-crested waves. Wondered at the power that could still wind and wave at a word. No wonder the disciples said "What manner of man is this?" As we neared Cardiff harbour, observed flags displayed in unusual number from the mast-heads of the moored vessels. Concluded there must have been a French victory, as the tri-colour was prominent among the colours shewn. On landing, saw the papers; found nothing to justify conclusion referred to, but next morning the French claimed a victory, which would of course be known by telegraph on the previous day. Bade farewell to brother Newport, and took the train to Swansea.—

MUMBLES,

Which can only be reached by Swansea, being the next place of call. Arrived at Swansea at 3.45. Brethren Behenna and Clement in waiting. Got into a "trap" with them and rode to Mumbles. The signs of the times the all-engrossing topic. Arrived at Mumbles, rather jaded. Dinner and toilet having mended matters somewhat, went to the synagogue, where a large company of brethren and sisters, and friends (Swansea and Mumbles, and one or two from Birmingham and neighbourhood) were assembled at tea. Spent an agreeable evening. Pointed out the need and the mode of preparing to meet the Lord. Free conversation afterwards.

(To be continued.)

The Christadelphian.

"He is not ashamed to call them brethren."—(Heb. ii. 11.)

SEPTEMBER, 1870.

In the press of the country, the war in Europe has overborne every other class of intelligence. It has occupied the principal columns and engrossed writers and readers alike, and cast into the shade matters of ordinary moment. This is not the case to the same extent with a periodical like the *Christadelphian*. Yet we feel the effect sufficiently to omit editorial notice of some matters which, in quieter times, might have excited some interest and deserved attention, and are constrained to give the leading place to the extraordinary events transpiring with such rapidity on the continent of Europe, to the amazement of statesmen, the alarm of the world, and the joy of those who earnestly desire the advent, from the midst of the storm, of Him who will at once be the destroyer of kingdoms and the deliverer of nations to the utmost bounds of the earth. This will, doubtless, be in harmony with the feelings of those who keep us company in the capacity of readers, and, therefore, calls for no apology.

SIGNS OF THE TIMES.

MARCH OF EVENTS ON THE CONTINENT.

TRIUMPH OF THE MAGOGIAN ARMS.

THE FROG-POWER AT THE COLLAPSING POINT.

"Blessed is he that watcheth."

EXTRAORDINARY has been the rapidity with which events have unfolded themselves since the announcement, last month, of the outbreak of European war—a rapidity illustrative of the great change that has come over the world within the last fifty years, as regards means of communication and locomotion—a change that is one of many which

are characteristic of the time of the end in which we live. Surprising, too, has been the direction that these rapid developments have taken, upsetting all human probabilities, dispelling long-standing political theories, and completely altering the relations of the political forces of the world. Who could have foretold that within a fortnight of the declaration of war, the Napoleonic pro-papal frog-power, which has been the controller of European diplomacy for twenty years, and supposed to possess unquestioned military supremacy among the nations, would be on the verge of perdition, and at once the laughing-stock and execration of the world; and that a new anti-papal power, starting for the first time into political importance in 1866—the very year of the termination of the Papal period—would attain such gigantic proportions as to become the virtual dictator of Europe? These events are in harmony with the prophetic necessities of the times. The expiry of the period requires all the Pope's friends to be weakened, and the Russian way to be made plain in the east.

The history of the last four weeks, though pregnant with mighty political consequences, lies within a narrow compass. The Emperor having declared war against Prussia, the British Government made strenuous attempts to avert hostilities, by bringing the disputants to terms. These efforts were entirely futile. The war was of God, and could not be stopped. France, amid the war-excited enthusiasm of her population, hurried her legions to her eastern frontiers, where her boundary is for about fifty miles conterminous with Prussia; and Prussia, taken at a disadvantage, straightway put forth every exertion to get her army in readiness. From the known efficiency and long preparedness of the French army, everybody—especially the French—were in expectation of a sudden and irresistible advance upon Prussian territory; and the Parisians boastfully predicted that the French would enter Berlin, and dictate terms to the awe-stricken Prussians, in twenty-one days. The event entirely falsified the general anticipation. The first evil omen showed itself in the adhesion of the states of Southern Germany to the Prussian cause—Bavaria, Baden and Wurtemberg. As these opposed Prussia, and were conquered by her, in 1866, Louis Napoleon assumed their feelings would be so strongly anti-Prussian as to make their

neutrality at least quite certain, notwithstanding the known existence of a military convention between Prussia and them. With this idea, he issued a proclamation to them, declaring he was friendly to the states of Germany, and wished their independence of Prussian despotism; and that his quarrel was with Prussia only. This proclamation instead of detaching the Southern States from the Prussian cause, precipitated a decision in the opposite direction, and brought the armies of all Germany into the field, under Prussian leadership. This result put a check upon the movements of the French army, by increasing the resources of their antagonists, and enlarging the line of operations. This check proved a very disastrous one. It gave the Germans time to organise their forces, which on the declaration of war were not on a war footing. It seems to be generally admitted that if the French had made an immediate advance, they would have compelled the Prussians to retire for a time at least, and thus have gained a great moral advantage for the army. But it was not so to be. Providence operated to prevent this wise line of action. "An unaccountable delay," as the newspaper correspondents termed it, took place. "A glamour seems to have taken the Emperor," reported one correspondent. He dallied a long time in Paris, either from illness (as some say) or from diplomatic pre-occupation. When he got to the front, the commissariat was so badly organised that the army could not advance till supplies came from the interior. Then he refused to allow the German forests to be fired, from which were to issue his irresistible foes, as McMahon, the Emperor's best general, feared they would. Then there was a want of definiteness and fixity in the plan of the campaign. First one plan, then another was adopted, involving needless marching and counter-marching, which exhausted the troops before they had any fighting. The effects of these mistakes were fatal.

While the armies were getting into form, a diplomatic incident occurred which sent a thrill of

ALARM THROUGH THE WHOLE WORLD,
and was more particularly felt in England. This was the publication in the *Times* (at the instance of Count Bismark, as afterwards

transpired), of a proposed treaty between France and Prussia, according to which Prussia, on condition of France recognising the acquisitions of that power in 1866, was to lend her support to France against any power that might oppose the incorporation of Belgium and Luxembourg with French territory. This was a direct menace to England, by whom the independence of both Luxembourg and Belgium are guaranteed. The treaty was at first declared to be a forgery; but in reply to the interrogatories of the British Government, addressed both to France and Prussia, the fact of such a treaty having been projected was admitted. Both, however, repudiated the responsibility of it. Prussia declared that it was the proposal of France, rejected by Prussia—France declared it was the proposal of Prussia, rejected by France. A prolonged correspondence took place, in which each tried to saddle the authorship of the project upon the other. The general view of the British public was faithfully expressed in *Punch*, in which John Bull was made to record the verdict that there was "six of one and half a dozen of the other." But this conclusion was by no means a tranquillizing one. It made England feel she was between two robbers, who might at any time, singly or together, force her out of the European system, or even throw the shadow of their protection over her. Consequently, immediate steps were taken to strengthen British armaments. Parliament was asked for, and granted, £2,000,000 more money than was estimated for in the year's expences. New war-ships were ordered to be constructed, and steps were taken to raise 20,000 additional troops. In addition to this, the British Cabinet entered into a fresh treaty with France and Prussia, (to last three months after the conclusion of peace), jointly guaranteeing the neutrality and independence of Belgium, and stipulating that in case of either France or Prussia violating Belgian territory, England would occupy Antwerp, and join the non-violating power against the other.

The result of the intrigue as a whole, has been to sow a

WIDE-SPREAD FEELING OF DISTRUST.

And to greatly increase the warlike temper of the nations. It has effectually dissipated the dreams of peace in which many had

begun to indulge. The *Globe* of August 1st, represents the general sentiment when it says:

"A good result will follow if the present crisis shall open the eyes of all parties to the monstrous infatuation of regulating our military expenditure as if we were on the eve of the millennium. [We are, though you don't know it, Mr. Editor of the *Globe*.—Ed. C.] It is all very well to talk of what ought to be and what might be. Practical men must consider what is. We see no signs of any time when war shall cease out of the world, any more than poverty, or crime, or vice. We must, therefore, spend some of our enormous wealth upon providing ourselves with armaments adequate to the exigencies of a first-class power in Europe."

MEETING OF THE ARMIES—BLOODY BATTLES.

When the diplomatic passage of arms had about come to an end, arms of a different sort began to resound on the Rhine where the hostile armies were confronting each other. After a fortnight's inaction, three divisions of the French army advanced across the boundary-line dividing France and Prussia, and attacked the Prussian village of Saarbruck, which was occupied by three battalions of Prussian troops. It was a place which the Prussians made it no point to defend, as it was of no strategic importance in the campaign. Of course, the place was captured, and the French sent a loud flourish of trumpets through Europe in announcement of the "great victory." The Emperor telegraphed the victory to the Empress, taking care to put his son "Louis" in the foreground of the picture, as having received his fire-baptism (into Napoleonic perdition?) in having been present at the engagement, and picked up the bullets as they rolled at his feet. Paris went into an ecstasy of triumph, speedily to be turned into lamentation and woe. In two days afterwards, the Crown Prince, with 120,000 men, whose whereabouts was unknown, emerged from the woods before referred to, at the extreme right of the French position, where it was weakest, and stormed and carried the fortified town of Weissenburg, beating back the French army under McMahon, with great slaughter. Following up his advantage, the Crown Prince, pressed forward, and the next day, overtaking McMahon in a fortified position at

Woerth, gave battle again, and again routed his forces with great slaughter. To reinforce McMahon, several divisions were detached from the French centre at Saarbruck, which was under the command of General Frossard; and the Prussian centre, under Steinmetz, seized this opportunity of advancing in force upon the French centre, which, after many hours desperate fighting, was compelled to give way. The French retired all along the line of their position. The left and centre concentrated upon Metz, a fortified place behind them. The right, under McMahon, was closely followed by the Crown Prince, and forced into the French interior, whence his communications with the main body of the French army were entirely cut off, by the seizure and destruction by the Prussians of all the railways. At the time of writing (August 16th), the Prussians are concentrating at Metz, with the object of dealing a final blow at the shattered remains of the French army, sheltered under its fortifications. There is news of a battle having been fought, but, victory being claimed by both sides, the result is not clear. The situation is the most perilous for the French that can be well imagined. Four hundred thousand German troops are closing around their broken and dispirited ranks, and there seems little prospect of their being able to make a stand anywhere between Metz and Paris, though it is rumoured the intention is to retreat upon Chalons, and there await the final onset of the foe. These events have produced

INDESCRIBABLE SENSATION IN PARIS.

and have already led to grave political consequences. The Ollivier ministry has fallen before a virtual vote of no confidence, and their places have been taken by an unscrupulous set of the Emperor's personal friends, who are pledged, at any cost, to maintain the dynasty. A republic is being openly advocated in the Chamber. The Emperor's name is received in derision. The people are full of rage and mortification at the complete failure of French arms under the Empire, and have to be restrained by military force. The soldiers, by order of the new ministers, have had to clear the street at the point of the sabre. An additional sum of 500,000,000 francs has been voted for the raising of fresh levies. The circulation of specie has been suspended, which is the

virtual establishment of national bankruptcy, and the paper currency of the Bank of France forced on the nation. The Empress is reported to be preparing for flight, while the Emperor declares he will return to Paris "dead or victorious." The peasants have withdrawn their money from the banks, and are hoarding. Everything betokens

IMMINENCE OF REVOLUTION.

Paris and other French towns are declared in a state of siege. Paris itself is being fortified in the prospect of a visit from the German armies. Her beautiful suburbs—the scenes for years of unparalleled iniquity—are being desolated before the axe and the pick. Trees and villas are alike falling before the implements of fortification. The nation that has made the world tremble for twenty years is now made herself to tremble in the extremity of national disaster and humiliation.

These events are violently agitating Europe in various directions. All

THE POWERS ARE ARMING,

and observing an attitude of anxious observation. France has striven, unsuccessfully, to draw Austria, Italy, and Denmark into the conflict. The great obstacle to their movements is Russia. This power is arming, and has intimated her intention to observe neutrality only so long as Russian "interests" are not affected—an intimation which has embarrassed the action of diplomacy, and given it a shape which is likely to bring

RUSSIA PROMINENTLY TO THE FRONT.

This may be gathered from the following news-extracts. A communication, dated from Vienna, July 29th, says

"The neutrality of Russia, which that Power has declared will only be maintained so long as it may suit her interests, is the chief subject which now occupies the attention of the Austro-Hungarian Government. That Russian interests must, in many contingencies, come into collision with those of Austria, is evident. The semi-official organs of the cabinet of St. Petersburg say that it will not allow Prussia to be weakened beyond a certain point; and if Russia should, after a time, interfere on behalf of Prussia, this would certainly affect Austrian interests, for that an engagement has been entered into between the two powers in view of

such an eventuality, there is no doubt. Moreover, it is stated that Prussia has only succeeded in inducing the King of Bavaria to join her in the present war by promising him an increase of territory at the expense of Austria. Under such circumstances it is only natural that Austria should prepare herself for an efficient defence of her territories, and also that in view of the

GREAT PROBABILITY OF A RUSSIAN INTERVENTION

she should look for allies on whom she could rely. Such an ally is Italy. I am enabled to state that the news of negotiations between the Cabinets of Vienna and Florence, with the object of entering on a common course of action in the event of Russia taking the field, is perfectly correct. Italy has made a similar agreement for such eventuality with France, and Austria would thus be driven, simply by the force of events into taking the French side. This league, which is in course of formation principally with the object of keeping Russia in check, has also, I hear, been joined by Turkey.

The Paris correspondent of the *Telegraph* says:—

"If there is a word of truth in the Austrian report (that Austria favours and will interfere on behalf of France), then arises before us that awkward question, 'What will Russia do?' By chance, I know many Russians, both here and in St. Petersburg, and I gather from them that if Austria should take ANY part in the present war, Russia would at once take the field, not—do not suppose—in the interests of Europe or of peace, but like 'Hal o' the Wynde,' to fight for her own hand. Allied as she might be with any Power, or by herself, *Russia has only the one object—THE EAST*, and means, if she takes up arms, to 'ground' them at Constantinople; if she is so willed, who is to prevent her? I read a letter from the city of the Tsar only yesterday, in which were these words: 'We have been waiting for this a long time, and we are better prepared for war than any other Power in Europe. If there is a chance we are ready to avail ourselves of it.'"

The Vienna correspondent of the *Eastern Budget*, writing on the 23rd July, says:—

"As Austria's neutrality must necessarily depend on the attitude of Russia, the report of a great movement of troops into the kingdom of Poland has naturally attracted much attention here. The Polish papers of Galicia, which are in frequent communication with Russian Poland, deny the accuracy of this report; and having been originally spread by the Prussian press, apparently with the object of showing that Russia assists the Berlin Government by keeping Austria in check, it does not, perhaps, deserve much notice. That there is a considerable force in Poland, however, is certain, for during the

late visit of the Archduke Albert to Warsaw, not less than 100,000 troops were concentrated in that town alone."

A letter from Vienna says;—

"The *Exchange Gazette* of St. Petersburg (which should rather be called the *Military Gazette*, for it is the organ of General Tadiexeff, and is now incessantly preaching war), has taken Austria to task for not maintaining a strict neutrality. From the articles of certain Austrian journals, and the grant of a credit of five millions for the Hungarian Landwehr, it draws the conclusion that Austria is about to change her unarmed neutrality into an armed one, and that Russia must consequently also increase her armaments. This pretended anxiety for Russia's security looks very much like a pretext for picking a quarrel with Austria, and making warlike preparations in Russia."

The *Times* Berlin correspondent, writing at the end of July, says:—

"Russia, too, is arming. Orders have been given to place the Artillery in Poland on a war footing, and to lay down, as quickly as possible, a large number of sidings on the Polish and West-Russian lines. In some places, as, for instance, between Dubno and Kalkuhnen, on the Warsaw line, and between Josli and Etikan, on the Prussian frontier, a second set of rails is being fixed. At the same time, 750,000 roubles have been set apart to purchase a fresh supply of cars for the Western Government lines, and orders given to the Riga-Dunaburg line to complete its rolling stock. It is probable that Russia has not as yet entered into any very definite agreement with Prussia, concerning her attitude in the future stages of the campaign; but, supposing Berlin should need aid from St. Petersburg, will not the feeling which has been recently growing up here in England tend to lessen the scruples which have been so long in the way of an understanding between the Russian and Prussian capitals?"

The St. Petersburg correspondent of the *Daily News* wrote on July 20th:—

"Prince Gortchakoff has no present intention of returning to St. Petersburg from Wildbad, whither Baron Fredericks, of the foreign office, has been summoned to assist him. The Russians are concentrating troops on the frontiers of Galicia. The sale of old army horses has been discontinued, all leaves of absence are cancelled, and no more will be given. The troops at the camp of Krasnoi Selo are under orders to be in readiness for marching. The attitude of the Russian Government is, on the whole, favourable to Prussia, though the Liberal newspapers take the side of France."

In addition to the intelligence contained in these newspaper clippings, we have authori-

tative local information, that a Birmingham ammunition manufacturer received an order from the Russian government months before the outbreak of the war, for 68,000,000 metallic cartridges, and that when 12,000,000 had been made and despatched to St. Petersburg, the order was altered so as to transfer the completion of the contract to St. Petersburg itself. Four hundred tons of gun metal were shipped to the Russian capital, with machinery, and a skilled workman to superintend the manufacture. The probability is that being acquainted with the political undercurrent, and foreseeing the outbreak of war, the Russian authorities took this step, in order to protect the contract from being interfered with, when times of war should stop the trade in articles of contraband. At all events, the

PREPARATIONS OF RUSSIA

are beyond question; and as the Paris correspondent of the *Telegraph* says, "*Russia has only one object, the East.*" This is the feature that appeals to those who are watching the situation from a prophetic point of view. Ezek. xxxviii. and xxxix; Dan. xi. 40, exhibit Russia as the head of the military confederacy that invades the Holy Land at the crisis of human history. Her traditional ambition to extend her dominion south and west, identifies her with a policy paving the way to this result. The triumph of the German arms clearly tends in this direction. It removes the great obstacle that has providentially impeded her progress in the East, till the appointed time should arrive; while the good understanding between the Russian and the Prussian courts, the heads of which are nephew and uncle—affords a guarantee that Russia will reap all the advantage she may desire from the Prussian successes. The aggrandisement of Germany is not necessarily a hindrance to the

GOGIAN DEVELOPMENT OF RUSSIA.

Russia is exhibited in Ezekiel as a "guard" to the various military nationalities that invade Palestine and neighbouring countries under her leadership, which is as much in the nature of a leading ally as a conqueror. It may, therefore, be that these German triumphs will open the way for Russia, in furnishing her with a political leverage in Europe, which by herself she could not

acquire. Or should the tide of success turn for a time in favour of the French, this would give Russia an opportunity of stepping in to the aid of Germany, and (in the event of a re-turning of the scale,) of establishing herself as her "guard," and that of any other nations, which, coming to the aid of France, might fall before the combined forces of Russia and Germany. The details are not revealed. Leading results are; and it is interesting to behold a situation which, by one path or other, may quickly lead to the situation so much desired by those who long for the manifestation of the Stone of Israel, to break in pieces the image of Nebuchadnezzar's dream.

While Austria, Turkey and Italy are making diplomatic arrangements with reference to the suspected intentions of Russia, the march of events is rapidly developing a crisis in another direction, of equal interest to the prophetic student.

THE ROMAN QUESTION

is quivering with excitement. France, partly with a view to enlist Italian support in her great struggle with Germany, partly from military necessity, has withdrawn her troops from the city of the Pope. The government of Victor Emmanuel has undertaken to adhere to the "September Convention," by which it bound itself to recognise the independence of the "Holy See," and to quell any revolutionary attempt against "His Holiness" that might be made by Italian subjects. According to this, Victor Emmanuel is bound to keep Garibaldi down, and protect the Roman frontiers from invasion. But the obligations of governments are obligations of necessity. It was all very well when France could compel Italy to protect the Pontiff, under pain of a re-occupation of Italian territory by French troops. That has all changed now. France has been dethroned from her position of European Dictator. A power hostile to the Papacy, has acquired extraordinary ascendancy in European affairs. The Italians are pretty much at liberty to do as they like. They are aware of this, and hence the revolutionary fermentation going on throughout Italy. Victor Emmanuel himself is in favour of keeping to his agreement with Louis Napoleon; but so he was three years ago, when his private views had to give way before the uprise of popular feeling—and were only

made effective by French battalions; and there is not now the same reason to fear or expect French intervention. The "party of action" are excited. Their leader, Mazzini, is said to have been incarcerated in Gaeta, by order of the Italian Government. It remains to be seen whether, in the alterations of political power in Europe, the government will be able, or are really anxious to keep down the popular anti-papal movement. As the "eighth" head of the Roman Beast is the last to appear on the Seven Hills, it is probable that some compromise, either with Italy, or the New Masters of Europe, will secure the integrity of the Papacy for the little time that has to run before it finds itself face to face with a far more formidable Revolution than the democracy. The establishment of Victor Emmanuel's government in Rome is not a prophetic contingency, unless the Vatican is allowed a co-ordinate jurisdiction, which is scarcely a political probability, as times go. We shall see.

ANSWERS TO CORRESPONDENTS.

PRESSURE of matter compels us to withhold answers intended to appear this month. F. H., T. C. N., J. W. N., G. C., and others will be dealt with in our next number, if circumstances allow.

G. M.—The subject of "resurrection and judgment," has been thoroughly exhausted in the publications now in circulation, viz., *Eureka*, *Anastasis*, *Catechesis*, *Twelve Lectures*, and back Nos. of the *Ambassador*. Nevertheless, we should have no objection to write "a small tract" for circulation among the class you mention, if we had that free play of capital necessary for the effective conduct of a private, cheap, book-publishing enterprise. The want of this imposes a check. We are obliged, just at present, to pull up.—As to the re-immersion of those who, at their first immersion, believed in immortal emergence from the grave, such has taken place in several instances, in Britain. It has been the spontaneous act of the individuals themselves, prompted by a desire to put their standing in Christ beyond the doubt which they felt to exist on this point. It is not exacted by fellow-believers, where the judgment was originally recognised in their apprehension of the scheme of the truth. The fact that Jesus will "judge the living and the dead at his appearing and his kingdom" is part of the gospel.—(Rom. ii. 16.) Where this was unknown at baptism, there is a flaw which an earnest man would, of his own accord, be anxious to set right,

and which brethren in fellowship would desire to be removed. A man, however, may have known it and believed it, without knowing the details. Like yourself, he may have believed in the judgment without having considered that the dead must be in an unglorified state prior to its occurrence. There is such a thing as growing in knowledge. Union with Christ in baptism is predicated upon faith in the testimony concerning him, as the

sin-bearer, priest, judge, and king of Israel, and not on exhaustive knowledge of details, which would involve the anomaly of a new-born babe appearing in the full stature of manhood. When there is a reception of the truth in its essential outlines, baptism is efficacious for union with Christ, introducing a man to a position in which it is expected he will "add to his faith knowledge," and "go on unto perfection."

INTELLIGENCE.

BIRKENHEAD (Liverpool).—Brother J. H. Fowler reports progress. The candle flicker which was almost invisible a short time ago, is lighting up, and promises to shed a little light on the great darkness reigning around. The brethren and sisters number ten, and there are five or six earnest enquirers.

BIRMINGHAM.—There have been six immersions during the last month: AMY PETIT (18), seamstress, brought up in the Church of England; ELIZABETH MILLER (23), boot closer, formerly neutral, and ANNIE MILLER (18), her sister. The two last are sisters to brother Miller, whose immersion was recorded last month. For the three others, which belong to Fazeley, see Fazeley intelligence.

CASTLEFORD (Yorkshire).—Mr. and Mrs. Crosswaite, of Wilnecote, near Fazeley, are announced to have removed to this place. Sister Wood, of Fazeley, says they are deeply interested in the truth, and have greatly helped the spread of it in Fazeley. Their obedience, she thinks, may be looked for shortly.

DROITWICH.—Brother Phillips writes, under date Aug. 15th, "I have great joy in announcing the first fruits of the Gospel in this town, in the obedience of my wife, FANNY PHILLIPS (26), whom I immersed into the Yahweh-Name, on Sunday, 14th inst., upon a confession of faith in the kingdom of God and the name of Jesus anointed. In the evening we refreshed ourselves with the emblems of our dear Lord's broken body and shed blood, which we intend continuing every first day of the week till the Lord comes. Like myself, sister Phillips was brought up in a strict Baptist family, noted for piety and good works, which, though highly commendable, are unable to secure the promise of the life to come."

FAZELEY.—Sister Wood supplies the following particulars concerning the last three of the six immersions mentioned in the Birmingham intelligence: JOSHUA BRIERLEY (27), had been connected with the Plymouth Brethren, but afterwards was a

member of the Independent Chapel here. He was also a teacher in the Sunday School, and heard of the truth first as 'strange doctrines,' being taught by sister Wood. JOSEPH DEAKIN (22), had also been among the Plymouth Brethren, but for the last few years had attended the Independent Chapel and School. For a long time after first hearing of the truth, he was indifferent, but finally his interest was aroused, and investigation resulted in a cheerful taking up of the cross in the present, that he may gain eternal life, at the appearing of our Lord Jesus Christ. WILLIAM SOMERS (32), an intelligent young man, had been anxiously enquiring What is the Truth? for a number of years. He gained some knowledge of the kingdom from the Mormons, but could not accept any other item of their faith. Fully apprehending the teaching of God's word, concerning this important part of the gospel, and not finding it taught at any of the churches and chapels around him, he could never become a member of any denomination of the apostacy. Hearing of the stir that was made at the time sister Wood embraced the truth, he began to read Christadelphian works, and has at length solved the important and to him difficult problem. There are others in Fazeley partially enlightened. For their furtherance in the right way, and the upbuilding of the little ecclesia, (now consisting of three brethren and two sisters), meetings are to be held as often as possible.

A BROTHER DROWNED.

INNERLEITHEN (near Galashiels, Scotland).—This locality has again been visited with calamity to the circle of the brethren. Bro. W. Milne (45), tailor, was on Thursday, July 28th, found dead on the west shore, Burntisland. A little mystery hangs over the painful event. He had been out with his wife for a day or two's holiday, and on the day before his death, parted with sister Milne at Galashiels railway station, to go home: she to follow next day. Brother

(For continuation of INTELLIGENCE, see page 262.)

The Christadelphian.

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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Vol. VII.

FUTURE PUNISHMENT NOT "ETERNAL TORMENT."

In three letters which appeared in the *Christian World* some months ago, the "Rev." J. Angus, D.D., President of the Baptist College, London, has come forward in defence of the popular doctrine of eternal torments. The reputation and acknowledged ability of the writer, and the fact that he was writing in opposition to the "annihilationist" theory of the "Rev." E. White, afford a guarantee that he has said the best that can be said in support of that doctrine; and invest the examination of his arguments with interest and importance. That his argument is a failure, we propose to show beyond a doubt, notwithstanding an appearance of force which passes for demonstration with those who sympathise with the doctrine, and who have not given it a critical consideration.

The assaults now-a-days made against the doctrine, he dismisses with the trite remark that there is "nothing new under the sun." This is intended to cast a shade of insignificance to begin with, over a controversy which is certainly troublesome to the leaders of popular religious opinion, and which is making a deep mark on the religious thought of the times. It has really the opposite effect. If a denial of natural immortality, and the consequent denial of eternal torments, were a thing of

the present century merely, there would be ground for suspecting it, so far as absolute novelty justifies suspicion in such a matter. But Dr. Angus himself admits that the controversy "dates as far back as the second century." There must be some reason for a controversy which has kept alive so long. If the doctrine of eternal torments were as expressly taught in the Scriptures as in modern sermons, there would be no room for the argument that seeks to get rid of it; or if artificially raised, it would soon die. The fact, therefore, that the current hostility to the popular doctrine on scriptural grounds, is not "a new thing under the sun," is evidence that there is something in it deserving serious consideration, instead of justifying the summary and unconcerned dismissal that Dr. Angus's words suggest.

A much more useful lesson from the antiquity of the "annihilationist" is that deduced in the following words: "Specially instructive will it be, if it teach us to think less of great names on either side, and send us away to study God's word with renewed humility and prayer." The question is only to be settled by a close adherence to the Scriptures—an adherence which, however, to be of any use, must be founded on that process of treatment indicated in the

words of Paul, as "rightly dividing the word of truth" (2 Timothy ii. 15); or to put it into modern phrase, a logical treatment of Bible statements. Dr. Angus does not exemplify this valuable process, but adopts the style of argument which is known as "reasoning in a circle." He defines a pre-conceived sense to terms, and then quotes the terms to prove the sense, which leaves the matter exactly where it was. So much the worse, it may be said, for Dr. Angus. True; but the results may be unfavourable to truth. There is, in such an argument an appearance of force which is very telling with a certain class of minds. Although in reality it proves nothing, to the uncritical reader it proves the writer's case entirely, and imposes on those who write on the other side of the question, a task so much the more onerous. The fallacy, however, is real, and therefore capable of demonstration.

Dr. Angus opens his argument by remarking that "the doctrine itself is highly reasonable." Understanding by "the doctrine itself," the doctrine of eternal torments, as opposed to those who hold that death is the punishment of sin, the assertion is a very equivocal one indeed. That the aberration of a weak nature in a mortal state, surrounded with evil, should be visited with enduring and immortal anguish, seems "highly unreasonable." If "reason" were to adjudicate on the point, it would prescribe a very different retribution for the transgressions of finite mortals, than endless and objectless and excruciating suffering. If by "the doctrine itself" Dr. Angus means the doctrine of retribution in the abstract, without reference to the nature or duration of it, the remark might pass unchallenged; but this bearing of his observation is not apparent, and it is therefore open to the remark we have made.

That he means the doctrine of eternal torments, is evident from the remarks he proceeds to make to sustain his assertion. "The existence of the soul after death," he says, "*which future punishment pre-supposes*, is found among nearly all nations." The words in italics mark the first flaw in his argument. They constitute a mistaken premiss which deprives his conclusion of all force. It is a mere assumption that there can be no "future punishment" without disembodied existence so-called. It is opposed to the fact which Jesus declares, that "they that have done evil shall come forth to the resurrection of condemnation."—(John v. 29).

Here is future punishment without the recognition of disembodied existence. It is a future punishment connected with resurrection of "the body," which excludes the notion of disembodied existence as necessary to future punishment, and logically excludes the notion of disembodied existence at all; for if "future punishment" is endured by "the soul after death," how can it be said that the wicked dead "come forth" to it at the resurrection? If Jesus teaches future punishment to be connected with resurrection, obviously "future punishment" need not "pre-suppose the existence of the soul after death." Sufficient that it "pre-supposes" the renewed existence of the wicked by resurrection at some future time, which is what the opponents of eternal torments contend for. They believe in future punishment as much as Dr. Angus, and it is a little unfair that he should represent them in the light of denying it, in denying "the existence of the soul after death." It is an injustice to them to lay it down as a maxim that the doctrine of future punishment cannot be held unless the classical doctrine of the immortality of the soul is received. The New Testament doctrine of future punishment is the great thing to be known. The doctrine of the Pagans on the subject of future punishment is no more likely to be true than their doctrine of God. The doctrine of the New Testament, whatever it may be, is the true one. This doctrine is not a doctrine of "the existence of the soul after death," of which it says nothing—eminent divines being themselves the witnesses. The opponents of eternal torments believe the testimony that "there shall be a resurrection of the just and unjust (Acts xxiv. 15); that the unjust shall be condemned in the judgment (Ps i. 5; Matt. xxv. 41); that their condemnation will end in their destruction.—(Phil. iii. 19; 2 Pet. ii. 12.) In all of which there is no pre-supposition of the sort involved in Dr. Angus's doctrine. His doctrine of future punishment "*pre-supposes* the existence of the soul after death." He does not prove the vital antecedent to his theory. He takes it for granted. Hence if his unproved basis is wrong, the superstructure he rears is certain to fall.

He assumes the doctrine of the immortality of the soul. Why should he? Is it because the doctrine is so clearly taught in the Scriptures as to make it superfluous for him to prove it? On the contrary, Dr. Angus knows it is never mentioned, and will probably agree with an orthodox

writer who declares, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."—(*Bishop Tillotson's Sermons*, vol. ii. 1774.) The teaching of God's word upon the question of the human constitution, is in direct antagonism to the theory promulgated by the Greek philosophers, and endorsed by the majority of moderns. It represents man as an organic unity, subsisting in three elements, "body, soul, and spirit"—a description applicable to every living creature. This organic unity is liable to disruption, upon which death, or the cessation of the creature, occurs. The elements of his being have no individual existence when disunited. The body breaks up, the life evaporates, and the mental phenomena developed in the body by the life, are suspended. The notion that the spirit separately or the soul separately, is the individual man, is a speculation of philosophy. It is no part of scriptural teaching.

Moses defines man to be "a living soul"—*nephesh chayiah*.—(Gen. ii. 7.) This term, generally supposed to sanction the current notion of an immortal soul, is applied to the inferior creatures—(Gen. i. 3), and therefore either proves too much or nothing for the popular view, in either of which case it is fatal. In point of fact, *nephesh chayiah* imports the idea of life by breathing. It has nothing to do with the notion of durability, long or short. It defines the nature of a creature while it exists: it discloses nothing as to the length of time it may exist. It tells us that the creature so designated *lives* by the act of respiring the vital air: on the question of *how long*, it is silent.

Man is declared to be a creature formed from the ground (Gen. ii. 7); "of the earth, earthy;" (1 Cor. xv. 47) living by the spirit which animates the beasts of the field; (compare Gen. ii. 7, with Gen. vii. 15; Eccle. iii. 19.) His being "a living soul," therefore, involves no more than to be a living creature formed out of the ground. The correctness of this view is shown by the use Paul makes of the statement of Moses "that man became a living soul." He quotes the statement (1 Cor. xv. 45) to prove that *there is such a thing as a NATURAL BODY*. Ergo, in Paul's judgment, "living soul" and "natural body" are synonymous. A secondary use of the term "soul" as applied to the mental faculties appertaining to the creature formed from the ground, does not upset the fundamental fact. The greater must rule the less. A

creature that lives by breathing cannot possess an immortal life which is independent of breathing. None of the secondary uses of "soul" favours the popular view. The term "immortal" never occurs in connection with any of them. The "soul" of the Bible is never affirmed to be deathless of the ever living. On the contrary, it is represented as capable of being given over to death (Ps. lxxviii. 59); of being *poured out unto death* (Isaiah liii. 12); of *drawing near to the grave* (Ps. lxxxviii. 3); of being delivered from the power of the grave.—(Ps. xlix. 15.) Immortality as a present attribute is affirmed of God only (1 Tim. vi. 15), who is termed "the King Immortal."—(1 Tim. i. 17.) In relation to mankind, immortality is spoken of as a thing to be "sought for" (Rom. ii. 8): as a thing brought to light through the gospel (2 Tim. i. 10), as a thing to be "put on" at the resurrection.—(1 Cor. xv. 53.) Apart from this change, which is in store for the righteous only (Phil. iii. 21; Gal. vi. 8), mankind are declared to be "like grass which groweth up in the morning, and in the evening withereth away (Ps. xc. 5) like to vanity, and his days, as a shadow that passeth away (Ps. cxliv. 4; in his best estate, altogether vanity (Ps. xxxix. 5); dust and ashes (Gen. xviii. 27); less than nothing.—(Isaiah xl. 17.)

If Dr. Angus relies on philosophy, he has to be reminded that philosophy of the modern type, which discards theories and searches into facts, refuses to lend its countenance to the Platonic doctrines of human immortality, and declares through Professors Tyndal and Huxley that for aught science can discover, man is constitutionally of kin with the meanest reptile, and essentially related to the physical forces which govern the planet—a view which exactly represents the teaching of Scripture, though those gentlemen are probably unaware of it. Dr. Angus, therefore, did unwisely in assuming, instead of proving, the doctrine of natural and inherent immortality. The doctrine is so apparently opposed (to say the least) to Scripture and nature, that he ought to have taken special pains to clear his ground on this point before starting; for this is the foundation. If man is immortal and disembodiable, future punishment is "eternal torments." Prove the one, and the other follows. Dr. Angus, however, has not proved either. He contents himself with knowing that "the doctrine is found among nearly all nations." The prevalent belief in future retribution only proves that in the

infancy of mankind, there was a doctrine of future retribution of some sort. It does not prove that the modern form of that doctrine is the true one, any more than their idolatrous superstition indicates the nature of the worship observed in Noah's family. Paul expressly teaches that all the nations in his day were in darkness on these subjects. He called these times "times of ignorance."—(Acts xvii. 30) He said they were "alienated from the life of God through the *ignorance that was in them*" (Eph. iv. 18), and that "the wisdom of the world was foolishness of God."—(1 Cor. iii. 19.) The concurrence of barbarism is, therefore, rather a wonderful argument to use in support of a doctrine. One would imagine that such a concurrence is rather a damaging kind of support. From a scriptural point of view, it tells in the opposite direction from that in which Dr. Angus uses it.

Dr. Angus, failing to deal with the argument at its really vital point, his endeavour throughout is an inevitable failure. He leaves his flank unprotected, and admits of his whole position being turned; for suppose it be proved that man is not immortal, but mortal—that death makes away with him for the time being as entirely as it does a beast (which the Scriptures declare—Ps. xlix, 19; Ecc. iii. 19), then the doctrine of future punishment is placed on an entirely different footing. It leaves the door open for it to be shown that Paul's statement is true—that "the wages of sin is DEATH."

"What all men feel to be reasonable," continues Dr. Angus; "what good men trust is just, the New Testament reveals as true." Understanding this to apply to future retribution in the abstract, without involving the popular notion of eternal torments, no reasonable man will demur to it; but if it is intended to refer to that notion, it can only be properly dealt with by a prompt and emphatic denial. It is a pity Dr. Angus did not make his meaning more apparent. He talks of "future punishment;" he cordially dislikes to use the phrase "eternal torments." Why should he if it is that he means? "Future punishment" is by no means the synonym of "everlasting misery." It expresses *the punishment which is future, whatever that may be*. It defines nothing. Yet Dr. Angus employs it in a definitive sense; which is a pity; it entangles the controversy with doubtful terms. This is, doubtless, a protection to Dr. Angus from any consequence that may befall the

doctrine of "eternal torments" pure and simple; and excellent, diplomatically considered, but it is scarcely the course of a man seeking to grapple with the naked issues of truth.

It is clear, on the whole, that by "future punishment," Dr. Angus means eternal torments—understanding by that phrase, unending conscious misery in "hell." His expression that good men "trust" it is just, shows that it is this that is before his mind, for as 'trust' implies an appearance of things contrary to the direction of the trust, the "future punishment" he is discouraging must be that form of it which apparently seems unjust, which is just the case with "eternal torments."

His remark, then, that the New Testament reveals eternal torments to be true, is to be strenuously denied. The evidence he produces is no evidence at all, in the direction in which he applies it (a remark justified by an investigation of it, to which we shall proceed *seriatim*); while there is hostile evidence of a decisive character which he has passed unnoticed in the course of his argument. It is true, as he says, that Jesus speaks of "wrath to come,"—a state of being "accursed," and that its penalties are in proportion to wrong doing." There is also force in his remark, that "deny that the world is perishing, and the love which dies for it becomes unmeaning," but the force of the truth of these allusions tells against universalism only, and not against the position of those who believe that "there shall be a resurrection of the unjust,"—(Acts xxiv. 15) who shall be punished with everlasting destruction from the presence of the Lord, and the glory of His power when He comes."—(2 Thess. i. 9). If Dr. Angus could prove that the "wrath to come" and the "accursed state" mean eternal torments, his citation of these things might avail him, but he cannot; he tries to do so, but the very attempt to do it is destructive of his position.

He enquires, "What do the Scriptures say of the nature of this punishment, and duration of it?" This most pertinent question he proceeds to answer by making quotations from the New Testament; but with what surprise must those have read these quotations who expected to find in them proof of the doctrine that Dr. Angus labours especially to prove, which analysed is as follows:—

- 1.—*The existence of the soul* (an immortal disembodied, entity presumed to reside in every human breast) *after death*.
- 2.—*Its departure, in the case of the*

wicked, to a state of torment.

3.—*That the torment will be as endless as God Himself.*

The whole of the thirteen proofs, except one which is non-specific, treat of punishment *at the resurrection*, when Christ comes; and the punishment is declared to be *the destruction of those who are the subjects of it*. As it is of the first importance to show this to be true, we will set forth the thirteen passages *seriatim*.

I.—1 Jno. v. 29.—“All that are in the GRAVES shall hear his voice, and shall come forth,—they that have done good, to the RESURRECTION of life, and they that have done evil, to the RESURRECTION of damnation.” This teaches that the righteous do not enter into life, nor the wicked into condemnation, until they come out of the grave. Dr. Angus quotes it to prove that they enter into reward and punishment *when they die!*

II.—Mark xvi. ii.—“He that believeth not shall be *condemned.*” This does not inform us of the nature of the condemnation, and, therefore, proves nothing for Dr. Angus. Elsewhere—(Gal. vi. 8; Rom. vi. 23; viii. 13)—we are informed that it is corruption and death, which being the second time it is experienced by those who suffer it, is called “the SECOND DEATH.”—(Rev. xx. 14)

III.—Matt. xiii. 41, declares that “AT THE END OF THIS WORLD (Mosaic), the Son of Man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth.” This depicts an event (of which more hereafter) to occur at the end of a dispensation. Dr. Angus quotes it to prove what happens to the wicked *when they die!*

IV.—Matt. xxv. 46, informs us, that WHEN THE SON OF MAN SHALL COME IN HIS GLORY (v. 31), “these,”—a certain class—shall go away into everlasting punishment, and the righteous into life eternal.” Dr. Angus quotes this to prove *the existence and punishment of the soul after death!*

V.—Luke xii. 47, says, that WHEN THE LORD COMETH, the servant who knew his Lord’s will, and prepared not himself, shall be beaten with many stripes. Dr. Angus quotes this to prove, that the wicked soul will be beaten with everlasting torment *after death!*

VI.—Rom. ii. 12-16. —As many as have sinned in the law, shall be judged by the law . . . IN THE DAY WHEN GOD

SHALL JUDGE THE SECRETS OF MAN BY CHRIST JESUS.” Dr. Angus takes this to prove that wicked souls will be tormented for ever after death!

VII.—2 Thess. i. 8-9.—“WHEN THE LORD JESUS CHRIST SHALL BE REVEALED FROM HEAVEN with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, *who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and the glory of His power.*” Dr. Angus understands this to mean that the soul, *after death*, will be punished with eternal torment.

VIII.—Heb. x. 27.—“There remaineth (for the impenitent) a fearful looking for of judgment and fiery indignation, which shall DEVOUR THE ADVERSARY.” This does not say when the devouring indignation is to come forth, and therefore, does not help Dr. Angus. It speaks of it as a dispensational event in reserve,—a thing that “remains” *to be looked for*. Jude 13 informs us, judgment is to be executed *when the Lord comes*.

IX.—2 Pet. ii. 9.—He reserveth the unjust UNTO THE DAY OF JUDGMENT to be punished. Dr. Angus asks the reader to receive this as proof that the unjust are eternally punished *when they die*.

X.—2 Pet. iii. 7.—“The heavens and earth, which are *now* (in contrast to those which existed in the days of Noah, which, physically, were the same, but not socially and politically) are reserved unto THE DAY OF JUDGMENT AND PERDITION of ungodly men.” Does this prove that the “soul” is eternally tormented after death? From Dr. Angus’ quotation of it, it would seem as if he thought so.

XI.—Jude 13.—“THE LORD COMETH to execute judgment upon all, and to convict all that are ungodly of their ungodly deeds.” Surely this does not prove that judgment is executed *when a man dies*.

XII.—Rev. xx. 13-15, informs us that WHEN THE SEA GIVES UP ITS DEAD, whosoever is not found written in the Lamb’s book of life shall be cast into the lake of fire, WHICH (symbol) is, or represents, THE SECOND DEATH. Does the sea give up its dead when a wicked soul “leaves the body?” Does a “deathless soul” then *die* a SECOND time?

XIII.—Rev. xxi. 8, describes the class of people who are to be subjects of the lake of fire, which is the second death.

These are the thirteen passages which Dr. Angus cites, without note or comment, to prove "the nature of future punishment." His object is, of course, to prove the popular view of that question—that punishment consists of torment, torture, misery, suffering, pain, agony, "hell fire," feeding upon, but never consuming its wretched victims, though he is suspiciously chary of the ordinary terms by which that view is expressed. Do the passages answer the purpose for which he quotes them? Do they prove the doctrine of eternal torments?

Dr. Angus has taken no pains to show that they do. He quotes them in the lump, apparently distrusting their effect in detail. His policy savours of good generalship, for when we come to consider the passages singly, all their apparent force in Dr. Angus' favour, vanishes, and their teaching is found to be the very reverse of that which they are quoted to illustrate. To show this, we shall examine them one by one, in the order in which Dr. Angus has quoted them.

(To be continued.)

CHRISTADELPHIAN AFFAIRS IN AMERICA.

WEST HOBOKEN, N.J., Aug. 13th, 1870.
Dear Brother Roberts.

Fairness requires that you should be made acquainted with the reply received to my answer, declining, under the circumstances, the invitation of the so-called "Chicago Ecclesia of Christadelphians." By publishing the correspondence, Christadelphian public opinion will be directed to ecclesial transactions in Chicago; and may by its influence accomplish for both parties in opposition, what they seem unable to do for themselves. They will see that the public eye is upon them; and that if they desire its favourable regards they must sincerely, and in good faith, set about the work of coming to a good understanding in the interest, not of their own selfishness, partisan or personal, but of the truth in all the region of "the West." A regard for public opinion will sometimes effect what the truth itself is not able to accomplish. The reply alluded to is literally as follows:

"10, RUCKER STREET, CHICAGO,
June 19th, 1870.

John Thomas, M.D.—Dear Brother.

Yours in reply to the invitation of the Chicago Ecclesia of Christadelphians came to hand on the 11th instant, and was laid before the brethren on Sunday, the 12th; and I am instructed to write to you relative to the same.

In answer to your enquiry as to what I 'as a secretary represent,' I reply as before set forth, 'the Chicago Ecclesia of Christadelphians,' whom you refer to as having visited some months since, and who have not changed in faith, hope or practice, since that time, statements to you to the

contrary notwithstanding; but there has been a most wonderful change in the faith of some who were with us when you were here, but who have recently gone out from us. And this change of faith they most vehemently urge to be in accord with your views, and assume to prove the same by *Eureka*, *Phanerosis*, and far back numbers of the *Herald*. But we do not accept their construction of your language to be correct. We adhere to yours. They substantially teach what you designate as being 'ridiculously, if not maliciously false,' when urged against you, namely, a denial of the death, burial and resurrection of the Christ. They state that Christ ever existed, never died, nor could die; and that Jesus was not 'the Christ' until after his resurrection; and one of them since the issue of the May *Christadelphian* has repeatedly stated that brother Roberts is dishonest in his teaching therein, in reference to the nature of Christ, but which teaching, as well as your own, in the number referred to, we gladly welcomed, shewing as they did that neither you nor he had changed in your views; and that *Eureka* and *Phanerosis*, in relation to your present views stood intact. You question the sincerity of our invitation: we can only say that the invitation was as sincere in fact as apparent in expression. We are not individually, nor as an ecclesia, in sympathy with any person, persons, or publication against you or your invaluable works; but we do oppose the construction put upon the same by those of some of whom you have received the statements, upon which you base the conclusions you have come to, so very unfavourable to us, and which we think very remarkable, on

ex parte testimony; and against those, not one of whom, now or ever has been your enemy. Connected with this new faith, we could add some very remarkable details, and will if necessary, and give names also.

A prominent brother from a point east of here, stated in this city some months since, that 'there would be more re-immersions on the nature of Christ than ever had been on resurrection and judgment,' and when it was replied to him, that Eusebia's pamphlet did not set forth this new theory, he answered that 'Eusebia wrote just as far as he wanted her to.' He writes to this city, that he is in perfect accord with you.

In conclusion, I would add, that the Chicago Ecclesia and individuals thereof, have been most grossly misrepresented to you; but we rest satisfied that the demonstration of this, to yourself, is only a matter of time.

Wishing you an abundant entrance into the kingdom of God.

We remain, yours faithfully,

JAMES MUIR, Secretary.

N.B.—Neither is this a private letter. Use it as to you may seem best."

From this letter we see that there are two discordant parties in Chicago, both claiming to be Christadelphian. Nevertheless, I am informed, that the company with brother Muir think highly of the individuals opposed to them. These are considered as having zeal untempered with prudence; and aiming to carry their own purposes by storm. The others, from whom they have seceded, are opposed to this way of doing business; which, to say the least of it, is regarded as not the best. The cause of the secession seems to have been, not so much a matter of doctrine (though in respect of this, there is a difference among them, which, if they understood one another, would not be irreconcilable), as the impetuous introduction of certain resolutions concerning me and my defamers; requiring an impromptu decision. The brethren were not prepared for this; most of them considered the resolutions unnecessary and some of them perhaps had a natural or fellow feeling with the pricking briars of the bush; but had I been there myself I should have decided against their introduction; and although they were in favour of myself and in condemnation of my defamer, I should have voted against them. Let Satan storm; I don't fear them, though all the world should be against me. I have been in this case before, when there

were none among men to help. I am now too old a soldier to flinch at the firing of raw recruits, or to call upon new levies, not yet beyond their drill, to testify to my veteran qualifications. I have the resolution in both their forms. As I entirely ignore them as impolitic, I shall not give them currency. I do not need any resolutions justifying me against the cunning craftiness of deceivers in any way. Let the world think of me as it may please. It cannot think worse of me than I think of it; therefore let it defame, let it curse, it all passes by me "as the wind that I respect not." These unfortunate resolutions I am informed were the immediate occasion of the secession. The resolutionists withdrew, it is said, because the resolutions were deemed inexpedient and unnecessary, and not even put to the vote. The secession thus begun, feelings were enlisted, and dissensions about doctrinal mysteries promoted. This did not improve the situation. The vision of both parties was not brightened by the smoke, so that the same objects had not the same colour to each. In the letter before us, there is said to be "a wonderful change in the faith" of the resolutionists. Their opponents say, that they maintain that "the Christ ever existed." This being made a charge against them, implies that their accusers do not believe that "the Christ ever existed." This is a distinct and intelligible issue. I believe this not very grievous charge is, in a scriptural sense, cheerfully admitted by the solutionists. But their opponents would *constructively* force upon them another charge, which I believe they do not admit, but indignantly repel, namely, that "they state that Christ never died, nor could die, and that Jesus was not the Christ until after his resurrection." Now it does not seem credible that they can affirm this in the face of Paul's testimony, "that Christ died for our sins according to the Scriptures, was buried and rose again, according to the Scriptures;" and of Peter's confession, on account of which he was pronounced "blessed" by the Lord himself, "thou art the Christ, the Son of the Living God." I believe that these accusations may have originated from inexactness of definition on the one hand, and incomprehensiveness on the other. Though they might all agree in detail, and admit the truth of the testimony, it is manifest that they are not agreed as to the mystery and manifold wisdom represented by the phrase, "JESUS CHRIST." Neither party may scripturally understand

this; but certain it is, that they do not understand one another. The first thing they ought to do is to arrive at a distinct comprehension of what each party understands by the phrase "Jesus Christ," as representative of the personage "by whom" John says "the world was made;" who John the Immerser says, "was before him,"—"the Son of Man that came down from heaven," who affirmed his "equality with God;" who said that the bread he gave for the life of the world, was his "flesh;" and that "this bread came down from heaven;" who also said, "I and the Father are one," and "before Abraham was I am." Here is he whose "NAME IS WONDERFUL," who "had glory with the Father before the world was;" who was "before all things and by whom all things consist;" in whom dwelleth the fulness of the Godhead *bodily*;" who "in the beginning laid the foundation of the earth, and the works of whose hands the heavens are;" "who is the true God and eternal life;" "who is, and was, and is to come, the Almighty"—the King of kings and Lord of lords. Let both parties define "Jesus Christ," so as to interpret these testimonies, which are divinely affirmed of the seed of Abraham and son of David, *in harmony with all other testimonies concerning his sufferings, death, burial and resurrection, they will then have attained to a knowledge of "the living God and Jesus Christ whom He hath sent."* If they cannot do this, let them cease to dispute, and all fall in together as "little children, whose sins have been forgiven them on account of his name;" and in the disposition of such, let them cease vain jangling and strife of words, and seek instruction of such as are able to teach them according to "the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godliness." Let them not twist and pervert one another's sayings, by putting upon them interpretations they were never intended to bear. I shall be also much obliged if they will be so good as to leave my name out of the question, and discuss the truth upon its own merits. The great question should be, How reads the testimony? We can all believe that Christ died, was buried, and rose again, according to the testimony of God; though we may not be able to say how this can be affirmable of Him, who at the bush in effect said, *I will be Christ!* in saying "*I will be the person who I will be.*" One may believe the startling proposition that *Christ's flesh is the bread that*

cometh down from heaven, because Christ says so, and yet not be able to give an exposition of *how this can be* satisfactory to all or any, or even to himself. There is no reason, therefore, why his unsatisfactory exposition should cause his brethren to fall upon him with tomahawk and scalping knife. Be then courteous and kindly affectioned one toward another, and let brotherly love prevail. The following is my reply to brother Muir.

WEST HOBOKEN, N.J., June 27th, 1870.

Dear Sir.

I am sorry for the state of things in Chicago, which will give great satisfaction to the enemy. My endeavours there are paralyzed. What heart can one have to labour for the separation of a people from the surrounding apostacy, in view of their next move being to devour one another with intestine broil? I have no sympathy with any such situation.

You have failed to convince me that the ecclesia I knew in Chicago continues to exist. There has been a *secession*. Which company is the ecclesia: that of the seceders or of those left behind? Each party says that it is not changed in faith, hope and practice since I knew them all united in 1869. Why then have they separated? Both parties declare that "they are in perfect accord with my views," yet they have made my views the subject of unfraternal controversy. Thus, without any overt act of mine, I have been made a cause of offence between them. This fact is suggestive of the idea that neither party may rightly comprehend what I have written.

I assure you that I would rather hear of a friendly controversy existing in Chicago, as to the *true sense of the words spoken by the prophets and the apostles*; but instead of this, you are disputing among yourselves concerning the opinions of certain novices recently turned up from the abyss, who find it promotive of their petty ambitions to denounce me as a horrid blasphemer and frightful apostate, who "most emphatically denies" the sufferings, death and resurrection of Christ!" I am glad to see your declaration, as secretary of your company, that "*we are not individually, nor as an ecclesia in sympathy with any persons, or publication against you or your invaluable works.*" Now this would be to me quite satisfactory but for the alleged fact that *after* hearing that Jesuitical epistle to Mr. More read, in which I am charged by W. H. Hacking

with seeking to make him sacrifice his conscientious convictions of the truth; with ingratitude (1), false accusations, abuse, denying the suffering, death and resurrection of the Christ, horrid blasphemy, "such as was never penned by mortal man," shocking teaching, frightful apostasy, so as to be utterly hopeless of eternal life, &c., I say, *after* hearing all this Jesuitical tirade read in the ecclesia before the secession, you are *alleged* to have declared that said Hacking and his son-in-law, Evans (who had honoured me with a previous attack, which even said Hacking condemned as "in a style that was too much of the Old Adam,") are "the friends of the truth and teach it. Now this alleged fact is a circumstance in the situation not easy for me to reconcile with the declaration in yours of June 19. If you did not say so, then I can accept your denial of sympathy with them in good faith. At all events, whatever the truth of the matter may be in relation to you, these so-called 'friends of the truth' are manifestly doctrinal enemies to me, and to all others who believe that what you style my "invaluable works," scripturally set forth "the truth as it is in Jesus." The time is come when such enemies can no longer be permitted to work in secret. Their flimsy disguise must be stripped off them; and they must be made to stand upon their own base. They have set themselves up for advocates, champions of what they manifestly do not understand. Christadelphians, who have read and studied said "invaluable works" in the light of Scripture, accept them as the most correct exposition of The Word extant. All such Christadelphians are by said Topeka epistle, necessarily placed in the same category with myself. In behalf, therefore, of such, I have no hesitation in saying, that they repudiate the advocacy, championship and fellowship of our accusers, whose open enmity they prefer to their secret love, or to volumes of their hypocritical pretence. Christadelphians who are such in something more than the name, do not need the harum-scarum advocacy of such anhydrous clouds; they demand more sterling qualities in the advocates of their principles than the faculty of deceiving the hearts of the simple with the good words and fair speeches of the carnal mind.

You will perceive then that I have come to no "conclusions on *ex parte* testimony." I only stated the difficulty based on an *alleged* fact which I could not reconcile with a cordial invitation. I cannot accept invitations from persons who endorse my

defamers as "friends of the truth." It is not reasonable to expect it.

If the company you represent has been "most grossly misrepresented to me," I am exceedingly sorry. Is it a misrepresentation, that one or more of it said that my defamers, Hacking and Evans, are "friends of the truth, and teach it?" If this be true, it is impossible that you can run with me and hold with them. *This is the point to be met.* The questions of brother Roberts's honesty, "a prominent brother's" opinion of my daughter's pamphlet, and re-immersions, and the sayings of seceders from your company, need not be discussed here. The logic of the fact is that you are required publicly to repudiate me or my defamers. It is at your eternal peril to fellowship a blaspheming apostate, as they say I am. You see the alternative. When this point is scripturally settled with the seceders, it will be time enough for me to dispose of your polite and friendly invitation. Reciprocating your good wishes,

I remain, faithfully yours,

JOHN THOMAS.'

In answer to the above I received the following reply:

"JOHN THOMAS, M.D.

Dear brother.—Yours of the 27th ult., in answer, came to hand on the 5th instant, and from which we quote as follows: 'If the company you represent has been most grossly misrepresented to me, I am exceedingly sorry. Is it a misrepresentation that one or more of it said that my defamers, Hacking and Evans, are friends of the truth and teach it? If this be true, it is impossible that you can run with me and hold with them. *This is the point to be met.*'

This allegation in its connection, point of time, and application, is, as conveyed to you, **UTTERLY FALSE**, judging from its effects upon you. 'Shortly after the appearance of the 'Farwell Tour,' I called the attention of the ecclesia to it, and stated that if Hacking and Evans were such persons as therein described, they were utterly unworthy of our fellowship; but that I believed 'they were friends of the truth, and taught it,' to which there was not a dissenting voice. I had reference more particularly to their defence of 'Mortal resurrection and judgment of the Household, and stated at the time, that I did not receive their elaboration of the offering.' True I have since referred to *their* advocacy of the truth, fundamentally elaborated in *Anastosis*, and so have those

that went out from us. Is there anything wrong in so doing? The ecclesia was very decided in its expression of disapproval of the sentiments expressed in the *Farewell Tour* against the Editors of the *Marturion*, and one who is a prominent 'Went-out,' has several times stated that 'your hand was in it,' and that 'it should never have been written, much less published.' Neither myself nor any other of the ecclesia have ever said that Hacking and Evans were the friends of the truth, and doing a good work in attacking you or your 'works;' and we do unqualifiedly condemn the Topeka Letter. At the same time the Editors of the *Marturion* have to some extent been doing what we are now, viz., combating what those who claim to be in perfect accord with you, say that you mean in your writings. While we esteem you, and appreciate your works in the truth, written and oral, as highly as ever, we shall still decline passing the resolutions of the 'Went-outs,' as have the Topeka brethren also, to whom they were sent from here. Nevertheless, the Topeka brethren esteem you, and appreciate your works as highly as ourselves: they disapproved of the Letter, and as a consequence, it has found its way to you, but *not* wisely, as we think.

To cause division, and thereby advance Diotrepesian aspirations has been the initial idea and leading purpose of the said resolutions, and the Topeka brethren have acted wisely in vetoing the miserable, fulsome abortion; and they perhaps, like ourselves, believe that your writings will defend themselves, and that the editors of the *Marturion* are not so mighty, nor your pen so fallen, that it cannot furnish such further defence as it might in the interest of the truth, or your personal vindication be necessary. We think you have some friends you might well pray to be delivered from. In reference to the 'Scriptural settlement' you require to be made, we would say, that it is due to *us* from those that went out from us, *not from us to them*.

Illustrative of the peculiar beauty of the course of these 'Went-outs' against us, we would say that, so far as we are aware, only two persons, the mover and seconder of the first set of resolutions, knew anything about them until they were sprung upon the ecclesia, and they, the mover and seconder, stated that they would then and there withdraw from *everyone* who would not *then and there* endorse their resolutions, and they did so, and in

the face of the fact that several new members could not at least be expected to be prepared to act *pro or con*, and were not so prepared.

Conscious of the rectitude of our course, and the correctness of our judgment in the matter at issue,

We remain as ever, yours faithfully,

JAMES MUIR, Secretary.

P S.—We think we see in this matter of difficulty (commencing perhaps at Detroit) issues of a personal and very fleshly character, and with which we are not, and will not become identified.—J.M., Sec."

Here the correspondence ends. The Chicago troubles (which may yet result in good; that is in the illustration and vindication of the truth) seem to have commenced with the receipt of the "Farewell Tour," the sentiments of which, according to the above, the then undivided ecclesia decidedly disapproved. Though Messrs. Hacking and Evans' names are not mentioned in the document, they identified them with a part of it, on the principle, we may suppose, of the cap fitting; and though in brother Muir's case, repudiating the "vain deceit about mortal flesh in the skies," they disapproved of the well-merited and sharp rebuke administered to such a carnal and distracting conceit, by whomsoever held. This is human nature to the life. It always sympathises with the perverters and corrupters of the truth to the condemnation of those who would vindicate it. I know this by experience; for there is not a principle or element of truth now rejoiced in by Christadelphians, and brought out by my instrumentality, that has not in time past brought ridicule, reproach and condemnation upon myself while engaged in its advocacy and vindication. Brother Donaldson in the passage referred to expresses the truth. The great desideratum in this superficial generation of ours is, "the knowledge of God's will in all wisdom and spiritual understanding." If this had more currency, we should have fewer difficulties and vain imaginations among professors to deplore. Men would know Jesus Christ, and be able to comprehend "the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge," "the fulness of the Godhead bodily." We should neither hear of a mortal high-priest with corruptible blood in the skies; nor of a Christ that had no existence till six months after the birth of John the immerser, nor of a Christ that did not die, nor could. I have no sympathy with any

of these traditions. They are no part of the Christadelphianism taught and advocated by me. The Canadian Bush letter written by my defamers, and "unqualifiedly condemned" by both parties in Chicago, justifies all said in the disapproved paragraph of the Farewell Tour. Said letter is said to be unqualifiedly disapproved both in Topeka and Chicago; but what shape the disapproval has assumed beyond a mere *say so*, I am unable to say. The situation still remains confused, so that I must for the present decline *public* identification with either party till scriptural intelligence and brotherly love prevail. As to "Diotrephesian aspirations as the initial idea generating the troubles in Chicago," if the allegation be true, it is greatly to be deplored. "He that would be greatest among you let him be the servant of the least," or "last of all," and "he that exalts himself shall be abased." This is Christ's rule. If a man have any merit, it will shine out in the midst of his fellows, while he himself seeks to be hid. They will not fail to drag him from obscurity, when his value makes itself felt. But unfortunately men who are the least fit for exaltation are the most anxious to attain it. And these are the very persons whose petty ambition should not be gratified. "Before honor comes humility." Self-seekers are intense embarrassments for the truth.

MY RECENT TOUR SOUTHWARD.

On the 2nd of July, I arrived in Baltimore, at the house of brother Packie, with whom I sojourned till the following Thursday. I addressed the brethren and a few outsiders assembled twice on Sunday. The public in this city does not concern itself with the high things of the word. It is a remarkably self-satisfied population, seeking no ideas that are not respectably orthodox, and indigenuous to the "sacred desks" of the apostasy. I spoke also for two hours on Wednesday evening, to about twenty people. True, it was not known that I was going to speak; I went without notice, not intending to do so, but simply to hear. The privilege, however, was denied me, and I was called upon to hold forth. The ecclesia here, numbering between forty and fifty, is in peace since it has been relieved of the presence of a wordy agitator, whose own have joined the Episcopalians, and he has set up for himself on the basis of that which is born of the earth is spiritual, and no judgment for saints after resurrection. This is a favourite

conceit of those who are conscious that their lives will not bear inspection. I think he believes in the devil of the apostasy; and has long entertained the notion that as life and death are the saints', these will at the resurrection raise their dead children who have died unbaptised, and give them a new chance of salvation! This is a novel form of mortal resurrection by an immortalist! This very profound Scripturean thinks that I am the subject of *ramolissement du cerveau*, or softening of the brain, from too much study, as evinced by my rendering of 1 Cor. xv. 54, which he calls his Gibraltar for immortal emergence from the earth. All I need say upon this point is, that if his notions evince the soundness of his brains, I am very thankful that mine are soft. Neither his nor the brains and hearts of those that have gone off with him, will ever be softened by overmuch study of the word. I could tell you a very amusing story about his flourishing seven Greek Lexicons and two professors of Greek at my rendering of his Gibraltar in *Anastasis*, but it is too long for this time and place; suffice it to say, that brother Packie, who does not profess to know Greek, gave him such a signal overthrow that he will never speak of seven lexicons again! I am happy to say that very few have disgraced themselves by seceding with him. The Baltimore ecclesia used to rejoice in the presidency of brother William Lemmon, who was brother Packie's coadjutor in all good works. Four of brother L.'s daughters and as many nieces were numbered with the ecclesia. But they have all shown (one perhaps excepted) that profession is not principle. Since their excellent father's death, they have become rich by legacies, and have turned aside to Satan, whose worldly denominations afford them more scope for display and the vanities and pride of life.

On the following Sunday I addressed the public in Odeon Hall, near Pennsylvania Avenue, in Washington. The audience numbered 172 at short notice. Before the Civil War, there was something called a church, numbering I think, about forty members. This society sprang up like Jonah's gourd, in a very short time, and perished quickly. One or two only remain incorporate with the existing ecclesia, which numbers thirteen, who seem sincerely to rejoice in the truth. They are not distracted with any of the grotesque fancies of Illinois "Wide-awakes" and Canadian Bushrangers. They hold sound doctrine to the exclusion of all crotchets; and are

determined to set their faces as flint against every conceit not in harmony with the law and the testimony, and "the holiness of the truth." A report of our meeting at the Odeon found its way into the *New York Herald*, a copy of which, I think, was sent to you by brother Seach.

From Washington, I went to Richmond, Virginia, about 356 miles from New York. There is an ecclesia here of about thirty brethren, I think. They have had their troubles in time past, Diotrefesian, I suppose they may be styled; but the Diotrefes who aimed at their subjection to a gospel of their own, happily for them, has cleared out to Chicago, where he has found among the little Benites a more congenial sphere for the development of his carnal aspirations. There have been, I think, three parties in Richmond. One of them is broken up by the removal of this dry well to Chicago. I see no other reason why the other two should not be one for the truth's sake, seeing that there is no doctrinal difference between them. Personal jealousies should never be allowed to embarrass the truth. I spoke in the forenoon to the brethren at the school house, where they ordinarily meet. In their breaking of bread, each one rises and walks to the table, where he helps himself. This is the practice in Washington, Norfolk and Bedford County, Virginia, as well as in this city. I do not think it obtains elsewhere. If I am not mistaken, it originated in Norfolk to get quit of the responsibility of offering the bread to persons of whom they might stand in doubt. No principle being involved in it, no trouble need ensue about it. There are some tempers, however, that will make trouble out of anything; but they are tempers unsanctified by the truth. Two or three such have strained at this gnat, who have swallowed a camel, removing them from the pale of all Christian fellowship whatsoever!

According to advertisement, I held forth in St Alban's Hall in the evening. The intense heat of the weather is said to have deterred many from attending who had expressed a wish to be there. It might be so; only we know that excuses are the order of the day. About 120 were present in a hall capable of holding 600, and "among them a chiel taking notes," to print them. I addressed them over two hours. One present said the discourse was very interesting; but that I was a decided monomaniac. It is consoling to know that some thought I spoke the words of

truth and soberness; so that a unanimous verdict of lunacy will happily not be decreed against me. On the morrow the chiel's notes appeared in the *Richmond Whig* (July 19). Little idea could be formed of "the Christianity of the Apostles," the subject of the lecture, from the newspaper report, styled "a mere outline of the views presented." It was indeed the merest conceivable outline from which not the least idea could be formed of the lineaments of the original. This is characteristic of newspaper reports of expositions of the word. The notice was headed "Dr. Thomas on the Prophecies;" and stated that the clergy in general, and the infallible mouth of the papal hierarchy in particular, were pointedly considered. This brought out a brief editorial in the *Daily Despatch*, on "Prophets." Its editor or proprietor being a papist, your readers may form some idea of the temper and spirit of the article. They did not want prophets. No, one is enough for papists. The Infallible False Prophet will supply all their wants till the Lord comes for his destruction. But to "reason out of the Scriptures" with popular ignorance and superstition, is a hopeless and bootless enterprise. Mankind are joined to their idols, and nothing will divorce them from their vanities but the judgments of Jehovah omnipotently administered by the saints. Till then, we will leave our issue with the *Despatch* and all kindred agencies. The day of retribution being at hand, we can afford to wait calmly a little longer.

From Richmond, I made a short excursion to King William County, about an hour's distance by the York River Railway. I spoke at the brethren's meeting house, called Zion, on Saturday and Sunday, July 24th. I think the ecclesia there numbers about thirty persons. I spoke on the first day to about twenty-five hearers; but on the next, the house was full, with many on the outside at the windows. My ancient friend, Albert Anderson spoke in the afternoon. The sole object he has before him in speaking is, he says, to get the people to read the Scriptures. Something more, however, than this is necessary. Philip said to a devout reader of the Scriptures, "Understandest thou what thou readest?" And he said "How can I, except some man should guide me?" If the officer of the queen of the south needed guidance to enable him to understand the Scriptures, it is certain that devout and undevout

Gentiles of to-day stand in much greater need of the same. A man should not undertake to speak to the people unless he himself understands the Scriptures. If he understand these, then it is his duty, not only to get the people to read them, but to impress upon their minds his understanding of them, that he being right, they themselves may be right also. But, I found a morbid sensitiveness in a speaker upon this point. He was very anxious to impress his hearers with the idea that he was indebted to no man for his knowledge of the truth; upon which a brother remarked that if it had not been for Alexander Campbell he would have been a Baptist preacher to this day. Be this as it may, it is unquestionable that the readers of the Scriptures need to be guided by human aid to a correct understanding of them; and the Christadelphian speaker who does not endeavour to impress his convictions of what the truth is upon their minds, is a workman that needs to be ashamed. It is his duty to show that immortality is not inherent, but the gift of God to those who know God and Jesus Christ, and obey the truth; to teach them the knowledge of God; to explain to them that God's gift is bestowed in the resurrection state; that there is a resurrection state; that there is a judgment of the saints; and that this judgment precedes the bestowal of "glory, honour, incorruptibility and life." It is his duty to teach them "the whole counsel of God," which when effected, makes them the taught of God. This is his arrangement for the instruction of mankind in righteousness—men instructed by "faithful men who are able to teach others." Merely to get people, saturated with ignorance and superstition, to read the Scriptures, is to set ignorance to guide the ignorant to understanding. The brethren in King William do not seem to be afraid of acknowledging their obligation to human instrumentality for their understanding of the word. They are alive to the signs of the times and the proximity of the advent; which I was sorry to perceive certain who only speak to get people to read the Scriptures, are not alive to. The brethren in that country of Virginia have not been spoiled

by crotchets; but are sound, I believe, in the faith, giving no heed to seducing spirits and no judgment dogmas, and unscriptural speculations about Christ. I was glad to see the brethren here, and to find them recovering from the effects of the war; and above all, that they were steadfast and unmoved in the faith, once for all delivered to the saints.

Leaving brethren Bowles and Anderson in King William at our excellent brother's, Dr. Lemuel Edwards, who is a pillar in those parts, and though "a man," a support of the truth of acknowledged usefulness to readers of the Scriptures, I returned to Richmond. On the following Sunday, I spoke again in Washington, at the Odeon. This time, our audience numbered 249 persons. Among them was a Baptist preacher, who had been ejected from his sect for preaching too much truth. He thanked me for my discourse, and said he believed it all. There was also another ex-preacher, and the leader of the Bible Class of the Metropolitan Methodist Church. I understood the latter to say that he was at my debate with the late Supervisor of the Campbellites, in 1839, and that he had read all my works. He said that he would not have missed hearing the discourse for a thousand dollars; a hyperbolic expression, of course, not to be too rigidly construed.

On the 30th of July, I arrived in Philadelphia, and sojourned with brother William Ennis, who was formerly a member highly esteemed with us in Hoboken. Things are now in better condition than they ever were in Philadelphia, Baltimore, Washington, Richmond, Norfolk, and Hoboken. I think in all of them, the Scotch Version of David's Psalms are used. In Philadelphia the singing is better than in any other ecclesia except Birmingham, which takes the lead of all in this particular.

I arrived home safely Aug. 2, having been absent about five weeks, during which the heat was more intense than has been experienced in this country for many years. Wishing you great recompense of reward in the day of Christ,

I remain, faithfully yours,

JOHN THOMAS.

"Let him that heareth say, come; and let him that is athirst, come; and whosoever will, let him come and take of the water of life freely."

MIDSUMMER TOUR BY THE EDITOR.—NOTES BY THE WAYSIDE.

MUMBLES.

Tuesday, August 16th. Spent the day in-doors writing for the *Christadelphian*. In the evening, attended the Scripture-reading meeting of the brethren. The brethren meet twice in the week for the purpose named—Tuesday and Thursday—and again on Sunday afternoon. The custom is to read a portion of the word and converse on it in a free and familiar manner. These meetings are well attended: would they were so everywhere else, but Mumbles is different from some other places in this, that the brethren all live within a short distance of the meeting-place, and then, their simple occupations leave them more leisure than is enjoyed by brethren in large towns where people have “never done.” The meetings for the breaking of bread are said to be not so well attended as the reading meetings. This is not so good. Better that the table should be largely and affectionately surrounded than that the discussion meetings should receive attention while it suffers. The former is a better sign of spiritual life than the latter. A mere caviller of un-spiritual mind may find pleasure in a discussional meeting. His attendance there is no guarantee that he is animated by the right spirit. Regular attendance at the table, where nothing but our allegiance to the Lord is gratified, is a healthier sign. Let the reading meetings be kept up, but let not the table of the Lord be neglected. The former may not be profit always: the latter cannot be to our hurt. The former is a free-will offering: the latter is compulsory. It is enjoined by our Lord as a token and exercise of our love and his. It is better to feed on the truth than to pine the spiritual man in discussing what the truth is. So much better is it to give a higher place to edification than to “speaking with tongues.” During the meeting, a clergyman of the Church of England, and his daughter dropped in, and were conveyed to a front seat. The clergyman was a sea-side visitor to the village, and had come in from curiosity. He and his daughter listened attentively while the brethren drew out the Editor on the Mother of Harlots (the reading having been from the Apocalypse), and especially on the Mother’s daughters. These defined, the brethren enquired as to the wine by which all nations had been made drunk, well knowing the meaning and composition thereof, but desiring the analysis to be exhibited for the benefit of the stranger. The doctrine of Rome, in the several ingredients thereof, was shown to be this “wine of abomination”—an admixture of heathen philosophy and priestly fable ministered for gospel to the thirsting crowds of “all peoples, nations, and languages,” by

the licensed representatives of Mistress Roma, to the intoxication and complete derangement of their religious faculties. “Then you mean to say,” observed a brother, desiring the matter to stand forth nakedly, “that the doctrine of the immortality of the soul is not a Scripture doctrine?” This was answered at length with the evidence. The clergyman expressed his concurrence in what had been said. One of the brethren said that he knew for a fact that many of the clergy did not believe the doctrines they were paid to preach. He mentioned the name of a Swansea clergyman, who came forward at the close of a Christadelphian lecture, and said that he agreed with the lecture: that he did not believe in eternal torments, and that very few of the clergy did. To the question why did they not “come out” with their convictions, the answer was “it would not do.” It would endanger their livings and upset society, and was “non-essential.” The opinion was expressed that the clergy were guilty of great hypocrisy and dishonesty in continuing to occupy pulpits and preach doctrine which, in their hearts, they did not believe. This seemed to touch the clerical visitor. He asked if the company was sufficiently acquainted with the formularies of the Church of England to be able to say that they taught and required the clergy to teach the immortality of the soul and eternal torments? Christadelphians being more remarkable for their acquaintance with the holy oracles than with the archives of an apostate church, there was a momentary pause. The Editor said it could not be doubted that the spirit of the said formularies was in favour of the doctrines referred to, however vague the language might be. The clergyman demurred to this. He denied that a clergyman was bound by the formularies of his church to preach the immortality of the soul and eternal torments. The Editor replied that no doubt it might be possible to evade the obligation, by the reservation which it was customary to observe on other points in the thirty-nine articles, which the clergy subscribed to but did not endorse. The clergyman denied that in any way the obligation existed. The Editor then asked him if he did not understand, when he “took holy orders,” that the immortality of the soul and eternal torments were doctrines of the Church of England. The clergyman resented the question. He said he was not there to discuss, and must decline to answer any more questions. Upon this, he put on his hat, rose up, and walked out in a “tiff.” He was an elderly man, of quick intelligence, who had evidently had a battle with his conscience on the very subject of receiving emoluments to preach

doctrines which he did not believe. The question, therefore, touched a tender point, and developed an illustration of the rottenness of the clerical system, which exists merely by the power of loaves and fishes.

Wednesday, 17th.—Spent the day indoors, writing for the *Christadelphian*. In the evening, lectured to a fair audience on the signs of the times.

Thursday, 18th.—Spent the day in finishing up the September *Christadelphian*. Had to get ready sooner this month in consequence of being from home, and time being necessary for an exchange of proofs. Wearisome work! If it were not for duty, and the monthly desires of many, would give it up. This, of course, is out of the question. If love of ease were to rule, the world would go to ruin. Wisdom stands with whip in hand, and cracks it over the head of the animal who would graze by the roadside if left to itself, and never get home. The animal quickens his pace at the sound of his master, and there is prospect of an effectual journey.

Friday, 19th.—The *Christadelphian* finished; no lecture at night; take a little relaxation. Letters attended to; summoned to board a "skiff" for a cruise with several brethren and sisters. Obey the call with alacrity, the "whip" being dropped for a little. Day fine, sunshine and a fresh breeze; company congenial; thoughts and conversation free, and go by inevitable gravitation to spiritual objects. A brother produces a newspaper of that morning, containing intelligence of a great battle before Metz—much slaughter—Prussian victory—French hemmed into their stronghold. While paper being inspected, a gust of wind lifts it into the air and blows it off to the sea. Should not like to be deprived for ever thus. The daily newspaper exists appropriately at the time when it is required, that the servants of God should be able to scan the heavens in which are to be found the sign of the Son of Man. But for the daily press, and its indispensable handmaid, the electric telegraph, we should be ignorant of what is transpiring. Uncertain report, coming slowly to hand, would be like half-starvation, to those, who in these stirring times, watch the signs of the times. In the arrangements of Providence, a machinery of wonderful extent and ingenuity enables them at the time of the end, to know everything almost as soon as it happens. After being six hours on the water, land in time for a special meeting of the brethren and sisters in the evening. The object of the meeting was to converse on the subject of God-manifestation, with reference to some apparent discrepancies. The subject of it was opened by a brother calling attention to Mark xiii. 32: "Of that day knoweth no man, not the angels in heaven, neither the Son, but the Father," upon which the question was asked: "If Jesus be God

manifest, why was he ignorant of the hour referred to?" The answer was "Because the Father had not revealed it to him at that time, as He afterwards did."—(Rev. i. 1.) How was he then the manifestation of God? Because he was begotten by the Spirit, which is God, and filled therewith at his baptism without measure. This did not involve the reflection to the Son of all that was in the Father. Jesus speaks of the Father reserving something in his own power.—(Acts i. 7.) The manifestation of God in Jesus was not perfect in the days of his flesh. He was perfected the third day.—(Luke xiii. 32.) Till then, it was limited. It existed only to the extent of the Father's intention. By the same Spirit, different manifestations take place according to His will.—(1 Cor. xii. 4-11.) In Jesus, the power, and wisdom, and character of the Eternal were exhibited or manifested, but not the nature.—(Rom. i. 3.) The nature was "the seed of David according to the flesh." This, at last, was also transformed into the divine, when he was "declared to be the Son of God with power, according to the spirit of holiness by the resurrection of the dead." Then, he was the fulness of the Godhead bodily. Before then, the Father was in him as behind a veil. In his death, the veil was torn, and after his resurrection, the divine glory shone forth without obstruction. These ideas having been somewhat elaborated, it was shown that the discrepant views brought up at the meeting were more differences of description than of doctrine. No one there affirmed, as did some, that Jesus was "a mere man." All agreed that he was the power and wisdom of God manifested through our nature in the man Christ Jesus. The "how" of the matter, philosophically considered, we fail to grasp, because God is beyond grasp. Some things we must be content to believe without being able to understand. The sun shines; wheat grows; this we know and believe and take the benefit of, but do not understand. God, who made all, is more beyond our scan. We know by evidence that he is, and that he has spoken by the prophets and by Jesus. Therefore, our wisdom is to believe and rejoice, and not to afflict ourselves because our little measuring yard will not reach to the place of His throne. There being this substantial identity, it was a pity to waste time in a war of words. The true object was to grow up to Christ as our accepted head, and law-giver, and saviour, and priest, in the sanctifying of ourselves from all filthiness of the flesh and spirit, preparing to meet him at his coming. If they did not take care, Jesus would come upon them, and find them splitting hairs on first principles, and spending their time and temper on abstractions, instead of advancing to perfection in the obedience of the truth, the rejoicing in hope, the living

in faith, the love of God, and the love of the brethren.

Saturday 20th.—Having devoted the forenoon to writing, went, after dinner, on a walking expedition, with six brethren and the wife of one of them—a sister. Distance reckoned to be about nine miles. Scenery beautiful; air bracing; company agreeable. The road, mounting the hill-side, crossed a considerable stretch of table land, and then struck a narrow valley, with wooded precipitous sides, which winds in many picturesque contortions to the sea coast. The valley is called Bishopston valley. The bishops have made their mark on every nook and corner of the Roman Habitable. Their system, now-a-days, is pretty much of a shadow. We know little of it as our forefathers knew it. It has, however, left its topographical imprint to tell us of the beast that was, and is not, and yet is. The time is near at hand to give it the finishing blow. It still lives though deprived of much of its power. Meanwhile, let us be thankful for the breathing place of liberty, which God has provided in these islands of the sea and their great transatlantic offshoot, for the preparation of a people for his name, prior to the revelation of his Son. Time was when Christadelphians dared not ventilate their free criticisms in Bishopston valley. Time is to be when the last relic of the beast and the woman will be swept into perdition, and every corner of the earth be holiness to the Lord, whose glory will prevail. Mankind will then rejoice in the liberty of the sons of God. The valley ends on the beach, about three miles to the west of Mumbles, whence the road homewards continues over the sea-cliffs. Profitable talk spent the time away quickly. Eight o'clock p.m., found us at our several homes, where the routine of weak mortal life was resumed, as a matter of course, with patient hope of the day when this corruptible shall be admitted to higher ways of life than it is permitted to creatures under trial to know.

Sunday, 21st.—Day of rest and sweet remembrances. Thankful for this weekly relief from secular tyranny. Not a day of bondage, as under Moses. The prophet like unto Moses, who is the end of the law for righteousness to every one believing, has given us rest from "the handwriting of ordinances which was contrary to us, taking it out of the way, and nailing it to his cross."—(Col. ii. 14.) We rejoice in the liberty wherewith Christ has made free. We give all days to him, but this more than others, because it is more our own to give, and because he has asked our special regards on this day. Met the brethren at the appointed memorial. The Swansea brethren also present, they having shut up their little synagogue for the day. After the breaking of bread, was called upon to speak: did so for an hour; tried to stir up the brethren to

follow out their profession of the faith to its logical conclusion, in subjecting themselves to the commandments of Christ, and giving themselves to his service; also to give themselves to reading, in order to succeed in this. Truth of no value without; therefore, keep harping on this string. Afternoon, a reading meeting, but did not go, having to speak at night, which makes rest necessary in the afternoon. Soul not being immortal gets worn down with incessant action, and must be worked moderately to prevent a break down. After tea (with brother Hayward) stepped out to see Oystermouth Castle, which is at the top of the slope on which the house stands. Old ruin, of ecclesiastical cut: history obscure; but one thing certain—a monument of days that will never return. Priestly arrogance will never dominate in Britain again. No more will monk and baron conspire to oppress in the dark corners of the earth. The day of Christ is at hand, and Britain will pass under his sceptre, and know his king-priests as the equivalent of all that is good, and noble, and holy, and blessed, instead of the representatives of that which is odious and abominable. Obtained a beautiful view of the village and bay, from the top of the rise. It lay tranquilly in the evening sunset, and seemed naturally to suggest the sentiments that were exchanged, as we stood (brother and sister Hayward, and self) on the top of the hill, sentiments having reference to the rest that remaineth, and the wisdom of working out a portion therein, and the folly of consecrating all energies to present gain, which we must, at last, forego, and sink into the grave. A fair attendance at the synagogue in the evening—Subject: "Preparing to meet the Lord: who, how, why, and when." The audience chiefly composed of brethren and sisters; therefore, gave the discourse a practical turn, seeking to impress them with this idea, that having satisfied themselves as to the truth of the gospel, their great anxiety ought to be to turn their knowledge to practical account, in the development of that life and character, which the apostles, in all their letters, enjoin upon believers. After the meeting, accompanied the Swansea brethren half-way on the road to Swansea—five miles distant—with a large number of the Mumbles brethren. Subject of conversation on the road back: "Should sisters have a voice in the determination of ecclesiastical affairs?" Some had said "No," and ruled "No," in consequence of which, the sisters had ceased to take interest in matters affecting themselves as part of the ecclesia. This was to be regretted, and led to the conversation. Why should the sisters be excluded? In Christ, there is neither male nor female. They are as much members of the ecclesia as the brethren, and why should they be forbidden their share of influence in

the settlement of those arrangements that affect them as much as the brethren, and in the discernment of which, they are, sometimes, quicker and more sagacious than the duller "lords of creation?" They are forbidden to speak publicly, but to leave their judgment out of account, is to go beyond the scriptural limits, and to inflict needless humiliation. A husband wouldn't act so with his wife, and why should brethren act so toward sisters, who are more their equals than wives are the equals of their husbands? There was no answer to these things, and a disposition was manifested to come to agreement, and adopt a more liberal system.

DEVONPORT.

Intended to cross to Ilfracombe, in the Bristol Channel, in a skiff, but relinquished proposal in favour of steamer from Swansea. Rode in a trap from Mumbles to the steamer wharf, in the company of brethren Williams and Behenna. Arrived in time, and went on board with portmanteau. Gusty morning, with clouds all over the sky. Rain begins to come down heavily. Move below to be out of the wet. Querulous lady objects in the name of the captain to the portmanteau, and insists on its being left on deck, where she says it will be put in a proper place. Ask if it will be safe from the wet. She evades the question: put twice. Had no alternative, but submit to portmanteau being stowed in horse box with lot of other luggage. Brother Williams says good-bye, and departs. Steam getting up, passengers collecting, rain falling heavily, and wind high. Prospect of a heavy tumble at sea, and not being provided with waterproofs, must spend the time below. Then a likelihood of having to stand about in the dripping wet at Ilfracombe, waiting 'bus to Barnstaple, and then again waiting train to Exeter. Could avoid the trip by sea altogether by going round by Bristol in the

train. Begin to reckon it all up. The object in preferring the steamer route was for the benefit of health. The prospect is it will be to the detriment thereof. Why persevere? Brother Behenna thinks better not. Conclude at last to go ashore, and proceed to do so, while the steamer bell is ringing, and the plank about to be unshipped. Must first get portmanteau. Go to the horse box and find it under a pile of heavy luggage. After much to do, brother Behenna succeeds in excavating it in a state of complete dilapidation: end out: the two halves crushed and unhinged; interior exposed; scarcely fit to carry. Hurry ashore with the wreck, and obliged to stand under a drafty goods shed out of the pour. Twopence induces an urchin to fetch a cab, and our immediate miseries are ended with arrival at the comfortable premises of brother Randles, boot maker, High Street, Swansea. Brother Randles and brother Goldie had been down to the steamer, but not finding anybody about, concluded the programme had been altered out of deference to the weather. Having transferred the contents of broken to new and stronger portmanteau, refreshed the outer man at the dinner hour, which soon came along, and at two o'clock, booked at the railway station for Bristol. Stormy day, uncomfortable travelling; arrived in due course at Bristol, too late to be able to get forward to Devonport that night. Concluded to stay at Weston, which was twenty miles on the way, and where the comfort of a brother's company could be enjoyed. Had to wait nearly two hours for a train—station open and comfortable—storm unabated. Had a cup of tea at the refreshment room, but little to refresh. Bitter decoction—heartless barmaidism—"swell" company; wearied faculties, darkness, wet and wind without, made up a dreary situation. By half-past nine, sat at supper table with brother and sister Newport, and was comforted.

RHANTISM v. BAPTISM.

A party, composed of an infant, its parents, and the usual number of sponsors, went once to one of the churches to have the child "baptised." The godfather was, in the course of the service, addressed by the clergyman, who read over to him the usual articles of the Christian creed from the prayer book, and then said to him, "Dost thou believe all this?" To which the sponsor answered, "I do; but as for the child, I think, sir, with your permission, we had better take it home; and when it is sufficiently advanced in years and knowledge,

to comprehend what you say, it can come again and answer for itself."

The narrator goes on to say, "This incident led me to search the Scriptures thoroughly on the subject, and as I could find *no instance* of any other baptism recorded in them than those of adults, while the children brought to Christ, on which so much stress is laid, were *not baptised* by him or any of his disciples, my convictions were confirmed as to the irrationality of infant baptism (so called), and I was subsequently baptised."

The Christadelphian.

"He is not ashamed to call them brethren."—(Heb. ii. 11.)

OCTOBER, 1870.

"Five Shillings per annum. post-free."—This has been, and will continue to be, the price of the *Christadelphian* in Britain. A reduction in the rate of newspaper postage to $\frac{1}{2}$ d., taking effect on the 1st of October, might be expected to lead to a corresponding reduction in the amount of subscription, but for several reasons we ask our readers to consent (by silence) to a continuance of the old price; and in the exceptional cases where no postage is paid, to the slight increase of $\frac{1}{2}$ d. per month. The old price is no hardship; the remission of $\frac{1}{2}$ d. per month would be no appreciable benefit to the subscriber, while its retention will on the total of subscriptions, substantially aid the operations of the periodical. Then five shillings is a neat and convenient sum to pay annually, for which, with the other reasons, we propose adhering to the old figure, notwithstanding the new circumstances. It is to adjust the net price of the periodical to the altered state of affairs, that we purpose hereafter for single copies—not purchased through the post—to charge $4\frac{1}{2}$ d. or 4s6d. per annum.

As, after this date, there will be little or no saving in sending a number in one parcel, to one address, for distribution to subscribers living in the same town, we would recommend the agent to collect and forward the addresses to us, and the copies will be mailed separately, direct from Birmingham to each subscriber. The advantage of this will be, that each subscriber will receive his copy at the earliest moment, and the agent will be saved the labour connected with the distribution, and the subscribers ensured against the uncertainty connected with this method of supply. The agents' services will continue to be of great value in the collection and transmission of

addresses and subscriptions: the latter he might remit monthly, where it is inconvenient to pay twelve months in advance. Of course, where preferred, aggregate parcels may still be had. This arrangement to commence at the beginning of 1871.

As regards America, there will be no alteration. Two dollars will continue to be the subscription.

DR. THOMAS ON THE EUROPEAN SITUATION.

In a private letter to the Editor, dated August 18 (six weeks ago), Dr. Thomas says: "The only cheering and encouraging aspect of affairs is the state of Europe. This indicates, I think, that 'the time of the dead' is at hand. 'The nations were angry:' behold it! What then? 'And Thy wrath came.' Mark, too, the fact—Infallibility declared July 13th: war declared by the Frog-power July 15th. Now put these two things together, as the initial action of what follows in the words revealed to Daniel: 'Because of the voice of the great words which the horn spake. . . the Beast was slain, and his body destroyed, and given to the burning flame.'" The Frog-power by its Providence-impelled, but otherwise causeless declaration of war, has inaugurated through Prussian victories, the slaying of Daniel's fourth beast, of which France is nominally one of the ten horns whose slaying process will probably progress, with varied fortune, till the wrath of God intervenes in the hands of the saints, who will utterly destroy it to the end. The destruction of the fourth Beast implies the total abolition of the civil and ecclesiastical constitution of Europe, Catholic, Mohammedan, and Protestant. When I get time, I will send you an article on the situation from 1866 to 1870. You will remember I was wishing France would make her appointed move while I was in England. It would have helped me much. In *Anatolia*, I said sixteen years ago, 'The French empire must fall,' and 'before the end comes, the monarchy must re-appear.' Do not events

look something like this? Twenty years ago, I remarked in *Elpis Israel*, 'Things are progressing in such a direction as to bring the power of the democracy to bear against Austria and Rome, perhaps through France and Prussia.' The events of '66 and '70 show how this is being done. In this Republic, the politicians are prophesying the establishment of republics in France, Spain, Italy, Ireland, and so forth, as the permanent result of present war! This is all moonshine. Prussia is doing for 'the Land of Magog' or Germany, in the west, what Russia will do for the same land, with reference to other powers, in the east—bringing it into the Ezekiel position in relation to Gomer, or France. Germany will triumph over France, and Louis Napoleon will be blotted out. His work, I think, is nearly done. His mission was to involve the whole habitable in war, preparatory to the outbreak of the wrath of heaven. He has most signally consummated his mission. Every step he takes henceforth will only perplex, complicate and confuse the situation, to the temporary advantage of Germany and Russia, the dissolution of Austria, the evaporation of Turkey, and the active belligerency of England in the East. 'Behold I come as a thief; blessed is he that watcheth and keeps his garments.'"

SIGNS OF THE TIMES.

If we had, last month, to speak of rapid and extraordinary events, we have, this month, to deal with such as have stunned mankind by their magnitude, their suddenness, their unexpectedness, their improbability, their tragic completeness, and their far-reaching political effects. "This is the finger of God!" Such is the involuntary verdict of thoughtful minds upon the gigantic occurrences of the last six weeks. In how more signal a sense this is true than the generality suspect, the believer of the prophetic word knows right well. We are approaching the climax of history. The

fourth Beast is entering on its perdition; the Stone impends that is to shiver the historic and political image of Nebuchadnezzar's dream, and replace it by a universal dominion, based on omnipotence, administered in righteousness and true benevolence, and blessed by the rejoicing millions of mankind.

The career of the German hosts has been irresistible and uniformly victorious. Their achievements have startled even their own leaders. France lies helpless and crushed before the world, and "questions," liberated from the trammels which the belief in her military supremacy has, for years, imposed, are forcing themselves to a solution which this generation did not expect to see.

Last month, we left the armies in conflict before Metz. Bazaine had resolved not to make a stand before that fortress, but to retreat upon Chalons, so as to effect a junction with McMahon, and be the better able to meet the overwhelming numbers of men which the Germans had brought to the field. The Germans, however, interrupted him, as he was proceeding to carry this purpose into effect. They attacked his army when it had half crossed the Moselle in a western direction, and so far succeeded in their object that, although their attack resulted in a sort of drawn battle, the French retreat was arrested. The Emperor barely escaped to Chalons. The next day, the Germans renewed the attack, and, with heavy loss on both sides, drove the French from their positions, compelling them to fall back towards Metz. A third day's conflict (on the 18th) resulted in the French being driven, with great slaughter, into Metz, and surrounded on all sides, upon which a regular siege was established, and is going forward, at the date of writing, (Sep. 23rd.) It was expected that Bazaine would capitulate a few days after the investment, on account of the apparent hopelessness of feeding over 100,000 men, cut off from external supply; but he has already held out six weeks,

and the letters sent out in balloons, report the place stocked for a three years' siege. Preparations are being made for bombarding and carrying Metz by storm, but this will be a difficult and a bloody undertaking, on account of the great strength of the fortifications, and the discipline of the army under Bazaine's command.

Leaving a sufficient force for the investment of Metz (about 250,000 men), the German commanders sent an army towards Paris to look after McMahon, who had reached Chalons with the remains of the army shattered at Woerth, and was re-organizing his forces. The Crown Prince, carefully feeling his way, had almost sighted Chalons, when McMahon broke up his camp and retreated to Rethel in the north. The Emperor had joined McMahon and accompanied the army. It was surmised that McMahon's object was to make a *detour* northwards, and come down upon Metz, for the purpose of liberating Bazaine. The Germans, therefore, stopped their advance upon Paris, and marched north, in a straight line, to intercept McMahon. Another German army had, meanwhile, entered France, under the command of the Crown Prince of Saxony, and effected a junction with the forces under the King and Crown Prince of Prussia, in the neighbourhood of Montmedy and Sedan, which were both in the line of McMahon's march. Had McMahon marched with the speed of his antagonists, he would have been beyond this point before their arrival, and might have even accomplished the object of his strategy; but with the fatality which has attended every movement of the French in this war, time was wasted in futile counter-marching, and by the time he reached Montmedy, he found the Germans in overwhelming force in his front and right flank. Dreadful work followed. The Germans attacked the French, at several points, on the 30th and 31st of August, and, with the terrible prowess which they have

shewn in every conflict since Weissenburg, they drove the French before them. The French retreated upon the fortified town of Sedan, on the hills surrounding which they made a final stand. During the night, the Germans made such a disposal of their numerous forces that, in the morning, Sedan was environed, and, for the French, there were but two alternatives—to conquer or surrender. Early in the morning (Sep. 1) the Germans renewed the conflict, with a result which rang through the world with a sensation unparalleled by any recent event of modern history. After ten hours' horrible butchery, the French army, broken up and demoralized, crowded within the walls of Sedan. The white flag was shewn, and the firing ceased. The Emperor, who, it is said, charged several times at the head of a cavalry regiment, seeking, in death, a refuge from dishonour, sent out a letter to the King of Prussia, offering his sword, and the surrender of Sedan, on condition his army was allowed to cross into Belgium and lay down their arms. The answer to this was a demand for the unconditional surrender of Sedan and all its munitions, and of the whole army as prisoners of war, backed by the intimation that unless the terms were complied with, the batteries would open upon the place in the morning, when a simple massacre would have been the result. The army was without provisions or shelter, and even lacked ammunition, so that sheer necessity compelled the surrender which placed Napoleon and his whole army (100,000 men) in the hands of the King of Prussia, as prisoners of war. The Emperor was sent to Wilhelmshohe, where he is kept in the state of a Prince, and the army was sent in batches into various parts of Germany, excepting such of the officers as gave their parole not to bear arms again, during the present war, against the King of Prussia. Thus ended the career of Napoleon III, in military disaster unparalleled in modern times.

REPUBLIC PROCLAIMED IN FRANCE.

These astounding military events soon developed their political counterpart in Paris. The Emperor a prisoner, the people rose against the Government which acted in his name; the Empress and Marshal Palikao (the new Prime Minister) had to seek safety in flight. The Empress found an asylum in England, whither she had been preceded by the Prince Imperial, a fugitive from the field of battle. The sittings of the Legislative Body were interrupted by the inrush of the people, whom the military no longer opposed, but, on the contrary, fraternised with them. The proclamation of the Republic followed; and

THE NAPOLEONIC DYNASTY FORMALLY DEPOSED,

a Provisional Government was constituted, with M. Jules Favre at its head. Meanwhile, relieved of all impediments in the field, the German armies resumed their march upon Paris, at which they have duly arrived, and are now proceeding to establish a regular siege. The business and the watchword of the new Government is "the defence of Paris." To this end, vigorous measures have been taken. The citizens have been enrolled *en masse*. There are about 200,000 armed men within the walls. General Trochu directs operations. The fortifications, extending in a circle of about 20 miles round the city, have been strengthened, and an inner line of works constructed. The woods have been given to the flames for miles round, so as to give the Germans no protection. The cattle and stores of the surrounding districts have been brought into the city, so as to provide supplies during the siege. The result of this has been to desolate the country outside the walls, and fill the city inside with confusion. The upheaving of the political foundations is developing lawlessness among the people, and crowds of the more decent members of society have sought refuge on English shores.

It seems madness for the French to continue the war, but the terms of peace demanded by the King of Prussia are such as to goad them to the last point of resistance. In addition to the payment of the expenses of the war, and the cession of half the French fleet, it is said, he demands the annexation to Germany of the two provinces of Alsace and Lorraine, which, for two or three hundred years, have been French, but were originally German. To this, the reply of the Republic is, that she will "neither cede an inch of her soil, nor a stone of her fortresses," preferring to perish in the ruins of Paris, to submitting to national dishonour. At the present moment, negotiations are in progress. M. Jules Favre is at the head-quarters of the King, but this preliminary difficulty stands in the way, that there is no stable Government with whom the King can make peace, and none that could guarantee the terms to which the King might consent to make it. It is proposed to get over this difficulty, by convoking a national assembly, which would bind the nation in any conclusion that may be arrived at. The election of such an assembly would involve an armistice, and free communication between Paris and the provinces, and M. Bismark dreads surrendering any of the advantages which war has given him. Meanwhile, there is no slackening in the military measures, and little hopes of peace are entertained, till Paris is subdued, which may prove difficult of accomplishment, and as disastrous to besiegers as besieged, for the nights are getting cold, and the German soldiers sleep on the ground, without any tent or covering of any sort,—a kind of practice which, while convenient for military purposes, cannot be prolonged without fearful consequences of disease, which the Germans are already beginning to realize.

The political results of the German triumph begin to be the theme of speculation. "The state of things to which it introduces us," says the *Pall*

Mall Gazette, "is one for which we were quite unprepared. A colossal military power has risen up amongst us. France disposed of, Prussia will be the possessor of an unchallenged supremacy over every other taken singly." The *Pall Mall* doubts if this will be for the good of the world. Away from the light of prophecy, the event is a calamity, since a "balance of power" is a necessary check against despotism; but in the light of what is revealed, we can stand calmly by, and witness the destruction of the Papal system, root and branch, as a sure token of the time having arrived for the establishment of the true system of divine government, of which it has been the counterfeit.

THE ATTITUDE OF RUSSIA

Is one of the immediately interesting points in the situation. France crushed, and Germany exhausted, would seem to provide her opportunity. She is keenly observant and preparing for contingencies. She is said to be, in her own interest, opposed to the proposed dismemberment of France, which may open the way for her participation in the conflict. A Berlin telegram, four days old, says "*Russia is preparing for war*." She will protest against the annexation of Lorraine." — (*Manchester Examiner*, Sep. 18th). This telegram is confirmed by the general tone of the Russian press, which imputes motives of aggression and conquest to Prussia, and forebodes an attack by that power upon Russia, unless prevented in time, for the recovery of the Baltic (German) provinces. An

ALLIANCE BETWEEN RUSSIA AND AUSTRIA,

with the view of imposing a check on Prussia's designs on France, is said to have been entered into. Commenting on this, the *Birmingham Daily Post* of Sep. 3rd, says:

"Behind all, in the north and east, is the dim yet growing vision of an armed league, which may precipitate a general war. This is a pros-

pect upon which even the most frivolous or indifferent spectators cannot look without alarm. To thoughtful observers it presents a future big with possibilities of world-wide disaster. The immediate conflict between the French and Prussian armies—a struggle probably still going on while we write—is terrible enough, with all its incidents of unexampled carnage, and its consequences of undying national hatreds. But intensely painful as this conquest is in its present stage, and as it is likely to be in future stages, before the end, we confess that this appears to us nothing in comparison with the dangers which threaten wider interests, and imperil an incalculably greater area. . . . If the powers just named have made up their minds that France shall not be compelled to cede Alsace and Lorraine, the inevitable result must be an extension of the war. There is no doubt whatever that Germany will strain every nerve, and make every conceivable sacrifice, to render France powerless for aggression, and even to weaken her permanently for defence. The interference of other powers, by way of remonstrance, will certainly be disregarded, and probably resented in such terms as to leave the intervening powers no choice but war. Then, one by one, the countries of Europe will be drawn into the conflict. Self-protection alone, to say nothing of real or supposed interests, will oblige them to take sides with one belligerent or the other. It is hard to conceive the limits of such a conflict, or to predict that any state in Europe will be able to keep out of it. Possibly England for a time, might be able to preserve a neutral position; but, with so many points of contact, and with so many interests involved, her utmost efforts to maintain peace would probably be unavailing.

As yet the reported union of Austria and Russia is only matter of rumour, both as regards the alliance itself and its presumed object. But there is no question that both Russia and Austria are startled by the success of the Prussian invasion, and they are still more alarmed at the solid union of Germany, which this war has rendered an accomplished fact. A few years ago Prussia was the faithful and even the submissive ally of Russia. Indeed, Berlin used to receive instructions, or perhaps even orders, from St. Petersburg, and, as the price of this acquiescent disposition, Russia was understood to extend protection to her weaker neighbour. The policy of Count Bismarck has changed all this. Out of a second-rate State, he has made an empire which is fast becoming if it has not already become, the dominant power of Europe. This war proves that, for the purposes of defence, at all events, Prussia has all Germany at her back; indeed that practically she is Germany—the Northern States being either incorporated with her, or having sunk to the condition of provinces, ruled by

nominal princes, and the Southern States being well advanced on the same road. This is what alarms Russia and Austria. They see an enormous power, newly-created, and wielded by statesmen who know how to govern, and marshalled by generals who know how to plan triumphant campaigns, and to fight a succession of great battles. They cannot believe that such a power is likely to remain unused. Conscious that their own territories lie open to invasion, and that pretexts may easily be found, they not unnaturally desire to restrain the continued growth of Prussian influence, and, as the first step, they propose to hinder the aggrandisement of Prussia by the annexation of Alsace and Lorraine."

On the subject of

RUSSIA'S PREPARATIONS,

the following extracts will be read with interest. A correspondent of the *Daily News* says

"Whatever may be reported to the contrary, you may be sure that Russia is arming. Besides the 80,000 men who are now, to everybody's knowledge, concentrated at and near Warsaw, the camp at Miendzyboz, in Podolia, where, in other years, about 20,000 men used to assemble for manœuvring in summer, now contains already two divisions of infantry, eleven regiments of cavalry, including two Cossack regiments and a considerable force of artillery. Reinforcements, besides, are expected from provinces so far off as the government districts of Kasan and Simbirsk. At the same time the camp is being fortified after the Tottleben method, and provisioned for a long time. Another division of infantry, with cavalry, is assembled near Luck, in Podolia, not far from Miendzyboz, and here, likewise, a fortified camp is in progress of construction. Another force is collecting in Bessarabia, and large stores of provision are on their way thither. But what is most significant is, that all the regiments composing these three armies have called in their reserves now, before the harvest is brought in. These three armies are closely encircling the Austrian frontier"

A Berlin correspondent of the *Standard* says (Aug. 17th)

"The continuance of this struggle is calculated to give Russia the best opportunity she will ever have. Will she avail herself of it? That is the question. If so, you have the long-threatened alliance of France and Russia, and your pacific English notions will then have to be thrown to the winds. The only possible alternative is, that in such a contingency, France should cleverly escape from her present position, and carry out one of the Emperor's

ideas—if indeed Emperor and Imperial ideas have not gone by the board by that time—by combining with Germany against the great Eastern nightmare. Thus you see that in Berlin, at least, the din of war does not silence the speculations of politicians. Immediately before them is a yet formidable foe; but, in the future distance, is a yet more formidable future."

The *London Figaro* of September 15th re-publishes the following from the *Cologne Gazette*:

"St. Petersburg, Sep. 7. Military preparations are, indeed, quietly, but with undiminished zeal, urged on. A number of horses, for the completion of the artillery brigades are already purchased, and, with a merchant, a contract exists on account of the delivery of 200,000 puds of lead. There are also ordered at the manufactory of Nobel 800 mitrailleuses, which must be delivered on the 1st of October, this year. Every brigade of infantry is to have six mitrailleuses. Also six parks of field telegraphs are to be constructed. At the artillery laboratory there have been, since the 18th of August, by day and by night working, 630,000 cartridges daily manufactured, and delivered to the ammunition magazines."

A Russian correspondent of the *Daily News* says

"In an article in the *Golos* on the forces of Russia, the country is declared to be now entirely ready for war. I am informed, on good authority, that the government can put in the field, at once 500,000 men perfectly equipped. A hundred more Gatling guns have been ordered in America, making 210 in all, and 200 mitrailleuses are being made, to be ready this autumn. They are to be formed into batteries of four guns in time of peace, and eight guns in war, and one battery will be allowed to each division of infantry."

THE EASTERN QUESTION.

"The *Eastern Budget* learns from Bucharest that the friends of France in Roumania are urging the Government to enter into a military alliance with Turkey, in order to protect the Principality from an attack on the part of Russia."—(*Globe*, Aug. 24th.)

THREATENED OCCUPATION OF THE PRINCIPALITIES BY RUSSIA.

"The *North-Eastern Correspondence* says that M. Stourdza, the diplomatic agent of Roumania at Constantinople, has made an important communication to the Turkish Government on the war. He stated that Prince Charles has reason to believe that the Russian Government will attempt, as a consequence of the present complications, to occupy the Danubian Principalities.

The Prince, he added, finds he would be unable to resist such an attempt; and he, therefore, in conformity with the Treaty of Paris, appeals to his Suzerain to assist him. He places at the disposal of Turkey from 30,000 to 40,000 men, and asks that an army of from 40,000 to 50,000 Turks should cross the Danube, in order to defend the Principalities, which form an integral part of the Ottoman Empire. In making this demand he is influenced solely by the interests of the country he governs, and as a proof of his sincerity, he will at once put his army in a fit state to take the field."

THE ROMAN QUESTION.

This is culminating to the obliteration of the last vestige of the Pope's temporal power. France out of the way, the last bulwark was down, and the revolution which Victor Emmanuel had to lead, or be destroyed by, marched irrepressibly to the Seven Hills. The Italian army made easy work of the Papal dominions. The people welcomed them, and the Papal troops retired before them, except at Rome, where there was some show of resistance, contrary, it is said, to the wishes of the Pope. Eventually the gates were thrown open, and the Royal troops entered, and found themselves masters of the so-called "Eternal City," where the Pope declared himself infallible about two months before. The nature of the arrangement to be made with "His Holiness" has not yet officially transpired, but the probability lies in the direction indicated last month, viz., a compromise by which the old gentleman occupying the Vatican, shall reign in sovereign state within the district of the city known as "The Leonine City," and be maintained at Italian expense, and allowed diplomatic representatives at the Papal courts—thus perpetuating the eighth head of the Roman Beast on the Seven Hills, according to prophetic necessity, though in such a reduced form as to constitute the merest sham and shadow of political existence ever known to history. Verily, the Papacy is on the verge of its doom. Its prophetic period run; its political power defunct; its ecclesiastical jurisdiction deprived of all sting, the interference of heaven can-

not be far off, to level it entirely with the dust—yea, bury it in the abyss, that the world—delivered from its debasing influence, may be blessed from the truly Eternal City which God has chosen, to place His name there, "for ever, even for ever and ever."

ANSWERS TO CORRESPONDENTS.

W.G.M.—Sister Fraser, who had to give up her school at Lichfield for the truth's sake, has obtained another at Spalding, Lincolnshire, where her religious convictions will be no obstacle. There is therefore, no need of the assistance in which you proffer so heartily to take part.

"HOW SHOULD HE BE DEALT WITH?"

P.G. asks, "If a brother have this world's goods, and see his brother have need, and assist him not, how should the first-named brother be dealt with?" The obvious answer to this is, that as we cannot properly judge of each other's private affairs, it must be left to each man to decide with himself what he can do, and ought to do in the service of Christ—"not by constraint but willingly." If, in this process of self-assessment, a man cheat Christ, he will have to answer bitterly for it in the day of account. We must leave all such presumed offenders to the Lord at his coming, "judging nothing before the time."—(1 Cor. iv. 5). It is only in the case of open and indisputable breaches of the apostolic law that we are allowed to apply the remedy of withdrawal.

THE GREAT MYSTERY.

T.C.N.—"Before Abraham was I am."—(John x.) There were two "I's" involved in the person of Christ. They are thus defined by himself: (1) *The Father* is in (2) *ME*. The words that I speak unto you, I speak not of myself, but the *Father* that dwelleth in *ME*, He doeth the works."—(Jno. xiv. 10.) They are thus defined by Paul: "*God* was in *CHRIST*, reconciling the world unto Himself."—(2 Cor. v. 19.) Now as to "the man Christ Jesus," who was born of Mary, the Son of God, and the *Father's* manifestation, he says, "Of mine own self I can do nothing."—(Jno. v. 60.) "I am not come of myself."—(Jno. vii. 28.) "My *Father* is greater than I."—(Jno. xiv. 28.) "The *Father* hath put the times and seasons in His own power."—(Acts i. 7.) "No man knoweth the hour . . . neither the Son, but the *Father*."—(Mark xiii. 32.) Now which of the two "I's" involved in these statements was before Abraham? To this there is but one answer. The *Father* was before all. The manifestation of the *Father* revealed to the world as Jesus Christ, dates from the days of Tiberius; but the

Eternal Father himself, who, BY Jesus of Nazareth, did miracles and signs and wonders in the midst of Israel (Acts ii. 22), and by whom He spoke to them (Heb. i. 2), was before all things. Hence, when Jesus said "Before Abraham was I am," he was the Father's voice—the medium of the Father's thoughts and words. The unity subsisting between Jesus and the Father makes it difficult in brief definitions to separate between what is true respectively of the Father and the Son. When we remember that it was "through the Eternal Spirit" (Heb. ix. 14) that Jesus did all he did, we are the better enabled to recognise what is true of him as the implement of the power in whose shadow his person was hid, (Isaiah xlix. 2) as distinct from his individuality and powerlessness as the Son of David.

THE SON OF MAN COMING IN HIS KINGDOM.

T. C. N.—*"There be some standing here who shall not taste of death till they see the Son of Man coming in his kingdom."*—(Matt. xvi. 28.) In this and all the other places where this saying of Christ is recorded (Mark ix. 1; Luke ix. 27), the saying is followed by the account of the transfiguration. This suggests that it is the transfiguration Christ alluded to. The only question is whether, scripturally, such language can be understood of that event. This question is answered by Peter, one of the spectators of the transfiguration, who applies it in this way. His words are "We have not followed cunningly-devised fables, when we made known unto you the POWER AND COMING of our Lord Jesus Christ, but were EYE WITNESSES of his majesty. For he received from God the Father honour and glory, when there came such a voice from the Excellent Glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard *when we were with him in the holy Mount.*"—(2 Pet. i. 16-18.) The transfiguration was a dramatic representation of what will be established in permanent reality when "Jesus Christ shall judge the living and the dead at his appearing and his kingdom."—(2 Tim. iv. 1.) In seeing this, Peter, James, and John, before tasting of death, saw the Son of Man coming in his kingdom; just the same as John afterwards saw him coming "in righteousness to judge and make war."—(Rev. xix. 11.) John saw many things in vision which will afterwards become reality.

THE DEVIL AND "THE BODY OF MOSES"

D. E.—*"Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation."*—(Jude 9.) That the devil here is not the popular devil is

evident from the fact that he wanted to get hold of "a body," which the popular devil is not supposed to care anything about, he being mainly on the look out for "souls." What devil was it? This is your question. Well, there are two incidents of Scripture history to which it may allude, and Jude refers to it as to a thing known. There is, first, the "scene" exhibited to Zechariah the prophet (chap. iii. 1-5), in which the adversaries of Israel appear, by one of their number, in the presence of the angel and Joshua the high priest. "Satan (*margin*, an adversary) standing at his right hand to resist him. And the Lord (that is the angel) said *The Lord rebuke thee, O, Satan.*" A reference to Ezra iv. 1-4 will show the nature of the antagonism brought against Joshua and his coadjutors, at this time. If this is what Jude refers to (and the identity of the words imputed to the angel would seem to shew it), then the "body of Moses" was the body politic of Israel, which was the body of Moses in the same sense as the church is "the body of Christ," and the devil would be the adversary that stood up against Israel to frustrate their re-organization, represented by the individual who appeared in the company of Joshua. The other incident is more in the nature of a supposition than a fact. It is recorded that Moses died and the Lord "buried him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day."—(Deut. xxxiv. 6.) It has been suggested that after the death of Moses, the Israelites made an attempt to discover his grave, so as to obtain the body for embalment and worship, and that the angel appointed to lead the camp interposed in the way described by Jude. The former is the more probable explanation.

THE BREAKING OF BREAD AS A DUTY.

W. W. B.—There is no command on record expressly enjoining a *weekly* observance of the breaking of bread, but there is evidence that this is the will of Christ concerning his followers; and this is sufficient for those who "desire to do his will." The evidence is brief and strong. In the first place, we have Christ's personal command, "Do this in remembrance of me:" a command to which he intended so much importance to be attached, that he communicated it to Paul, on making choice of him as the apostle of the Gentiles. Paul says, "*I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, &c.*" And he proceeds to detail the institution of the supper. Next we have the fact that the early believers, receiving their directions immediately from the apostles, "*continued steadfastly*" in "the breaking of bread."—(Acts ii. 42). As to the question "How

often?" we have the fact that "the disciples of Troas came together to break bread" on "the first day of the week," (Acts xx. 7), and the weekly periodicity of this custom is shown in the following incidental allusion. "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—(1 Cor. xvi. 2.) Now, how came the disciples, who were instructed of Paul, to meet on the first day of the week for the breaking of bread? Did they do it of their own accord, or did Paul direct them to do it? There is only one reasonable answer. Paul informs us above that he "delivered unto them" the ordinance of the breaking of bread. Did he tell them to break bread, and omit to say how often? No reasonable person can believe such a thing. The conclusion is, they broke bread every first day of the week, because Paul told them to do so; and what Paul told them is law to us. "He that heareth you," says Jesus, "heareth me." The words of Paul are equal to the commandments of Christ, for he himself says, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—(1 Cor. xiv. 37.) It follows that the weekly breaking of bread is an institution of the household of Christ, the negligence of which is disobedience. We are commanded to "Forsake not the assembling of ourselves together as the manner of some is."—(Heb. x. 25.)

"SHEEP WITHOUT A SHEPHERD."

J.W.N. (America).—Your notification of the withdrawal of your ecclesia from another ecclesia, on the ground of the latter's endorsement of the evil conduct of one of its members, was duly received "last fall," and a notice of it was written for *The Christadelphian* and put in type, and appeared in the first proof of the Dec. number, but there being an overplus of matter, just the length of the notice referred to, it was struck through, with the intention of the printer keeping it over till the following month. The printer however, lifted it out, and "distributed" it, which we did not know till the time came for making up the next number, and as both copy and proof of it (though diligently searched for) could not be found, and there was a pressure of other things, it was allowed to slip. The "notice" consisted of a few remarks by way of declining to publish the intimation of withdrawal. We said, and we now repeat, that its publication could be of no service, as brethren at a distance would not be bound by the attitude which you had thought right to assume, without the opportunity of forming a judgment in the matter. To make it known as a matter of intelligence was not desirable. It was not required for the purpose of setting you right with visiting

brethren, because it would not set you right, as they would have to go into the matter again on visiting, in order to find out whether you were in the right or not. The announcement of it would evoke explanation from the other side, and give them a right to the publication of it, and thus the *Christadelphian* would be involved in a discussion which might be to the hurt of many and could be to the profit of none. The only course is to localize the evil, if the evil must continue. Keep its existence in the dark, except where it must be known. Doubtless such a way of working savours a little of ecclesiastical anarchy, but this cannot be helped. Anarchy is the order of the day in relation to the polity of God. It is trodden under feet. We are as sheep having no shepherd. We can have no rule in the absence of rulers. It is a lamentable state of things, no doubt, but we cannot mend it by shutting our eyes to it and trying to act as though we were under the rule of a system. We must make the best of an evil state. This requires wisdom and patience on all hands. We are a crowd picking our way through the dark with lamps. We are not a regiment. Christ will be here by and bye to organize the crowd, dead and living, casting out those who do not serve his purpose. Then we shall have order and system and rule to our hearts' content. As to your queries on resurrection and judgment, they are anticipated in our answer last month to "G.M." The other subject is one upon which there is less disagreement than appears. Unanimity will grow with time. We cannot add to what we have said. The contradictions you refer to are only apparent. They arise from a mixing of terms referring to different periods.

"CHRONICLES" AND DAVID'S PREPARATIONS FOR THE TEMPLE.

F.H.—If the quantity of gold and silver prepared by David for the building of the temple, mentioned in 1 Chron. xxii. 14 (equal in value, as you say to the British National Debt) was great, David's opportunities of acquiring it were also great. He had for thirty years pursued a victorious career of conquest over surrounding nations, the "spoil" of which would furnish large contributions of gold and silver, as will be perceived when it is remembered that possession of the precious metal was general among the Oriental nations of antiquity, when there were none of the modern ways of investing wealth in so many safe, convenient and invisible ways. The solid metals were the backbone of individual and national wealth, and victory reaped its harvest in gold. That David left an extraordinary amplitude of wealth is evident from the state of things prevalent in the days of Solomon, who "passed all the kings of the earth in riches," and who "made silver in Jerusalem as the stones;" (2 Chron. ix. 22,

27,) and that Israel at this time should be rich was required as a foreshadowing of the time when Jehovah says "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.—(Isaiah lx. 17). The British National Debt is doubtless a large affair to contemplate, but when it is judged with reference to national opportunities of obtaining wealth, its proportions look considerably diminished. Eight hundred millionaires (or a quarter that number, with proportionably greater wealth), could find the money, and leave England still a rich country. The aristocrats of all the countries between the Jordan and the Euphrates (at a time when the wealth of the world was concentrated there), provided David's treasury: and no wonder it was amply supplied. The annual import of gold in the time of Solomon—(666 talents of gold:

£3,646,380)—represents the yield of the Ophir mines during twelve months only; whereas the spoil of the kingdoms of Moab, Ammon, Syria, Damascus, &c., that came into the royal treasury, represented the accumulations of centuries. This would account for the extraordinary disparity. The unconditional covenants of 1 Chron. xvii. 11, 15, and xxii. 10, are that of 2 Sam. vii. reproduced, which primarily applied to Christ, but had a proximate bearing on Solomon. The conditional assurances of 1 Kings ix. 1, 9, are addressed to Solomon personally, and apply solely to him. Kings and Chronicles are therefore not in conflict. Chronicles, by whomsoever compiled, having been subject to the inspired revision of Ezra, is as much "canonical" as any part of the Old Testament. Its internal structure bears marks of trustworthiness.

INTELLIGENCE.

BIRMINGHAM.—During the month two have obeyed the truth in taking upon them the saving name of the Lord Jesus. They were THOMAS EVANS (40), builder, formerly Church of England, and FREDERICK TURNER (15), brother to E. Turney, Nottingham. The events of the month have included the unexpected and tragic death of Ebenezer Roberts (brother to the Editor), who, though immersed two years ago, never broke bread, from a feeling which no argument could dispossess him of, that he was unworthy to sit at the table of the Lord. He attended the meetings, but would never allow himself to be considered one of the brethren. His end was in many senses, painful. He had been highly educated, but was never able to use his education to any account. Among his last utterances were words to the effect that his education had been his ruin. He left college five years ago, in broken health, and went to Canada to recover himself. Three years ago he returned, without much benefit, and, a few weeks after his arrival, he was utterly prostrated, and kept his bed for eight months. After this, in spite of several relapses, he gradually recovered strength, and latterly appeared in a fair way to become re-established in health and usefulness, when suddenly his health gave way, physically and mentally, with the melancholy result related. He was in the twenty-fourth year of his age.

BELFAST (Ireland). — See Manchester intelligence.

DEAL.—Writing from London, under date July 20th, brother Hayes reports thus: [The report ought to have appeared last month, but was overlooked through the illness of the Editor's brother, who was left in charge.] "Yesterday evening, or rather

I should say Monday evening, sister H. and I returned from a ten days' sojourn in Deal, during which time I had the pleasure of immersing two into the saving name, viz., MARY ANN MARTIN, aged 60, for forty years a member of the Wesleyan body, and FANNY CHITTY (sister of brother Chitty), aged 22, formerly neutral. The ecclesia in Deal now numbers seven members (two brethren and five sisters), with prospect of increase. So far, this is satisfactory. Seven months ago there was not a single Christadelphian in Deal. Both brother and sister Measday are very active in endeavouring to propagate the truth, and let no opportunity slip of saying a word for the good cause. Sister Risien's husband is looking into the matter. A Calvinistic Baptist preacher, of the name of Garwood, thought proper to denounce "Christadelphianism" as fit to be classed with Romanism, Atheism, and Infidelity. In a letter, one of the brethren told him, in very plain terms, that he had placed himself in the position both of a false accuser and of a false witness, and inasmuch as he admitted having read *some*, at least, of the Christadelphian publications, and could not plead ignorance in extenuation of his conduct, and that it was *his own system* which was allied with Romanism, &c. There was no public lecture given. There were, however several meetings and much talk, and some few if not *convinced* were certainly *staggered*. One gent., a commercial man, after being very positive in putting forward his pious sentimentalism, was fain to confess his inability to cope with us, and went away promising to look into the matter, saying he was not bigoted. His change of manner was so marked after what he had heard—evidently for the first time—that apart from

the gravity of the subject, it was really laughable. The lion was transformed into the lamb.

Since brother Hayes wrote, several efforts have been made to bring the truth before the inhabitants. Brother Andrew lectured on the 7th, 8th, and 9th of August. He thus writes concerning his visit:

"At my first lecture, last week, which was on the Sunday evening, after the ordinary services, Satan appeared in the form of a Baptist deacon. The lecture had scarcely proceeded above ten minutes, the whole of which time was occupied in quoting a few texts of Scripture, on life in association with Christ, and the nature of Adam, with a few plain observations on them—when up jumped this champion of orthodoxy, who denounced what was being said as false, and called upon all true Christians to leave the room; whereupon about 15 or 18 of those who prefer to follow the blind leaders, left the room. Bro. Chitty at the same time remarked that it would be better for themselves and us, that all who could not bear to hear things opposed to their belief, should withdraw. Some of them afterwards repented of their conduct, and turned back. I subsequently learned that the aforesaid deacon was 'T.R.,' whose attack on the truth, and my reply, was inserted in the *Christadelphian* about twelve months since. His conduct was evidently an outburst of mere spleen. The truth has created considerable commotion in the town, but it takes the same form there as everywhere else,—denunciation and slander. At the second and third lectures, a challenge was given for a regularly arranged discussion, but was not responded to.

Concerning a visit of brother Watts, brother Chitty thus writes: "On Sunday last (July 24th) brother C. J. Watts, of London, gave an open air address on the Esplanade here, in the morning, to about fifty people, and another, in the evening, to between two and three hundred. In the evening a "Satan" appeared in the person of a young man, who, from what he said, I judge to be a Plymouth Brother, and declared what brother Watts had said to be false, without bringing forth the word to prove his position, but he certainly had the majority of the audience with him. Some, however, seemed to be deeply interested. On Tuesday brother Watts had an audience of nearly two hundred in the public rooms. Subject of the lecture: "The kingdom of God shortly to be established on the ruins of the kingdoms of men." The lecture was interrupted by some orthodox folk, a Primitive Methodist taking the lead. Some of their false teaching having been, of necessity, attacked in treating of the *land* and the promises. With some difficulty, the audience was sufficiently quieted to enable brother W. to proceed; and, after ten, he remained for an hour answering questions put by some of his audience."

GRANTHAM.—Bro. Wootton thus writes, Sep. 12th: "It is my pleasing duty to inform you, and through you the brethren generally, of the immersion of Mr. JOHN HAWKINS (51), boot and shoe merchant, of this town. Mr. Hawkins was a Campbellite from 1842 to 1850, during which time an incident occurred worthy of mention. In 1848, as you are aware, the Dr. came to England, and at Nottingham was especially opposed and slandered by the chief of the Campbellites there. At that time, a small paper had started, called the *Gospel Banner*, and this paper welcomed and assisted the Dr. as much as the other paper (the *British Millennial Harbinger*), cold-shouldered him. Of this paper—the *Gospel Banner*—our new brother Mr. Hawkins, was the chief supporter, finding, in fact, the bulk of the money to start it. But eventually he got disgusted with Campbellism and all other "isms," and retired from the field in despair of finding any religious body at all answering to his idea of a scriptural community. In this state of mind he wandered into the Exchange Hall, Grantham, in January last, to hear your lecture on the kingdom of God, and the impression then made upon him caused him to search after the truth anew: the result being that on Saturday night last, at ten o'clock, by the light of the moon, in the canal, a mile out of Grantham, I had the satisfaction of assisting him to put on the Lord Jesus."

GRANTOWN.—Brother Robertson, writing Aug. 15, reports the immersion of ALEXANDER SMITH (53), blacksmith, and his wife, Mrs. SMITH (50), who came from New Mills, Keith, to be aided in putting on the saving name. They were immersed on Sunday, July 31, in the river Spey, in the presence of several brethren, friends and sightseers. Brother Robertson addressed the people on the confession made, and its relation to the process of putting on the saving name of the Lord Jesus, the Anointed, in whom alone there is salvation, and in none other. Brother and sister Smith united with the brethren in the breaking of bread in the afternoon, and on the following day returned home, "going on their way rejoicing." Bro. Robertson adds, that there are a few others in New Mills interested in the truth. The Grantown ecclesia have to mourn the loss of bro. Robert Samson, who fell asleep on the morning of August 13th, after a lingering illness. He died full of faith, and a lively hope of a resurrection to glory, honour, and immortality. He leaves a widow, a sister in the faith, with five young children.

LEITH (Scotland).—Brother R. Paterson, writing Aug. 16th, announces two additions to the Leith ecclesia, by immersion: "Mrs. KERR, the wife of our brother David Kerr, who himself was brought to a knowledge of the truth during our visit to

Leith in 1869, and DAVID LAVEROCK, a young man of intelligence. He has been constant in his attendance at the various meetings of the brethren. He mentions two other additions by removal from Turriff, sister Lowe and brother Taylor. The meeting here, says brother Patterson, is gradually becoming one more strictly belonging to the place than it was at first. By the end of the present month, there will be nine of the brethren residents in Leith, besides one who lives half way between it and Edinburgh.

LIVERPOOL.—Brother E. Waite, writing Sep. 12th, announces the obedience of WILLIAM LEE ATKINSON (21), grocer's assistant, formerly Church of England, who had been looking into the truth for about three years, and Mrs. ESTHER SLOCOMBE (34), formerly Campbellite. The immersions took place on Wednesday, Sep. 7th. Against these additions is to be placed the removal of sister Grant to Leeds. (If sister Grant will apply to brother A. P. Willis, grocer, Armley, near Leeds, she will obtain introduction to the brethren.)

LONDON.—Brother Arthur Andrew, writing on the 18th of August, says "Since the change in our place of meeting, we have made much more progress than we did for some time previously, in our old hall, as you will have noticed by the announcement of immersions which have already appeared in the *Christadelphian*. This month we have added several more, of which the following are the particulars. On the 5th inst., we immersed PAUL LOT PALMER, (29,) trunk maker. He was brought up a Congregationalist, and afterwards joined a body who call themselves Christian Brethren, who are, I think, a sort of offshoot from Plymouth brethren. Latterly, however, he became somewhat sceptical, owing to orthodox inconsistencies. He was led to search the Bible, to ascertain the truth on the nature of man, and, independent of the assistance of any uninspired writings, came to the conclusion that man is mortal. He also became sceptical on the subject of the "devil," and, in this state of mind, accidentally dropped in, and heard your lecture on the "devil," in May. The rest soon followed. On the 12th inst., we immersed Miss ELIZABETH SPURRIER, of Burnham, near Highbridge, in Somersetshire, formerly a member of the Church of England, who has been brought to a knowledge of the truth through sister Board, whose immersion was announced in the July *Christadelphian*, and, at the same time, we immersed ANNIE GRUITT (21), daughter of brother and sister GRUITT, of Devonport.

THE "HOMILIST" AND "TWELVE LECTURES."

Brother C. J. Watts writes Sep. 17th, as

follows: "Through a mere accident I succeeded in unearthing the enclosed critique from the *Homilist*, whilst last night waiting in a second-hand book store for a *Griesbach N. T.* The *Homilist* is, as you doubtless know, heterodox, according to the preaching of Spurgeon and men of that ilk. The critique is certainly very favourable, and the concluding sentence somewhat strangely so. Is it worth while sending the Editor, "Dr. Thomas," any more books to review? e.g., *Phanerosis*, &c.

CRITIQUE.

"The author in these lectures endeavours to show that the teaching of the Bible is opposed to the doctrines and names of all the denominations of Christendom. This book, when winnowed of much, both in sentiment and style, that is exceptional, contains no small amount of good grain. For our own part, we have a liking for works that assail our own predilections and beliefs. They arouse us to action, stimulate thought, and lead us to analyze afresh the things we hold true. Although, in our opinion, to a great extent, doctrinally wrong, the writer displays attributes of spirit which lead us to hope that he is one of the Christadelphians.—*Homilist*, Feb. 1868.

"SOMETHING BETTER TO DO."

To the Editor of the "*Christadelphian*."

DEAR SIR,—In the July number of a periodical called "*The Earthen Vessel*," there was a criticism by the editor on certain "destructive errors." To this I replied, and said that Mr. James Wells, of the Surrey Tabernacle, had been challenged (by me) to meet you in a discussion on "The Kingdom of God;" and that what he (Mr. Banks) called heresy, I, for one, believed to be a glorious truth. I asked for my letter to be made public, instead of which, the following paragraph was inserted on the wrapper.—

"Challenge."—Mr. Thomas Creswick Nichols cannot expect our bro. W—— to hold public discussions: Mr. Nichols must know, a minister of Christ's gospel has something better to do than to stoop down, in order that some "New Faith" might ride into notoriety. Neither can Mr. Nichols seriously wish us to open our pages for a controversy upon what he calls the "Pagan Myth." Sincerely we entreat Mr. Nichols not to lend himself to any visionary or deluded speculation.

This is different to Mr. Banks' review of your pamphlet on "The Kingdom of God," which said, "Mr. Roberts must 'really be a clever man,'" and, "We should like to see his other works." It is also very unfair; as I challenged Mr. Wells to meet you on a subject deemed important to the whole world. If Mr. Wells is a preacher of *Christ's* gospel, what fear should be felt of a "New Faith" riding into obscurity? None

at all. I did not ask the *Vessel* editor to open his pages for a discussion at all; but simply to insert my letter as a reply to his beating up volunteers to dispel "clouds of profession, as empty as chaff." He further said, "Who will help us 'to cry aloud, and spare not, in these days of delusion?'" If such his desire, surely a "minister of Christ's gospel" has something else to do—when his courage does not fail him; or his "ministerial dignity" does not prevent him.—Faithfully yours,—THOMAS C. NICHOLS, August, 1870.

P.S.—The following is an extract from a letter received from Mr. Banks, April 6th, 1870:—"I thank you for Mr. Roberts' book. I heartily believe in much he has said in that lecture. *I shall be glad to hear Mr. Wells would meet him*; but that will never be. I could not answer Mr. Roberts." This is quite different to his *present* statement.

MANCHESTER.—Brother W. Carr, writing Aug. 1st, announces another addition to the ecclesia, at Sale, by the obedience of Miss SARAH HOUGHTON, of Warrington, formerly Church of England. She had, for some time past, been patiently investigating the Scriptures, with a view to acquire a sufficient understanding of the truth, to be able to obey it in the love of it, and thus obtain the remission of sins that are past. She was immersed Sunday July 24th, at Manchester. "We deeply regret," says brother Carr, "the unavoidable removal of brother and sister Howe from among us to Belfast, where, hitherto, the truth has not been set forth, and where it may be planted by their instrumentality."

MUMBLES.—Brother D. Clement, in a letter which was overlooked last month, announces the obedience of MARTHA HAYWARD, formerly Church of England. The immersion took place on July 1st in the sea, in front of the synagogue. He also adds that during the previous month—(the letter is dated July 24th)—the village had received the usual stock of visitors, and the notice board had been the means of attracting two of the professional religious instructors of the people into their reading meetings. On the first occasion it was clearly shewn by the brethren that Abraham was the "heir of the world," although the same Abraham never "had as much as to set his foot on," also that the Bible holds out no other reward to us than a joint heirship with Abraham of the inheritance promised to him. Consequently that the reward of grace offered by the clergy of all denominations is a thing of imagination. At the close of the meeting the "rev." gentleman was informed that he would be at liberty to make any remark on the subject. He replied that he did not come to speak, but to hear. He thus let slip a fine opportunity of vindicating the heaven-going doctrines of professional theology, and confounding the Christadelphians in their own place. On the other occasion the clerical

gentleman had his attention called to the immortality taught in the Scriptures in the following aspects:

I.—That it was the attribute of the resurrected body, and not of a supposed "soul."

II.—That it was to be bestowed on the righteous only; in consequence of which there could be no such thing as immortal sinners writhing in never-ending torture.

III.—That it was "brought to light" by Christ, "through the gospel," which showed it could not be the immortality of the soul taught by the clergy, as that was a Pagan doctrine, almost universally believed 400 years or so before Christ came.

IV.—That in relation to it, the Scriptures teach the absolute necessity of the resurrection from the dead, or its equivalent, the bodily change at Christ's second coming, by which the clergy teach that immortality is not dependent on resurrection or bodily change at all.

V.—Paul says that "If the dead *rise not*," it was no advantage to him having fought with beasts at Ephesus, which can only mean he would lose his reward; but if Paul entered upon his reward at death, as the clergy teach, he is *now* receiving his reward for fighting beasts at Ephesus, and if the dead never rise, it will make no difference to him. To these arguments, clergyman No. 2 made no rejoinder, proving himself also to be one of "the dumb dogs."

SWANSEA.—Bro. Randles writes, August 18th: "It is some time since you have heard from us, but I am happy to say that the truth is not entirely at a stand still in Swansea. In the month of June, Mrs.

HEARD, wife of bro. Heard, of Neath, who had been thinking for a considerable time, yielded obedience to the truth, in being immersed by one of the Swansea brethren into the saving name of "the Father, Son, and Holy Spirit." They now constitute an ecclesia of two in Neath, with prospects of speedy additions. We have also the pleasure of announcing an addition, on the 13th of this month, viz., THOMAS BOUNDY (17), the brother of our two sisters Boundy. He has been attending our meetings for a considerable time."

WASHINGTON, U.S.

The communication from bro. Seach referred to last month, is as follows:—

WASHINGTON (District of Columbia)—July 21st, 1870.—Agreeably to promise, I shall give some account of the ecclesia in this "city of magnificent distances." There were three or four who had believed and obeyed the gospel of the kingdom, when some ten or twelve years ago, Dr. Thomas delivered several lectures here, which had the effect of arousing some sufficiently to cause them to examine into the things taught in the scriptures; the result was that the number was increased to forty or thereabout. But as Bro. Thomas has since said, the material was not good, the body grew too rapidly, the seed

had not fallen "into good ground," for "some fell upon stony places, and some fell among thorns," some "endured for a while, but when tribulation or persecution arose because of the word," "they became offended; and the care of this world, and the deceitfulness of riches, choked the word, and they became unfruitful." When the war-cloud of 1861 burst upon us, the brethren were scattered. Some advocated the claims of the Union; some those of the Confederacy; some left for Canada, to escape being drafted; some left to seek work in other sections of the country; some left because the truth was unpopular, they preferring to listen to clerical hypocrites, "who teach for doctrine the commandments of men," rather than to be numbered among "a sect everywhere spoken against;" some accepted the "Josephite" doctrine, thus "denying the Lord that bought them;" and "counting the blood of the covenant an unholy thing." At all events, in a very short time after the commencement of the war, there were but two, and sometimes three who met together on the first day to commemorate the suffering and death of the Lord Jesus the Christ. At the close of the war, the number was increased to six brothers and sisters, and so continued until about three years ago, when they were joined by four others, who had once before been identified with the body, but on account of some doctrinal misunderstanding had withdrawn. About six months ago, we withdrew from the last-mentioned four persons, as they advocated doctrines and practices, which we could not scripturally endorse. Our ecclesia now numbers fourteen; nine brothers and four sisters, as follows:—John W. Boggs, stair builder, and wife Hester Boggs; William I. Hadley, carpenter, and wife, Mary Jane Hadley; Henry Johnson, bricklayer; Richard Posey (coloured), plasterer; John Thomas, pilot; Jane Thomas, schoolteacher, sister of the Dr.; Sarah A. Arnold; *Joseph Seach, junr., clerk; *Elijah J. Ward, photographer, and wife, *Sarah E. Ward; and his brothers, *Thomas G. Ward, huckster; and *Gustavus H. Ward, farmer.* The six last mentioned, and marked thus, (*) have manifested their obedience to the word, by putting on Christ, within the last thirty months. We are all poor in this world's goods, some of us very poor; some are out of employment; some have given up the positions which they held under government, because they could not consistently retain them; some have been prevented from obtaining, and persecuted for the truth's sake. We are zealous for the truth, and would gladly do all in our power for its promulgation, but, for the reasons just stated, our opportunities for doing good are very limited. We meet on the morning of every first day, at the house of brother Boggs, for worship, and to partake of the memorials of the broken body and shed blood of our Lord and Saviour. We also

meet alternately at the houses of the brethren, every Thursday evening, for mutual edification and encouragement, and to study the word of God. The following standing notice appears in the Sunday papers:

"CHRISTADELPHIANS meet every Sunday, at 10 30 a.m. at 624, North Carolina Avenue, south east."

And occasionally we have inserted the following advertisement:

"THE MORTALITY OF SOULS, THE COMING OF Jesus the Christ to restore Israel and to set up the Kingdom of God in the earth (not in the skies), and rule the nations for one thousand years. The above doctrines advocated every first day of the week, at 11 a.m., at No. 624, North Carolina Avenue, S.E."

Having heard that brother Thomas contemplated visiting this city for the purpose of seeing his brother Alfred and sister Jane, before he took his final departure for England, we wrote to West Hoboken, N.J., inviting him to spend a first day with us, and requesting him, if possible, to speak for us. He brought his answer in person. He arrived unexpectedly to us on Friday, July 8th, and sent us word by his sister of his arrival and willingness to lecture. So we, at once, engaged a suitable hall for the following Sunday, and one of us having seen the Dr., and ascertained the subject upon which he would speak, we had it advertised in the morning and evening papers of the following day, as well as all the Sunday papers, and had printed 1,000 circulars as follows:

"CHRISTADELPHIAN LECTURE. Dr. John Thomas, of England, will lecture at Odeon Hall, corner of Four-and-a-half Street and Pennsylvania Avenue, on Sunday, July 10th, at 11 o'clock a.m. Subject: "The Christianity taught by the apostles." Public invited. Seats free"

The *Sunday Herald* liberally inserted the following:

"Dr. John Thomas, formerly of New York, author of *Elpis Israel, Anatolia, Eureka &c.*, having returned from England, where he has been engaged for a number of months lecturing to large audiences on scriptural subjects, is now in this city, and has consented to lecture this morning at eleven o'clock, at Odeon Hall, corner of Four-and-a-half Street and Pennsylvania Avenue. Subject: "The Christianity taught by the apostles. This, in all probability, will be the last opportunity of hearing the Dr., as he is now engaged in settling his affairs preparatory to leaving this country for his new field of duty, on the other side of the Atlantic. Those who may be so fortunate as to hear this eminent and profound Biblical scholar, will, undoubtedly be highly delighted. Seats free. See advertisement."

We were agreeably surprised to find so large a number present at the lecture; 172 persons by actual count. The Dr. discoursed for two hours. The audience gave their entire attention, and appeared to be much pleased and interested, with the exception of one white-cravated clerical-looking person, who actually writhed, and appeared very uneasy while the Dr. proved conclusively that the clergy teach a Christianity totally

at variance with the Christianity taught by the apostles. I have no doubt that many present were surprised when the Dr. commenced his lecture by reading and commenting on the 7th chapter of Daniel; they probably wondered what connection the writings of Daniel had with the subject of "the Christianity taught by the apostles." Of course, they did not remember that the apostles "taught none other things than those written in Moses and the prophets." The Washington correspondent of the *New York Herald*, gives the following report of the lecture.

"THE CHRISTIANITY TAUGHT BY THE APOSTLES.

Washington, July 10, 1870.

Rev.* Dr. John Thomas, of England, to-day delivered at Odeon Hall a rather novel sermon (!) on the subject of the Christianity taught by the apostles. He took as the groundwork of his remarks the 7th chapter of Daniel, which gives the dream of the prophet in the first year of Belshazzar, King of Babylon. The speaker set out by stating that there was nothing in the Old Testament that had not the endorsement of the New, and nothing in the New that was not consistent with the Old; that the inspiration of the Scriptures could not be disputed when the wonderful prophecies of 2,500 years ago were so faithfully worked out. He spoke particularly of the figure of the ten horns. He said that they had reference to the ten kingdoms of Europe, and the jumbling of them out had reference to the downfall of these ten kingdoms. He said that it was customary for politicians to teach that

REPUBLICAN INSTITUTIONS

would in the end prevail throughout the world, but that no American should humour himself with any such false belief; that republicanism, too, would fail, and there would be an universal theocratic form established for all the peoples of the earth; that there would then be no political lines, but that the whole world would be one people under one authority, and everything would be very peaceful and happy. The saints of the Most High would also come in for a share in the new government. The speaker put in a very apt side observation that it was very sure that Washington was not governed by the saints. The sermon was certainly interesting, and was very ingeniously put together. The Christianity taught by the apostles was the ultimate ascendancy of religion and the direct government of God and Christ."

After the lecture, the Dr. accompanied brother Boggs to his home, where he dined; after which he retired for a while to rest. At half-past three, the Dr. met with us at the Lord's supper (our usual morning service having been postponed on account of the lecture). Brother E. J. Ward presided. He read Paul's Epistle to the Galatians. After the emblems had been partaken of, the Dr. commented in a very interesting and edifying manner on the portion of Scriptures read. The Dr. remained in Washington until five o'clock, Thursday morning, July 14th, when he started for Richmond, Virginia. We trust that he may return by way of this city, that we may be able to see and hear him once

* I do not think that the Dr. felt the least complimented at the prefix "Rev." to his name.

more, before he takes his farewell tour of the United States. With love from all to all who walk according to the truth, I remain, yours, in the hope of the gospel,

JOSEPH SEAICH, jun."

Writing again on the 25th of August, brother Seaich reports a second visit of the Dr. as follows: "Brother Thomas arrived in this city from Richmond, Vir., on Thursday evening, July 28th. The following Sunday morning he lectured for us, in accordance with the following advertisement:

"CHRISTADELPHIAN LECTURE. Dr. John Thomas, of England, will lecture at Odeon Hall, corner of Four-and-a-half Street and Pennsylvania Avenue, on Sunday Morning, at eleven o'clock. Subject 'The Great Salvation.' Heb. ii. 3. The public invited. Seats free."

Brother E. J. Ward had the following inserted in one of the Sunday morning papers:

"EDITOR SUNDAY GAZETTE.—Your readers, doubtless, remember the learned discussion between the Rev. Dr. Sunderland, Presbyterian, and the Rev. Dr. White, Roman Catholic, on the question: "Was Peter ever in Rome?" And those who are as much interested in what Peter taught, as where he taught, will do well to hear the lecture by that eminent Biblical scholar, Dr. John Thomas, of England, at Odeon Hall, this morning at eleven o'clock. Subject 'The Great Salvation' Pro Bono."

There were 240 persons present, who seemed to be much interested. Among the audience were three 'revs,' who certainly did not receive any consolation or encouragement from the words of the Dr. In the afternoon, brother T. met with the brethren for worship, and to commemorate the sufferings and death of the Lord Jesus Christ. After the emblem had been partaken of, the Dr. gave an interesting discourse on the inception of the apostacy, and its progress from apostolic times to the present.

On Sunday evening, August 2nd, he again met with us at the house of brother Boggs. The time was spent in social converse, singing the Psalms of David, &c., it was a very interesting occasion.

The following Thursday evening, we were again honoured by the Dr.'s presence. The evening was spent in an interesting and profitable manner, at the house of brother Joseph Seaich. Believing that in all human probability this would be the last opportunity of seeing the Dr. in the flesh, we certainly felt sad at the parting; but our sorrow was lessened in the expectation of seeing him again in the kingdom of God.

Brother T. left here for Philadelphia, Pa., at 6.0 a.m., Saturday, August 6th.

Brother Thomas D. Allen, of Benford's Depot, Bedford Co., Va., is now on a visit to this city; he has met with us for the last two weeks; he reports an ecclesia of fourteen members—eight brothers and six sisters—at his place. Some others are interested, and are investigating, and are expected to be added to the body, after having put on Christ.

The Christadelphian.

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.)

No. 77.

NOVEMBER, 1870.

Vol. VII.

THE APOSTACY UNVEILED:

A DEBATE BETWEEN DR. THOMAS AND A PRESBYTERIAN CLERGYMAN,

THIRTY-THREE YEARS AGO, ON THE LEADING DOCTRINES OF CHRISTENDOM
IN RELATION TO BIBLE TRUTH.

DR. THOMAS says, page 219, vol. II, "Man cannot exist without breath or spirit, soul or blood, and body, or an assemblage of organs for the development of functions, manifested by the action of air and blood upon them. The *how* these functions are evolved, especially those of the brain, being inscrutable to the ancients, as to a certain extent it is to us, they infused a ghost into the cavernous sinuses of the body, where they kept it a prisoner until liberated by that veritable kidnapper, death! This is truly Pagan, Papistical, and Protestant—a real tradition of the devil. Having thus tenanted the body with a ghost or spirit, they made him president of the corporeal republic—the immortal shade of a mortal substance! Thus enthroned, all mental, moral, spiritual, or intellectual operations were attributed to him, all other functions to the body." Did you ever think you would hear such language in this enlightened age? Again, on page 246, vol. II, he says "the brutes have 'souls,' as well as men." You start at this; but reflect. The word soul in Greek is *pseuche*, and signifies the animal life. Now, is not animal life common to men and brutes? Certainly; well, then, the soul or animal life, which Moses calls the blood, does not "distinguish man from the brute creation." Dr. Thomas continues "you have heard talk of *religion in the soul*? Well, the true meaning is *fanaticism in the blood*. This puts you in possession of the philosophy of the wildfire fanaticism of the day.

Do you not know that a man is most 'religious' when he is most drunk? This is owing to the rapidity of the circulation of the blood. The religion of the blood frenzies the brain, and enables the subject to see sights and hear voices, and feel feelings of the most remarkable kinds! Reason and Scripture have nothing to do with such religion. To fever the blood is the true secret of getting up a revival!" In a certain dialogue, he makes Tomaso say: "as to the immortality of the soul, in the popular sense of that phrase, it is nowhere taught in the Bible." Mr. Watt did not think it necessary to prove this to his audience, who had read the Bible. The immortality of the soul is taught there; and Dr. Thomas knows that he has no right to use this language. The definition of the words of Scripture must be derived from lexicographers. Wherever "soul," is used, it signifies something separate from the body. This appears from Johnson and Webster. Dr. Thomas says the soul signifies the blood. This is not true; it signifies *the separate and independent spirit*.

He came next to the *reasons* he could adduce to sustain the immortality of the soul. 1.—*Materialism is repugnant to common sense*: in proof of which he appealed to the acceptation of the word soul among the illiterate, by whom the doctrine of materialism was rejected. Hear what Mary says: "My *soul* doth magnify the Lord, and my *spirit* hath rejoiced in God my Saviour." Didn't she believe in the soul? David believed in the soul, for he says: "Why art thou cast down, O my soul!" (Psalm xlii. 5); and Job says that "there is a *spirit* in man." He could prove that Dr. Thomas believes in a soul. He writes concerning the incorruptible seed in the heart; and what can he mean by *heart* but the soul or moral sentiments through the intellect; and, what is most astonishing, he says that the brain thinks—not the soul, but the brain! 2.—*Materialism is contrary to all true philosophy*. Lord Brougham has proved this; but Dr. Thomas sneers at Lord Brougham. Is it proper that he should do so; how could the preacher answer a sneer? 3.—*Materialism amounts to Atheism*. If Dr. Thomas believes there is a God, he believes in Him (as he says the old Baptists believe in their gospel), without evidence, if he denies the "immortality of the soul." There cannot be a God if there be not an "immortal soul." What have Materialists been through all ages? Look at Dr. Priestley. To be consistent, if Dr. Thomas worshipped a god at all, it ought to be a wooden god—a god that he can see with his eyes, that he can hear with his ears, and handle with his hands, for he recognises nothing which is not material. What Dr. Thomas has asserted in his phrenological sayings, everybody knows to be false. Materialism robs man of his dignity, and destroys all moral obligation. And here is Dr. Thomas, come all the way from England, to teach us illiterate Americans; and he tells us that some are immortal, some mortal, and some neither one nor the other! He addressed himself to the mothers of his audience, spoke of their beautiful infants, their tender offspring, whom Dr. Thomas had consigned to the damnation of annihilation. They would never see them after they had been laid in the grave; for they were all doomed to the damnation! The heathen, too, have been turned over by this new teacher, not to the damnation of hell, but to the damnation of annihilation! And we poor

Episcopalians, and Presbyterians, and Baptists are all to be damned with this damnation; while he and his followers alone will ascend to that heaven which has been purchased by Jesus Christ.

Dr. THOMAS then came forward, and *in effect* said. "LADIES AND GENTLEMEN, —when I was invited to take part in this discussion, it was under the impression that I was going to encounter a Clergyman of the Presbyterian denomination. I listened very attentively for about two-thirds of my friend's speech, or rather 'sermon,' as he prefers to call it, before I could assure myself that he intended to assume the character which I had been led to suppose he ordinarily sustained—that, I mean, of a Presbyterian 'Divine.' Judge of what must have been my surprise when I heard him belaud the Baptists. The panegyric which he has pronounced upon them led me, during its utterance, to conclude, that certainly I had been deceived, and that Mr. Watt, instead of being a Presbyterian, must be a Baptist preacher; for, 'thought I to myself,' a consistent Presbyterian, and a 'Divine' too, could never admit that 'the Baptists had the truth on their side;' for assuredly, if Baptism be true, Presbyterianism must be false?

But discovering at length, that Mr. Watt was indeed a Clergyman of the Presbyterian Order, and not a Baptist, I began to philosophize upon the probable motive inciting him to such a singular course as he was adopting. I reflected upon the character of the neighbourhood—it is more Baptist in its predilections than otherwise; upon the constitution of the audience we have the privilege of addressing—it is probably composed of many of the members of Baptist churches, and of the friends of Mr. J. Shelburn; it was such ideas as these that led me to conclude that Mr. Watt, by panegyrising the Baptists, was striving to throw them off their guard, and to enlist their prejudices against his opponent; so that 'seeing they might not perceive, and hearing they might not understand.'

It would have been a great point gained in his favour, could Mr. W. have succeeded in blinding your eyes against anything we might have to offer to your inspection in reference to the defect or perversions embraced in the popular versions of the Christian religion. Hence we have been favoured this morning with appeals to prejudice both national, religious, and maternal. But such appeals are beneath the dignity of an intelligent mind, and quite extraneous to the attributes of a defender or an inquirer after the truth. It is only the multitude, or the unthinking mass, who would condescend to lend an ear to such an insult upon their understandings. The speaker who now addresses you, my friends, has been opprobriously introduced to your notice on account of the land of his nativity. It is true, I am an Englishman; a name which, when compared with those of the rest of the nations, certainly suffers no disparagement by the comparison. I am not ashamed of the name, neither do I glory in it. I claim no merit in being an Englishman, for the simple reason, *that I could not help it*. I say that it is a name, in which I make no boast; though it is quite possible to do so, without vanity or presumption. The name in which I glory is the name of Christian. And to sustain this with credit and honour is the chief object of my aspirations. If merit be due to men, because of the national names they bear, certainly those citizens are the most noble and meritorious, who, whether they have been born in

Britain, France, or Spain, do voluntarily, of their own mind and choice, expatriate themselves from their own native homes, constitutionally to assume the name and rights of an American citizen. I consider, therefore, if any praise be due to a name, I am entitled to a greater share than my opponent; for I, though born an Englishman, am an American by choice; whereas, he is one because he could not help it! But, for myself, I regard not the spot of earth on which a mortal first inhales the vital air; my mind is a foreigner to the national prejudices of the multitude; I regard all men as brethren according to the flesh; but more especially as my fraternal relatives, *if they be the exemplary members of the body of Christ*. Other feelings than these cannot be harbored in the Christian's breast; for the kingdom of heaven is a nation of individuals, chosen by a belief of the truth from all the nations of the world. In my estimation there would be no sight more admirable than to see an assembly of French, British, Spanish, and others, all sitting down at one table, to show forth the death of Christ, whose name they should have lawfully assumed, on the American soil.

The momentous and stirring principles of the Christian's hope bury all national feuds and prejudices in the oblivion they deserve; and I cannot but conclude, that the man in whose breast such sentiments hold a place, is a stranger both to the spirit of Christ, and to the generous sympathies of an enlightened mind.

Suppose such appeals as you have heard this morning had been responded to by the Jews and Gentiles of the apostolic age, where now would have been the Christian religion? It would have been confined to the few who first professed it, with but a singularly small addition to their sect, or at most to the land of Palestine. It is probable that we should *all* be sitting now in a valley of the shadow of death, our hopes being bounded by the chambers of the dead. The apostles were all Jews; and Paul, the author of our friend's text, a Hebrew of the Hebrews. His Master appointed him to the high office of ambassador from heaven to the nations. He proclaimed to them the manifesto of a Jewish king. Now, my friends, if all our race had been like our opponent, there would have been an universal clamour against "this new teacher," who had come all the way from Judea, to teach us illiterate Gentiles; and who was reviling our religion, saying that our gods were no gods, and consigning us all, not to the damnation of Tartarus, but to the damnation of an everlasting destruction from the presence of his King! But, my friends, I cannot believe that you will respond to so insensate a cry.

As to his appeal to the Baptist portion of your assembly, what does it amount to? If he be honestly convinced of what he avers, he is certainly egregiously inconsistent, and truant to his own weal, in not becoming a Baptist; but if he be merely complimenting your prejudices, then, indeed, he is playing the courtier to your self-esteem, which, I should suppose, as intelligent people, would be judged an artifice calculated only to defeat itself.

We come now to our friend's text. It is true he has taken a text, and a very important one too—a text, indeed, to which you would do

well all to take heed—but, orthodox like, he has failed to expound it! He has preached *from* his text, truly; but it must be obvious to you all, that he has not stuck *to* it. As far as his labours are concerned, we are all as uninformed concerning its import, as though the apostle had never penned it! We have heard the text once only in the whole course of the “sermon;” and that not by way of exposition, but for the purpose of applying it to a case, which, according to our conception of the matter, was most extraneous; unless it can be shown by our friend that the apostle had James Shelburn and John Thomas in his eye when he wrote it!

It is to be regretted that Mr. Watt should have preached a whole hour from a text, and yet have left his hearers as much in the dark as to its signification, as if he had never condescended to name or allude to it. I cannot, therefore, my friends, permit so important an omission to pass unrepaired. Mr. Watt, then, having failed to preach his sermon from his text, I will endeavour to do it for him. I will then briefly illustrate it, by way of showing how completely it anathematizes the order to which my opponent belongs; and not only so, but by way of introduction to the examination of those things which will, probably, be brought forward in this debate.

In studying the epistolary writings of the New Testament, there are a few considerations which should never be lost sight of. Among these are the following: Who is the writer, and what facts are there in his history calculated to throw light upon what he has written? To whom does he write, and what circumstances are of note in relation to them? What are the things, or the subject-matter, of his epistles, and so forth? The epistle before us was written by one named Paul to certain persons in Galatia, a province of the Roman Asia. Who was this Paul? He says that he is “an apostle,” or a messenger. From whom? “Not from men,” he continues; “neither (constituted such) by man; but by Jesus Christ and God the Father.” How do we, in this remote age, know that he avers the truth? Some of us believe that whatever the Scriptures of the Old and New Testaments contain, is faithfully and truly recorded: upon the testimony of these, then, we believe he writes the truth. We depend not on that portion of the word which Paul himself wrote, but on the collateral testimony of his contemporaries. among whom were apostles and evangelists; who, had he been an impostor, would not have admitted him to a share with them in the apostleship, and evangelical office. Peter acknowledges the genuineness of his character, and Luke records the wonderful works which God performed by his hand. Allow me here to press upon your attention that none have any right to the character of apostles, or of “successors of apostles,” or of persons “called and sent of God,” unless they can produce, in support of their pretensions, “the signs of apostles.” This is the criterion of the genuineness or counterfeiture of those “who say they are apostles, but do lie.” To this criterion Jesus and Paul appealed for the truth of their pretensions; and the appeal was considered, as it ought to be, satisfactory by thousands of mankind. “We know,” says Nicodemus, “that you are a teacher

come from God; for no man can do these miracles which you do, unless God be with him." When, therefore, my friends, any gentleman presents himself to your notice as "a teacher, called and sent of God," I counsel you not to receive him, except he produce before you such credentials, as such a high functionary is authorized and qualified to do. These few remarks we submit to the consideration of our clerical friend.

But, under this head, is there nothing else worthy of recollection in the life of the apostles to the Gentiles? Yes, there is; it is that of his *conviction* and *conversion*. Of what was he convinced? Of the great truth that Jesus was the Lamb of God that takes away the sin of the world, according to the proclamation of John the Baptist, which was notorious among all the Jews. How was he convinced of the truth of this? by seeing Jesus on his road to Damascus. This ocular demonstration was overwhelming proof to the persecuting and Nazarene-reviling Saul, that the apostles were right in maintaining that the crucified Jesus had been raised by the power of God from the dead. Thus convinced, when and how was he *converted*? Arrived at Damascus, he put up at the house of one Judas. He remained there fasting for three days. Upon the third, Jesus sent a disciple, not a clergyman, but a layman named Ananias, to the man of Tarsus. "Brother Saul," said he, "look up! The God of our fathers has chosen you to know His will, and to see that righteous person, and to hear a voice from his mouth; because you shall be his witness to all men, of those things which you have seen and heard. And now why do you delay? Arise and *be baptized, and wash away your sins, invoking his name.*"—(Acts xxii. 14.) Such was the conversion of Paul. You perceive from this the subject matter of his belief, and what he did to obtain the remission of sins: he believed the truth *and obeyed it*; and, as you will find, by reading the Scriptures, he went everywhere proclaiming it. He was an honest man. He practised and taught the things he believed and had himself obeyed. He did not pretend to be a Pagan, while he hated their superstitions, and was doing all in his power to destroy them. He was straightforward and above-board; and were he now in the midst of this assembly, and called upon to address it, he would not assume the guise of a Baptist, if he were really a Presbyterian divine!

Who were these Galatians? They were inhabitants of Asia Minor, among whom the apostle laboured for some time, discipling and teaching. In chapter iv. he tells us that he declared the Gospel to them; and that they received him as a messenger from God; and not only so, but that they obeyed the gospel; for Paul reminds them that they were all the sons of God through the faith; and that they had put on Christ by being baptized into him. These Galatians, then, were certain Asiatics, who had become the sons of God, by believing and obeying the gospel Paul preached; hence, they were the "brethren" of the apostle, by believing and obeying the same thing.

From these circumstances, connected with the apostle and these Christians of Galatia, we have arrived at a knowledge of the things they believed and obeyed, or practised. Together they made up the

faith and the obedience of faith; or "*the gospel declared*" and "*the gospel received*" by them. Now, concerning this gospel, which, in his epistle to the Ephesians, Paul terms the "ONE FAITH," he is exceedingly jealous. He says, in his epistle to the Romans, that it is "THE POWER OF GOD FOR SALVATION," and that it is the rule by which "God will judge the hidden things of man;" and in the second chapter of the epistle before us, he says "that man is not justified by works of law (that is the Mosaic law), but ONLY through the faith (or Gospel) of Jesus Christ." Now, if this be so, you cannot wonder at his sensitiveness when he learned that some of the Judaizing teachers, the clergymen of his day, had crept in among the Galatians, and were "perverting the gospel of Christ," and so turning it into "another gospel," a sort of Presbyterianism, perhaps, which, however, he declared most solemnly "is not another," that is, it is spurious. Now concerning these "*other gospels*," as substitutes for THE GOSPEL which he preached, and which the Galatians had believed and obeyed, and on account of which they had received the Spirit, he writes, pronouncing the anathema in my friend's text, namely, "If even we, or an angel from heaven declare a gospel to you, different from what *we* have declared to you, let *him* be accursed." He emphasizes the curse upon the clergymen, and makes assurance doubly sure, by telling these Galatians that the gospel he declared to them was the gospel *they had received*; therefore, he imprecates again, and says: "As we said before, so now I say again, if any one declare a gospel to you different from what you have received, let him be accursed."

Now, the question crowds upon our attention, "Is the gospel according to Presbyterianism, the gospel preached by Paul to the Galatians and others?" The identity between these notorious proclamations will depend upon the affirmative of another inquiry: "are things which are different equal to the same? If they are, then, the two gospels are, in truth, one; but if things different cannot be equal to the same, then the gospel according to John Calvin and John Knox—in other words, Presbyterianism, is not the gospel Paul declared and the Galatians received; and, therefore, all and each of those who preach and teach it, are under the awful anathema of God's ambassador to the Gentiles! Do we evade the question in its full extent? No; we affirm, and truly believe, upon the strength of our friend's text, that there is no exception to this anathema. Be the preacher Presbyterian, Methodist, Episcopalian, Baptist, Campbellite, or whatever else you please to call him, if he be the teacher or preacher of any other than the ANCIENT APOSTOLIC GOSPEL, he is obnoxious to the curse.

But Presbyterianism—what is it? It is an ecclesiastical system of about 300 years old. Save the *presbyteries* or elderships of the churches of Christ—in regard to which I am free to confess myself a believer—there is, in the New Testament, no allusion to Presbyterianism, except as a part of the great apostacy that was to overspread the nations. Even the presbyteries of Presbyterianism resemble those of the churches of Christ only in name. It is an unscriptural system, because its type is not to be found in the sacred word. The Presby-

terianism of the sixteenth century was Geneva Popery Calvinized; that of the 17th century was this Calvinistic Divinity, which had been previously nationalized in Scotland, and authorized in England to oblige the Scotch, who upon condition of its establishment in the room of episcopacy, agreed to supply the Long Parliament with troops to put down the unfortunate Charles the First. In this precious volume, my friends, called *The Confession of Faith*, we have the system in theory; if you want to become acquainted with it in practice, you must read the history of this ambitious system at home and abroad. We have often heard of that stale saying of Chillingworth, that "the Bible, the Bible alone, is the religion of Protestants." If this libel upon truth were so, what need would there be of such symbols as this? *The Confession of Faith* is far more essential to Presbyterian Protestantism than the Bible: take this away, but leave the confession, and Presbyterianism may yet exist, in them at least; but destroy the confession and preserve the Bible, and Presbyterianism must ultimately perish for ever. Did you ever hear the great men of that church quarrel and divide concerning the commands of God? But, at this time, they are combating about their confession of faith! The mere traditions of men, made orthodox in England by the Act of an Erastian Parliament! A Parliament composed of men who regarded the government and order of the church as things undetermined by God, and, therefore, matters of indifference! Presbyterianism is an anti-scriptural system. It is founded in a violation of the plain words of Christ, who said "My kingdom is not of this world," and "he that takes the sword shall perish by the sword." His kingdom was never stained by the blood of his enemies, shed by the hands of its citizens; but Presbyterianism is founded and baptized in human gore!

(To be continued.)

SUNDAY MORNING AT THE CHRISTADELPHIAN SYNAGOGUE,
BIRMINGHAM, No. 25.

From Shorthand Notes by brother J. BUTLER, (revised).

THE words we have been singing (hymn 80.) depict a glorious picture which shall yet be seen on earth. How different is the scene presented at the present time in all the world. "Age with snowy hair," instead of meeting together in the fear of the Lord to do those things which are well-pleasing to Him, and so fruitful of joy to all who take a part in them, throng with the rest of the world in the train of vanity and vice; "strength and beauty," instead of bowing themselves at the shrine of holiness, — spending themselves wantonly in that service, the wages whereof are corruption and death. Innocent childhood, instead of lisping the words of wisdom, is trained up in the principles and practice of folly. Instead of God's holy design — which shall be accomplished in His own

good time—which is that the world should be a habitation of righteousness and of great joy, of glory to God in the highest, and peace among all men; instead of that, we see wickedness and desolation abounding, smiling fields turned into desert, the abodes of peaceful industry converted into scenes of havoc and bloodshed; and the friendly soil, yielding food for man and beast, drenched with the blood of the slain. But there is a good time coming. If it were not for this conviction, we might well be filled with despair at the spectacle of generation after generation following in the same dismal track of folly, iniquity, strife and ruin, making use of their increased knowledge only to increase the effectiveness of their evil ways. What a blessed thing it is to know, and to be related to that good time, which God has, from the beginning, purposed to bring through Abraham and his seed. How thankful we ought to be when we consider that, humanly speaking, it is by a sort of accident that we have come into this privileged position. There are millions upon millions of human beings in the world who know nothing of it; and there are in our own country thousands of God-fearing people, who think they are doing God service, but who are ignorant of the truth, and are aliens from the commonwealth of Israel. What gratitude we ought to shew, that we are not in their position. There are many ways of shewing it. We ought to shew it in the first place, by doing all we can to make other people “know the joyful sound,” and to bring them into the same glorious position as we are permitted, in the divine goodness, to occupy. We ought to shew it especially by bowing to the wishes and the will of him who is the centre of the good time coming. That centre is Jesus. He is to us a master. He tells us we are right in calling him master, and it exactly suits us to have a head,—one to whom we can look up with reverence, and upon whom we can let out all our affection, without fear of check or disappointment. It is a crowning beauty in the scheme of the truth, that one is set up for our adoration and obedience, who is “altogether lovely,” who is at once the embodiment of God’s authority, wisdom, excellence, and love. But let us never lose sight of the purpose he is carrying out, as concerning those who put themselves into the relation of brethren by the gospel; that is, to purify unto himself a “*peculiar* people,”—a people distinguished from common people (rich and poor who serve the flesh); a people for himself—his own property, his friends, his servants, his agents,—who shall be prepared to hold themselves as his stewards,—realising in their lives as well as in their sentiments, that they are not their own, but are bought with a price, and that their strength, and intellect, and money, and everything they have, are his, for the use of which, he will hold them responsible. There are very plain directions as to what manner of people he wants his servants to be. We are not to be like ordinary people; we are *peculiar* people if we are his; if we are not his, we had better give it up at once, and waste no more time in an unfruitful and damaging connection with his unpopular truth. Better not lose the world’s sweets, if we are going to lose Christ. “If in this life only we have hope, we are of all men most miserable.” Therefore, we ought to be the sort of people he wants. We are not to be with the world in this. The world says, “Look out every one for himself: attend to No. 1.” This is the world’s motto, universally

acted upon. Christ forbids it in his friends. He says by his apostles, and by his own mouth, that we are not to live for ourselves; we are to love our neighbours as ourselves; and we are not to do good to brethren only, for then, Jesus says, we are no better than the hypocrites. It is an easy thing to do good to them that do good to you; the world is equal to this sort of goodness. It gives and obliges where a prospective benefit is implied. See two prosperous merchants. They are very complimentary to each other, They would lend each other £500 without a moment's hesitation. But a poor man wants a favour, and he is scowled out of the place. The goodness that Jesus expects, and will only approve, is a goodness done to those who cannot give a recompence (Luke xiv. 14.), a goodness that can be extended towards even those who are undeserving—"the unthankful and the evil"—(Luke vi. 35). This is what Jesus commands, and we are his servants only if we obey—(John xv. 14). We must bring forth fruit, or be removed as worthless branches—(Jno. xv. 2.) Let your light shine before men not in the sense of ostentation, for Jesus abominates ostentation. He has told us, we are not to let our right hand know what our left doeth. Our light is to shine in the sense of good deeds characterising our lives. We are not to parade what we do, but we are to do things that shall constitute "light" to those around. This light will be seen in our carriage and deportment—in what we do and what we say. Not that we go and say to our neighbour, "we have done thus, and so." It is a bad sign when people blow their own trumpets; and there are such people—people who bore you with their personal achievements, who always give conversation or discourse a turn to imply their own credit, and yet, who would indignantly plead "not guilty" to such a thing if it were hinted. They blow their own trumpet because nobody else will, and the reason nobody else does it, is because they haven't a trumpet worth blowing. It is a mere gimcrack, with unmelodious sound. When a man has a really musical instrument, it will be called for. He is not given to perform on it himself. One of the first features of an excellent man's excellence, is, that he cares little whether anybody knows it or not. He does not parade his good works in any sense but that of doing them, and in this sense, his light will shine, and must shine. We must obey the commandments, or we have no right to the promises. We cannot legitimately nurse in our bosoms the comfort of our privileges, without giving a chief place in our lives to their responsibilities. Therefore, we must not make "Number one" our standard. Trust in God for daily bread, and do His commandments; and that shuts out everything. This is a plain rule, easy to follow, where God is realised by faith. If we but fully realise His will, we shall be capable—if we are reasonably constituted at all—of doing it. There is every motive to do it; not that it is a hard service. There is a little hardness about it, there is a bondage: we are Christ's servants, or bondsmen, for the word translated "servant," means a slave; but nevertheless, as Jesus says, "My yoke is easy, and my burden light." It is so with those who take hold of it. It is a bondage associated with inducement in the highest form. There is everything to keep a person in the way of obedience, for the way of obedience is the only way to eternal life. We are fast hastening to the end of life, and that end we cannot put off. We may postpone it

for a short time, but it is only a question of time, and we must at last find ourselves dead and rotten; altogether worthless and nothing. That is what we must all come to, away from what is revealed in the truth. Therefore, the fear of death fairly faced will help a man to embrace Christ, who is the resurrection and the life. The hope of good to come, of which, by nature, we are not heirs, will help in the same direction. The power of hope is proverbially great. We see it in all the relations of life. Give a man a reliable ground of expectancy of good, and see how it wakes his sluggishness, and stimulates to effort. It makes all the difference between a heartless way of working and the opposite. Solomou says, that good news doeth good like medicine; and we must all acknowledge the truth of the remark. We have all felt it. When we have been down and dreary through the monotony or anxiety of life, and some very good news has come to hand, how it has filled the heart with lightness and buoyancy. Well, there is that element in our calling. There is a good time coming, the assured belief in which will work wonders in a man's life. We have been reminded in one way of that good time by what has been transpiring during the week in this town. We have had the Birmingham Triennial Music Festival—an institution now of European fame. We have had distinguished visitors in crowds, splendid performances, fine singers, noble words; but what has it all amounted to? Simply so much sound and colour—an empty show—a piece of beautiful vanity. Take it to pieces, and you will find it so, though it sounds misanthropic to say so. The singers themselves, what do they sing for? Two things: money and fame; and those two things by themselves are evil: they afflict with misery; they gnaw and destroy. And the people: what do they assemble for? To have their ears gratified; to see and be seen; to exhibit and behold fine dresses. The fact that the money goes to a charitable institution is an accident in the situation, which only makes them feel all the more complacent in their indulgence in "the lust of the eye, the lust of the flesh, and the pride of life." Do they understand the words that are sung? Why, they are our words: they belong to Christ, and we are Christ's. We stand related to the real beauties which they merely shadow forth in words and sound, only being now, in our turn, as Christ was when he was on earth, we are

banished from them now. Christ had no fine music, no fine company. Christ, of whom they sing, without thinking about him, was a plain man, in plain circumstances, pursuing a course as hard and uninteresting as any we may be called upon to fulfil. We are, therefore, in his company in that respect, and our turn will come, if we are faithful, to be in his company in another respect. If we are but chosen, we shall listen to music, the like of which has never been heard at any musical festival under the sun. When the day of the Lord shall come, and the redeemed of the Lord shall come to Zion, with singing, and everlasting joy upon their heads, (Isaiah li. 11), these lordly creatures of the flesh, who have filled the streets with equipages and the Town Hall with colour and perfume, and those fine performers who have stared it proudly on the platform, and brought down the thunders of coveted admiration, are all decaying inside, and, in a few years, will be gone for ever; but Christ's people will be both beautiful and immortal—they will endure for ever. The rich people that have turned out in their grandeur, are only waking clods of corruption. They have made money in their own industrious ways. Industry, with the world, passes for the very sum of all virtue. "Men will praise thee when thou doest well to thyself; but they shall go to the generation of their fathers; they shall never see light."—(Psalm xlix. 18, 19.) When Christ comes, all the riches in the world will be his, and his own people will be rich people then, and his own people will be the aristocrats of the earth—kings and priests unto God; and the great difference between their good estate and that now existing, will be that it will be genuine to the backbone. The beauty, and riches, and life, and joy, will be but the outer dressings of the love of God within, and intelligence and goodness spread abroad in all hearts in perfection. The unsearchable riches of Christ! These are ours, if we like to make them ours, and only so. No man will get them that does not work for them. That is so in this world. No man gets on except by patient labour, and Christ has adopted that rule. He has laid it down beforehand: "He that soweth bountifully shall reap also bountifully; he that soweth sparingly shall reap sparingly;" and he that soweth nothing at all, shall reap nothing at all. There are some people professing truth who sow nothing at all to the spirit. If

you take their schemes to pieces, you find they are all for their own personal benefit. Christ is not in them. It never seems to enter their head that Christ's claim upon them is real. They shall reap as they sow. Let it be borne in mind that although there is a good time coming, it may not be for us. It depends upon whether we work ourselves into a good relation to it. Let us work out our own salvation with fear and trembling. It is too serious a business to allow of trifling. Light, frivolous, stupid talk should be discarded. It has a ruinous effect on those who indulge in it, and is inconvenient to those which have to listen. It leads to folly when, perhaps, otherwise folly would not come. It draws the mind into a whirl of vanity. Let your speech be always with grace, seasoned with salt; refrain from jesting and foolish talking. It is only those who have not realised their position as saints who will go astray in this matter.

The chapter that has been read this morning (Rev. vi.) reminds us of one or two things that are interesting. The first is, that we are in the scheme of providence, of which the chapter is a part. This revelation Jesus did not receive until he was in heaven. He said when he was upon earth, "That day and that hour, knoweth no man, no, not the angels, neither the Son, but the Father only." He said to his disciples, when they asked him, "Lord wilt thou at this time restore the kingdom to Israel?" "The times and the seasons the Father hath put in His own power." But afterwards, God did make known to him what he did not know before, and He sent and revealed it to his servants through John, that his servants might know the things which were shortly to come to pass; and the book of Revelations is a series of pictures which represent these things which were shortly to come to pass, which have now nearly all happened, only the best has yet to happen. (Here the 6th chapter was run through, and its historical parallels sketched as elaborated in *Eureka*, to which

the hearers were referred.) We are contemporary with the disturbing influence of the frog power of the 16th chapter. The French empire has been the political embodiment of that power. Its mission was to operate on other powers in such a way, as to entangle the nations in war, that things might be brought into such a form, as would ultimately bring on "the war of the great day of God Almighty." The Emperor has accomplished his mission most effectually. Generating war through Constantinople, Vienna, and Rome, he has at last, in a direct manner, put the whole world into a warlike state. He began, 15 years ago, by first arming himself, and thus terrorising the world into the same precaution; and after bringing about several wars through his diplomacy, he has wound up by bringing about one of the most dreadful wars Europe has seen since the days of the first Napoleon, and causing even peaceful nations to fall into dire distress, and to arm. Actually, in our own newspapers, they are now discussing the propriety of assimilating our military system to that of Russia and Prussia—making every citizen do military duty for a certain period of his life; and, as you are aware, the government has decided upon adding to the regular army 20,000 men, and increasing the military expenditure by £2,000,000. That is the result of the operations of the frog power. Its further operations will extend the war, and bring Russia to the foreground. However, we need not look for this necessarily before Christ comes to us. Christ must have sent for his people before Gog marches upon the Holy Land; how long before is not revealed. Sufficient for us that we see the frog sign active as a war-producing element in the world. This is the juncture of affairs at which we may expect the Lord; and then, as he himself says: "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

EDITOR.

FUTURE PUNISHMENT NOT "ETERNAL TORMENTS."

(Continued from page 294.)

DR. ANGUS'S TEXTS IN PROOF OF
ETERNAL TORMENTS, EXAMINED.

1.—"They that have done evil (shall

come forth) to the resurrection of
DAMNATION"—(Jno. v. 29). It is not to
be supposed that a man of Dr. Angus's

scholarly attainments quotes this passage for the sake of the word "damnation." That word, to illiterate minds schooled in current theology, doubtless conveys the notion of unending woe of the sort Dr. Angus defends; but Dr. Angus is aware that the original word is *krisis* (Gen. *krisoos*), having the force of judgment or condemnation simply, without defining the nature or duration of either. The passage simply affirms, that at the resurrection, a certain class shall come forth to condemnation, without informing us what the condemnation is. Even if there were no light as to the nature of the condemnation, the time of its occurrence is sufficient to show it is not the "damnation" of Dr. Angus's theory. The condemnation of the passage is associated with resurrection, while Dr. Angus's system brings damnation upon the wicked as soon as death is supposed to have disengaged their immortal persons from "this mortal coil." The "condemnation" of the passage has to do with living men just emerged from the state of dead men, while the "damnation" of established theology has to do with dead men who have just passed out of the state of living men. The one has to do with the "body;" the other with a supposed "immortal soul." These are damaging points of contrast. And when we come to enquire into the nature and effect of the condemnation, we see how purposeless is Dr. Angus's quotation of this passage. The wicked dead will come forth to judgment. Their life, and consciousness, and identity will be restored as completely as in the case of the righteous; but will they, like the righteous, live for ever? Will they be kept alive to suffer endless torture, or will they be destroyed, dying a *second time* in dishonour, after enduring merited retribution? Nothing is more explicit than the teaching of Scripture on this point. "They shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord and the glory of His power" (2 Thess i. 9); "They shall be stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch" (Mal. iv. 1); "They shall perish: they shall be as the fat of lambs: into smoke shall they consume away" (Ps. xxxvii. 20); "They shall pass away like a dream: yea, they shall be chased away like a vision of the night" (Job xx. 8); "As drought and heat consume snow waters, so doth the grave those who have sinned" (Job. xxiv. 19); Jesus says,

"They shall be DESTROYED. BOTH SOUL AND BODY, in Gehenna" (Matt. x. 28); he further says, "the broad way leadeth to DESTRUCTION"—(Matt. vii. 13.) Paul, employing the same term concerning the wicked, says, "their END IS DESTRUCTION"—(Phil. iii. 19.) Adopting other terms, John compares the wicked to chaff, to be *burned up with fire unquenched* (Matt. iii. 12); and Jesus, to useless salt, to be thrown out.—(Luke xiv. 35.) Paul says, they shall "reap corruption" (Gal. vi. 8); Peter says, "They shall utterly perish in their own corruption."—(2 Pet. ii. 12.) By a simpler set of terms, it is said, "they shall die" (Rom. viii. 13); "the end of these things is DEATH" (Rom. vi. 21); "the wages of sin is death."—(Ibid. vi. 23.) The wicked rise, are confronted by the Judge, condemned, and put to shame (Dan. xii. 2; 1 Jno. ii. 28); they receive in body according to their deeds—(1 Cor. v. 10); having sown to the flesh, they reap corruption—(Gal. vi. 8.) The process of corruption ends in death; hence they die again, and are thus said to be "hurt of the second death"—(Rev. ii. 11.) They have their part in the symbolic fire-lake of the Apocalypse, which is there explained to mean "the second death" (Rev. xx. 14), or death a second time. The resurrection of the righteous leads to very different results, even incorruptibility (1 Cor. xv. 53) and life everlasting. Hence, the phrase "resurrection of condemnation," used by Jesus, is naturally expressive of the end of the wicked, as revealed by Scripture, and affords no countenance to the idea of a disembodied (or embodied) state of torment everlasting.

II.—(Mark xvi. 16.) "*He that believeth not shall be condemned.*" This passage is of like character with the last, and comes under the same explanations.

III.—(Matt. xiii. 41.) "*All things that offend, and them that do iniquity, shall be cast into a furnace of fire: there shall be weeping and gnashing of teeth.*" This appears, at first sight, somewhat in accordance with the popular view; but close inspection will reveal entire dissimilarity. In the first place, the words are explanatory of a parable in which tares (representative of "all things that offend, and them that do iniquity") are "bound up in bundles to be burnt."—(verse 30.) Now, the burning of tares is the destruction of them, and analogy would require a similar fate to the class represented by the tares. The occurrence of "weeping and gnashing of teeth," on

their part, is not inconsistent with this, since these are the manifestations of disappointment and despair at finding themselves rejected, and condemned to the supreme retribution of the hour. These manifestations continue as long as the occasion that creates them. That occasion will not last for ever. Christ will not always be judging the wicked. He does this once for all when he appears. Fire will destroy the wicked, as it destroyed the Sodomites, who are set forth as an example of what it is, in scriptural language, to suffer the vengeance of eternal fire.—(Jude, verse 7.) The subjects of the fire will not outlast the action of the fire. The wicked are not incorruptible or fire-proof. They will be consumed (Psalm xxxvii. 20), burnt up, (Mal. iv. 2), devoured (Heb. x. 27.), destroyed with an “everlasting destruction” in the “flaming fire,” which will attend the revelation of the Lord Jesus.—(2 Thess. i. 9.) The mind conceives a wise object in this consummation; for with the destruction of the wicked, wickedness disappears, and both God and man are delivered from its sore evils. But the popular view presents the opposite picture, to the great perplexity of those who cannot see their way out of the mist and horror of great darkness. An eternal hell shows us evil permanently triumphant, in its most perfect form, with the sanction, and even the intention of the Creator (as some say), and belies the teaching of Scripture, which assigns to Jesus the work of destroying the devil and all his works.—(Heb. ii. 14; 1 John iii. 8), taking away all sin (John i. 29), all death, (1 Cor. xv. 26), and all curse.—(Rev. xxii. 3.)

IV.—(Matt. xxv. 46.) “*These shall go away into everlasting punishment, and the righteous into life eternal.*” This is indefinite. “Punishment” may take a variety of forms. Its meaning here is subject to whatever clearer information we may get in other parts of Scripture. That information is abundant. Paul gives it in a condensed form in the following statement: “*They shall be punished with EVERLASTING DESTRUCTION.*”—(2 Thess. i. 9.) From this, it is evident that “everlasting punishment” and “everlasting destruction” are equivalent terms. That this is no accidental concurrence of texts is evident, when we come to ask the broader question: what is the scripturally revealed punishment, penalty or wages of sin? This is categorically answered by Paul:

“The wages of sin is DEATH.”—(Rom. vi. 23.) “By one man sin entered into the world, and DEATH *by sin*; and so death hath passed upon all men.—(Rom. v. 12.) Now destruction is death, for to destroy a creature is to kill it; and as death is the wages of sin, it follows that it is the punishment of it, and that thus “everlasting punishment,” “everlasting destruction,” and “everlasting death” are interchangeable terms. “Everlasting destruction” (2 Thess. i. 9) is the punishment inflicted, and is, therefore, everlasting punishment. It is nothing to the point to say that death is no punishment. It is the punishment from which, above all others, men most shrink. Indeed, it is no uncommon thing for those who oppose the doctrine of destruction, to say they would rather live in hell for ever than be “annihilated.”

V.—(Luke xii. 47.) “*When the Lord cometh, the servant who knew his Lord's will, and prepared not himself, shall be beaten with many stripes.*” “Many stripes” is the language of parable, expressive of intensity in the degree of punishment to be awarded, but not defining the form of it. The nature of the punishment is elsewhere made plain. It may be observed, in passing, that if it were “eternal torments,” there could be no such thing as “many” or “few” stripes. There would be no scope for variation. Hell would damn all its inhabitants alike for ever. If it be retorted that there are no degrees in destruction, it is but needed to point to the judgment, at the coming of Christ, as involving conscious shame and suffering, and an interval between rejection and final disappearance in the second death. This interval may be made long or short, in individual cases, and the suffering more or less severe; so that the appropriateness of the figure of few or many stripes is entirely apparent.

VI.—(Rom. ii. 12-16.) “*As many as have sinned in the law shall be judged by the law . . . in the day when God shall judge the secrets of men.*” This only affirms the judicial responsibility of those who sin against the light. It does not define the nature of the punishment awarded to them; still less does it teach the doctrine of eternal torments, which Dr. Angus has quoted it to prove.

VII.—(2 Thess. i. 8-9.) “*The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God,*

and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, &c." If "everlasting destruction from the presence of the Lord" mean eternal torments in hell, then does this text prove the "nature" of "future punishment" to be what Dr Angus assumes it to be. But we have given many reasons for declining to fall in with this suggestion. Probably, none of these reasons would have been necessary if Dr Angus had been unable to quote any other passage than this. The good sense of even Dr. Angus himself would have prevented him from supposing that Paul, in these words, meant to teach anything else than the destruction of the wicked. As to the fire, that, in this passage, has more to do with the mode of Christ's appearance than with the treatment of the wicked. Yet, if it could be shewn it had to do only with the wicked, there would still remain the question, how is it to be employed? in stewing the wicked in endless torture, or in destroying them? We have already dealt with this question in a sense unfavourable to Dr. Angus's ideas.

VIII.—(Heb. x. 27.) "If we sin wilfully, after we come to the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary." "Judgment and fiery indignation" is not denied or called in question. What is denied is, that "judgment and fiery indignation" will torture the "damned" for ever. The contention is, that it will "DEVOUR" the adversary and all found with them. The passage supports this contention, though Dr. Angus quotes it for the opposite purpose.

IX.—(Heb. x. 27.) "The Lord knoweth how to reserve the unjust to the day of judgment to be punished." This, again, is a common ground of agreement between Dr. Angus and those in opposition to his views. The question is, will the unjust be tormented for ever? Dr. Angus quotes the passage to prove they will: but it proves nothing beyond the fact, that there will be a punishment for the unjust in the day of judgment. It does not say what the punishment will be. This we have to learn from other sources, which inform us it will be "death," "everlasting punishment."

X.—(2 Pet. iii. 7.) "The day of judgment and perdition of ungodly men." There is a day of judgment and perdition

to the ungodly. That day is to come. Will it be a day of eternal torture? Dr. Angus quotes this to prove it will. It proves the reverse, for the word perdition is in the original, *apoleia*, which means, destruction. It comes from the same root as *appolyon*, destroyer, and *appolumi*, to destroy. The day of judgment is to the wicked a day of destruction—a day to which they will sustain the relation of fuel to fire. "They shall be stubble, says Malachi—(iv. 1), "and the day that cometh shall burn them up, that it shall leave them neither root nor branch."

XI.—(Jude ver. 13.) "The Lord cometh to execute judgment upon all." True, but this does not specify the nature or effect of the judgment, and, therefore, does not prove it to be hell torments. We have elsewhere seen that the judgment to be executed on the wicked will destroy them.

XII.—(Rev. xx. 13-15.) "Whosoever was not found written in the Lamb's book of life, was cast into the lake of fire." If this were to be understood literally, it might favour Dr. Angus's view, though even then it would be open to the opponents of that view to suggest that the wicked cast into the lake of fire would not live in it, but be destroyed therein. But the statement is not literal. It occurs in the book of Revelation, and is as much a symbol as the candlesticks, the seven horns, the eight-headed beast, the glassy fire-mingled sea, &c. And it is a symbol which is accompanied in the same verse with the interpretation. "This is the second death," so called, because it brings death a second time on the bulk of those who become subject to it.

XIII.—(Rev. xxi. 8.) "All liars have their part in the lake of fire, which is the second death." This comes under the comment on the last verse. On what principle can the final judgment be described as a second death, consistently with Dr. Angus's theory, which recognises no "first?" The adjective numeral is entirely out of place in the light of a system which allows of no parallel between "perdition" and the event which "happens to all the living." But when we understand THAT death to be the wages of sin, which has come upon all men through Adam—(Rom. v. 12; Gen. iii. 19), it is easy to see that death to those raised from the dead is a second death.

On these thirteen passages, Dr. Angus relies for proof of the "nature" of the

punishment of the wicked. He takes no pains to show that the punishment described, is identical with the "damnation" which lights up Spurgeon's sermons in such glowing colours, and which Dr. Angus himself advocates, though in milder terms. He leaves and wishes the reader to assume that they are the same. He trusts to the combined effort of the thirteen texts, to produce this impression. He makes no attempt at demonstration. He does nothing to show that the "judgment," "perdition," "damnation," &c., of the passages mean hell torments. There may be a reason for the omission of this important formality. There is a good reason. Whether it was Dr. Angus's reason is, of course, matter of opinion: and that is, that any attempt of the sort must inevitably have broken down. Like "cheap John's" wares, while they look well in a group and at a distance, they turn out to be something else when you come to inspect them in detail.

He does venture upon a summary of the things declared in the passages, but this is merely the same device in another form. Terms which have not been defined, strung together in categorical array may be very weighty with those who assume a meaning to them; but they are utterly valueless as evidence, until their meaning is demonstrated, which is just what Dr. Angus has failed to do. Dr. Angus resembles the bishop who, to prove the episcopal practice of "confirmation," quoted all the texts where he could find the word "confirm," leaving his hearers to assume that the word in the text was used in the ecclesiastical sense he wished to establish. The bishop's evidence was gone, when it was shown that the word was used in its primitive sense. So is

DR. ANGUS'S CASE GONE.

When it is shown that the terms by which he endeavours to prove eternal torments, have no connection with the doctrine, beyond such as he creates to start with by begging the question,—a practice unworthy of a man enjoying the reputation of a great writer. A run through his category will show how empty are all its appearances of proof of eternal torments.

1.—*Condemnation.* Is this necessarily eternal torture? Is not a man "condemned" who is sentenced to be "hung?" and is not his sentence "condemnation?" And will not a sentence to second death be "condemnation?"

2.—*Judgment.* It will not be contended that this is eternal torments. As currently employed, it means (1) the faculty that weighs a matter, (2) the legal decision come to in a dispute, or (3) retribution. The nature of the retribution it does not define. Judgment fell on the cities of the plain and *destroyed* them (Luke xvii. 29); judgment overtook the Egyptians with a like effect (Ex. xv. 4-10); judgment came upon Korah and his fellow rebels, to their destruction.—(Ps. cvi. 16, 17.) The judgment of God in reference to sin is that "they who do such things are worthy of DEATH."—(Rom. i. 32.)

3.—*Complete condemnation.* Will it be contended that this means more than condemnation from which there is no escape? Who would dream, apart from tradition, that it meant everlasting torment?

3.—*Receiving fiery indignation.* With what result? "The DEVOURING of the adversary" (Heb. x. 27), the *destruction* of the ungodly (2 Thess. i. 9), not their torture.

5.—*Shall not see life, but the wrath of God abideth on him.* It is a curious construction of this statement that makes it mean that the wicked, who shall not see life, shall live for ever in torment. The wrath of God "abiding" is, doubtless, the feature Dr. Angus quotes the passage for; but this does no more than merely intimate the continuance of divine displeasure toward the unbeliever, without defining the form it will take. We are all the children of wrath by nature.—(Eph. ii. 3.) By belief and obedience of the gospel, we enter a relation towards God in which this wrath ceases. By continuance in disobedience, the wrath "abideth." With what effect? With the effect revealed, or with the effect we may choose to imagine? The former, of course: and this is plain. "The wages of sin is death," and where "the wrath of God abideth" on an individual, it will end in his death" (Rom. vi. 21), consuming him to nothing (Psalm xc. 7; Jer. x. 24), sinking him in the destruction of the second death.—(Mal. iv. 1, 2; Rev. xxi. 8.)

6.—*Sent away into outer darkness.*—Is "outer darkness" a hell of lurid flames? Is it not a metaphorical expression, as Dr. Angus won't deny? and, being so, is it not a more appropriate figure of expulsion from the divine presence, ending in death, than banishment to unending existence in fire?

7.—*Cast alive into hell.* Dr. Angus

commits an inaccuracy, or a small piece of uncanour, in representing this as a general statement of the destiny of the wicked. It is not even a correct quotation. The passage on which it is founded is as follows: "These both (the beast and false prophet) were cast alive into a lake of fire, burning with brimstone."—(Rev. xix. 20) From this it will be perceived that the statement is part of the symbolism of the Apocalypse, and as such has a very different bearing from that which Dr. Angus gives it. The beast and false prophet are systems; the lake of fire, the divine judgments by which they perish, and in which the rejected of Christ's household are overwhelmed, even those terrible judgments which end in the second death.

8.—*Into everlasting fire.* In this detached form, the phrase seems to favour "hell," but its force diminishes when we remember that it is a peculiarity of Scripture to allege the perpetual continuance of an agent of destruction, as the equivalent for the destruction of the thing acted on. The following are illustrations of this peculiarity: "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."—(Jer. xvii. 27.) "I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; *the flaming flame shall not be quenched.*"—(Ezek. xxi. 47.) "My sword shall go forth out of his sheath against all flesh; *it shall not return any more.*"—(Ezek. xxi. 5) "Mine anger and my fury shall be poured out upon this place upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; *and it shall burn and shall not be quenched.*"—(Jer. vii. 20) In all these cases the "unquenchable fire" went out at last, but not until the subjects of its action had perished, which shews the sense in which it was unquenchable. It was unquenchable in relation to its mission, and everlasting in relation to those upon whom it was sent; for it outlasted them and triumphed over them in their destruction. That this is the sense of the New Testament phrase *aionian*, (translated "everlasting and "eternal")—fire, is conclusively shewn by Jude's application of it to the fiery overthrow of Sodom, which he represents as "suffering the vengeance of eternal (*aionian*) fire."—(verse 7.) On the same principle, the "worm that dieth not" is metaphorical of corruption getting the upper hand, and

expressive of death. If the worm died, decay would be arrested; but *their* immortality in relation to the victim of their operations ensures destruction. The undying worm and the unquenchable fire have relation to consuming carcasses, after the example with which the Jews were familiar in the valley of Gehenna, where the bodies of criminals were deposited among vermin-infested filth, amongst which fires were kept up to prevent pestilence. This is no mere assertion, for the words of Isaiah, quoted by Jesus, are: "And they shall go forth and look upon the CARCASSES of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."—(Isaiah lxvi. 24.)

9.—*Tormented day and night, for ever and ever.* This, occurring in a symbolical book, in reference to a symbolical object, is a symbolical expression. Dr. Angus quotes it without care or without candour, as if it were used literally. The symbolical book is the Apocalypse, in which only the expression is to be found: the symbolical object is the devil—(Rev. xx. 10); not the devil of popular belief, but a great red dragon, with seven heads and ten horns—(Rev. xx. 2; xii. 9), which is explained to represent a political constitution of things on earth—(Rev. xvii. 9-13). The expression "torment" denotes the judicial process of examination applied by Roman law to prisoners, as in the case of Paul—(Acts xxii. 29), where the word is translated "examined" The symbolical use of this process, in relation to systems, would import the triumph of divine law over them. "Day and night, for ever and ever," represents the perpetualness of the triumph, so that the systems shall no more arise on earth to deceive the inhabitants. There is an end of all mischief when this consummation is reached. "No more curse" is the climax. But Dr. Angus uses the symbolic expression in question with the effect of establishing just the opposite conclusion, namely, that there shall be no end to curse. There is a little recklessness in his literal employment of symbolic statements, because of their superficial resemblance to the foregone conclusion he labours to establish. The popular doctrine of eternal torments can only be supported by this style of argument; Dr. Angus has, therefore, to resort to it, or give up his case.

10.—*Sent away into everlasting chastisement—into everlasting righteous punishment*

ment. In this, the original word is repeated in two English forms. When the nature of the punishment is settled, the everlastingness is an easy matter. This we have seen to be death. "Everlasting death" is intelligible from every point of view. Dr. Angus has not proved that "the wages of sin is torture," therefore, the everlastingness does not help his argument.

11.—"Sent away into everlasting destruction." This surely does not prove everlasting existence in torture: the very opposite.

Thus, the array of scripturally-borrowed phrases, somewhat artfully strung together, which were to demonstrate the "nature" of future punishment, in harmony with Dr. Angus's theology, and which looked wonderfully formidable to minds not acquainted with the bearings of the subject, melts as wonderfully away when subjected to the process of examination in detail. Let us look at

THE ETERNAL TORMENT PHRASES TRANSFORMED.

by this process, and estimate anew their weight as evidence of the popular theory of hell torments. To exhibit them effectually in their new light, let us paraphrase them with reference to their meanings, and imagine Dr. Angus rehearsing them thus in support of his argument: "The wicked are described (1) as having sentence passed upon them, as (2) suffering retribution, (3) retribution from which there is no escape, as (4) being devoured with the adversary; as (5) being excluded from life, having continued in that state in which the divine displeasure has not been averted; as (6) being exiled from the divine presence to suffer death. Then, (7) the systems represented by the symbolic beast and false prophet are to perish under the destructive and visible operation of divine judgment. Further, (8) the wicked are to be devoured by fire, which they cannot extinguish, and eaten up of worms, which they cannot kill. Then, (9) the eight-headed dragon system is to be finally and for ever crushed. Finally, (10) the wicked are to suffer everlasting death, being consigned at the judgment to everlasting destruction."

Dr. Angus could not hope to produce much effect in favour of eternal torments by marshalling the evidence in this form, and yet this is what it amounts to when defined with reference to the demonstrable

meanings of the passages he has quoted. Instead of proving the "nature" of future punishment to be torture, he proves it to be what the opponents of his view contend for, viz., death—second death—differing from the first death in that it is violently and publicly inflicted at the hands of divine retribution in the day of account, and involving the restoration of life by resurrection, and appearance at the bar of divine judgment prior to its occurrence.

Failing to prove the "nature" of future punishment, his demonstration on the point of "duration" is, of course, futile. If death and destruction are the fate of the wicked, terms signifying endlessness in the duration of that fate (assuming for a moment that endlessness is the sense of the terms), would but teach the irremediableness of the doom overtaking them. They would exclude the universalistic theory, but would not establish that of the tormentist.

IS DEATH THE DESTINY OF THE WICKED.

This question is decisively answered in the very passages Dr. Angus has quoted to prove eternal torments; but as it is the turning point of the controversy, we make no apology for taking extra pains with it. It is a fact then, that so far as terms go, no declaration of the Scriptures is more frequent or emphatic than that which affirms the answer in question, viz., "The wages of sin is death." Thus:

"By one man, sin entered into the world, and death by sin."—(Rom. v. 12.)

"The end of these things is death."—(Rom. vi. 19.)

"They that do such things are worthy of death."—(Rom. i. 27.)

"By man came death."—(1 Cor. xv. 13.)

"If ye live after the flesh, ye shall die."—(Rom. viii. 13.)

"To be carnally minded is death."—(Ibid 7.)

"Because thou hast done this . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken, for dust thou art, and unto dust shalt thou return."—(Gen. iii. 19.)

"Man dieth, and wasteth away."—(Job. xiv. 10.)

"Drought and heat consume the snow waters, so doeth the grave those which have sinned."—(Job. xxiv. 19-20.)

"The triumphing of the wicked is short . . . his bones are full of the sin of his youth, which shall lie down with him in the dust."—(Job. xx. 5-11.)

"Shall MORTAL MAN be more just than God?"—(Job. iv. 17.)

"In Adam, all DIE."—(1 Cor. xv. 22.)

"What man is he that liveth, and shall not see DEATH?"—(Ps. lxxxix. 48.)

"In the son of man there is no help, his breath goeth forth: he returneth to his earth."—(Ps. cxlvi. 4.)

"He that soweth to the flesh shall of the flesh reap corruption."—(Gal. vi. 8.)

"If ye believe not that I am he, ye shall die in your sins."—(Jno. viii. 24.)

"The soul that sinneth, it shall die."—(Ezek. xviii. 4.)

"All the sinners of my people shall die by the sword."—(Amos ix. 10.)

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—(Prov. xxi. 16.)

"The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—(Prov. ii. 22.)

"Thou, O God, shalt bring them down into the pit of destruction."—(Ps. lv. 23.)

"Like sheep, they are laid in the grave; death shall feed on them."—(Ps. xlix. 14.)

"Evil doers shall be cut off: yet a little while, and the wicked shall not be."—(Ps. xxxvii. 9-10.)

"The worm shall feed sweetly on him, he shall be no more remembered."—(Job. xxiv. 20.)

"He that overcometh shall not be hurt of the second death."—(Rev. ii. 11.)

These twenty-five texts are evidence in proof of the assertion that the scripturally-revealed destiny of the wicked is death. Dr. Angus would, of course, assert that he believes the texts as much as those who use them against him, but disputes the meaning attached to them. It thus comes to be a question of the meaning of "death." What are we to understand by this, the leading term in all Bible declarations of the consequence of sin? This is a most important question; upon it hangs the whole scheme of religion. There can be no true understanding of revelation unless we understand the terms in which it is expressed.

WHAT IS DEATH ?

What then, we repeat, is meant by the Bible term "death?" We shall look first at Dr. Angus's answer, which seems to be contained in the following definition of the position of the wicked: "They are (1) dead in law—already sentenced, (Dr. Angus does not say to what) as is a condemned malefactor; (2) dead to holy feeling, as the blind man is dead to the beauty of colours, and a deaf man to the harmonies of music; (3) dead to practical holiness, as a man whose motive muscles are paralysed, is dead to activity; (4) dead to happiness, even though they may be living in pleasure." Dr. Angus makes no attempt to demonstrate this ingenious definition, which ignores the primitive sense of the word defined, and deals only with secondary applications. We dispense at once with those parts of the definition marked 2, 3, by reminding the reader that the death of the Scriptures is the END of the sinful conditions depicted, and, therefore, cannot be those conditions themselves. "The END of these things

is death."—(Rom. vi. 19.) "The WAGES OF SIN is death"—(26.) It follows there is a death which is not "deadness to holy feeling, practical holiness, or to happiness," for it is the result of those states.

In the sentence marked "1," Dr. Angus comes a little nearer the mark: "Dead in law as is a condemned malefactor" This is a clue which will lead us away from Dr. Angus's conclusions. Why is a condemned malefactor considered dead in the eye of the law? Is it because he is dead, or because he is *about to die*? The latter, of course. There is no actual death at the moment the language is used. Death impends, and is so certain of occurrence, that it casts its shadow, as it were, over the few remaining days of life. Though actually alive, the malefactor is described as a "dead man," because the law has handed him over to death. The language has its basis entirely in a death that is to be.

The application of this style of language to mankind under sentence of death is perfectly scriptural. "Let the dead bury their dead."—(Luke ix. .) "Ye are dead, and your life is hid with Christ in God."—(Col. iii. .) But the question remains to be settled: *what death is it, their relation to which leads to their being described as already dead?* This touches the marrow of the subject; but here there is nothing to reply to so far as Dr. Angus's argument goes. He has not attempted a definition, far less a demonstration of this point. He contents himself with the obscure assertion that "eternal death, (if the phrase may be allowed) is the consummation of the sinner's present condition." In this, however, he admits us to his notion of the final death to which the wicked stand related, viz., *an evil condition of being*. Herein, we have his theory narrowed to a point, and the issue made quite naked between him and his opponents, who maintain that *death is the wages of sin*. Dr. Angus denies the occurrence of actual death. He asserts a human being to be incapable of death. He maintains he is constitutionally immortal, and that, therefore, divine retribution in relation to him can only take the form of endless suffering. Here, then, is the question: "Is there, or is there not, such a thing as real death to living man, who, having had a beginning, CAN (at least) have an end?"

EDITOR.

MIDSUMMER TOUR BY THE EDITOR.—NOTES BY THE WAYSIDE.

DEVONPORT.

Tuesday, 23rd.—Resumed journey by train at 9.25. Newspapers and uninteresting people and the monotony of the ride, brought a feeling of dreariness. After three hours, had fresh company—sedate and educated people. Noticed particularly a bright boy of twelve, and his mother and grandmother. They talked of the war. The mother said to her boy, "It's just what the prophets said." "What?" said the boy: "That there would be wars and Anti-christs." Was pleasantly startled. This was like a gleam of light in the dark: a water-spray in the thirsty desert. Never hear people talk divine things on the common highway of the world. They are all, each man after his own way, "seeking his gain from his quarter." With them, everything is important but the Scriptures and the things set forth therein. The swinishness of the people in this respect is depressing to the dreariest point. To hear, then, even a respectful allusion from the stranger, thrilled to the heart, and revealed with unusual distinctness that one's misanthropic feelings are as much as anything due to the universal indifference and insensate inappreciation of mankind, of the unsearchable riches of Christ. Longed to ask the intelligent lady if she believed the prophets, and to open matters up; but the conversation was carried no further in this direction, and no opportunity of taking part presented itself. Thought how glorious it will be when the travelling crowds shall worship the Lord and His word as much as they now do their own devices, and when Jerusalem-ward, they shall rejoicingly go to worship in his presence.—Arrived at Devonport 4.18 p.m., and found brother J. W. Moore and his son John (also in the faith,) in waiting. Brother Moore, who has been in the navy yards for a lifetime, has been turned out of his berth by the economy of the Gladstone government—with a pension, which gives him more leisure wherewith to serve the truth in the locality. Others of the brethren have been less fortunate, having been deprived of employment without an equivalent. One or two have sought relief in emigration. Several remaining have enough to do to live. The truth does not make much progress. It, however, holds its own, and now and then attracts one and another to its blessed yoke. The little community (numbering between twenty and thirty), have had their troubles internally, as it is probable every ecclesia will, until all are gathered into the presence of Christ, and purified by assortment. "Woe unto them by whom offences come." This is Christ's declaration, and ought to be duly considered

on all hands by one as well as another.—On arriving at brother Moore's, found a letter marked "in haste." Opening it, found it to contain the announcement that my brother Ebenezer, in whose hands I had left office arrangements during absence—*was dead!* Event unexpected. Bitter sorrow for many reasons; carried a load for a few days; the better for carrying it. Sorrow makes the heart wise. The removal of a familiar by death helps us to realise that this life is with all of us a transient show; and that if we do not use it to lay the foundation of another and an enduring life, we throw it away. How few use it thus! How universally men use it for its own sake alone, knowing not God, recognising not Christ, and believing not the exceeding great and precious promises, which are the leverage of heaven to lift us at last out of this earthly state. How much are the generations of men taken up with their own devices, which perish at the last. The centuries succeed each other as the scythemen and gravediggers of foolish mankind. Anything that helps to pull us out of the ranks of this universal folly, is good if bitter. In this sense, felt the better of the stroke, desiring more ardently the dawn of that glorious era when life and light shall prevail over all, and sorrow fly away; determined now in this present time more decidedly to make this the object and portion of life. Was wanted home to inter my brother, but lectures could not have been put off without great additional expense to the brethren, on account both of the distance and the hall having to be paid for. Burying the dead is not so important as proclaiming the kingdom of God.—(Luke ix. 60.) Friends at home thought of waiting till lectures were over, but finally concluded to perform the last duty to the dead without my presence. Was thankful for some reasons to be saved the sadness.—After proof-reading for September *Christadelphian*, and writing home, met a number of the brethren at bro. Moore's house, and had conversation; after which retired to the Temperance Hall, where quarters had been provided for the few days to be spent in Devonport. The hall where the lectures were to be given (Temperance Hall,) is connected with the hotel; could see into the hall out of the bedroom.

Wednesday, 24th.—Good meeting at night. Several hundreds present. During the day overhauled some old orthodox books that were in the sitting room. "Men do not gather grapes of thistles." Did not, of course, get much honey from these opening flowers of an orthodox garden-bed. Nevertheless was strengthened by the perusal of a very good, though old-fashioned summary of the accessible "evidences" of the truth of

the Apostolic testimony to Christ's resurrection. Toiling and waiting as we all are, in the darkness of the night, without a single token from on high, resting on the strength of testimony delivered eighteen hundred years ago—confirmed of course, by many contemporary facts—we are sometimes apt to be weary, and feel lonely. A single message from Jesus, such as Paul was favoured with, would wonderfully quicken the hearts and hands of those who are labouring unto life eternal. In the absence of such personal evidence, it is refreshing to pass in review the various considerations that demonstrably establish the fact that Christ rose, and now liveth to make intercession, and will assuredly in due time "appear to our joy." It gives new life in the glorious though toilsome work. Such an experience was afforded by the old-fashioned chapter on "evidences." Pity the writer did not know the meaning of Christ's resurrection, and its relation to other (undeveloped) parts of the mighty scheme. Well, God will have His own. His word and His purpose cannot fail. The sheep hear His voice, and His word accomplishes that for which it is sent. We can only bow before His ways, and do our part.

Thursday, 25th.—Good meeting again, but not so good as the first.

Friday, 26th.—A day in-doors, reading and writing. Sep. *Christadelphian* arrived. Was doubtful if it would be out to time, as proof of cover had not come to hand. Thought the printer had concluded to save time by going ahead without sending proof. Afterwards ascertained that proof was sent, but miscarried, and that the printer, at the last moment had determined, after reading it three times himself, to proceed so as not to be late. Always a little danger in trusting proof-reading solely to a printer. He knows of course, whether the words are rightly spelt, but in general he cannot be trusted to know whether the words are the right words. He is in the hands of his compositors, who may mistake "copy." The *Christadelphian* is well off in having an intelligent, good, and careful printer, but still there is not an entire absence of danger. Glanced over cover to see how it had fared; a wonder if there are no mistakes. A wonder not to be; one paragraph among the "notes" with all sense knocked out of it, by the substitution of "individuals" for "withdrawals." The note read "The 'individuals' referred to in the Birmingham intelligence, &c." It ought to have been "The 'withdrawals' referred to, &c." Mistake not very serious; but still it was awkward to have to explain an explanation.—Good meeting at night, feeling tired. Glad there is no meeting on Saturday. Glorious thing when we shall be so constituted as never to tire.

Saturday, 27th.—Was taken by brother Moore to see an old "sister Thomas," who has been confined to the house a long time, of

illness. She is poor and friendless, except that the brethren look after her. She has been in the faith for about twenty years, and greatly rejoices at the spread of the truth and the commotions in the world, indicative of the approach of Jesus. She is intelligent and hearty, but afflicted. It is our duty to share in the afflictions of the afflicted, by visiting them and helping them. To those who are well, visitation may seem a ceremony merely; but to those who are ill, it is a real service. Anybody shut up between four walls gets dreary. Even the truth fades from the view, and the mind wearies itself in striving to realise it, though the fundamental consolations can never give way. Now, visitors coming from the fresh air, with health on their cheeks, and light in their eye, and news and kindly words on their tongue, bring reviving to the languisher in bed. They confer a real pleasure and a positive benefit; and if they take the right view of it, it will do themselves a real good. Of course, to go into the sick room may not be quite so agreeable to the senses as a walk by the roadside, but are we to be governed by pleasure? If so, death is our portion. Duty and benevolence are higher: the will of God is over all, and this sometimes takes us into paths and circumstances not agreeable. Pure religion and undefiled before God the Father, is this, to visit the fatherless and the widow, and to keep himself unspotted from the world. If any man teach otherwise, he consents not to the wholesome words of the Lord Jesus; and his religion, however much he may know, is vain. We must know, but we must also do. We must truly have the incorruptible seed of the word, but of what value will the seed be to us, if we bring not forth the fruit of that seed, in our lives and conversations? A tree is known by its fruits. A man may talk much about the gospel, and the truth, and so on, but if he lack the deeds that are well-pleasing to God, he is a wind-bag, a waterless well, a rainless cloud, a deceiver, and a wandering star. Specially odious is it to hear the unsanctified discussing the profundities of the splendid truth, of which they are unworthy. At midday, joined a few of the brethren in a boat for a visit to the breakwater—an immense artificial structure, which was commenced in 1810, and has men employed on it now. It is about a mile in length, and shooting across the offside of a natural cove or bay, protects the latter from the outside sea-swell, and makes it a good roadstead for ships in rough weather. It has capacity and depth enough to accommodate the entire British fleet. The brethren are or have been mostly sea-faring, or connected with the dock yards, and are *au fait* in naval matters. Talking of the recent departure of the British Fleet for the Mediterranean, several of the ships of which sailed from this port, they stated that it was the common talk of the men in the yards

that the fleet had been sent there to be on hand to seize the Suez Canal, in case of European complications rendering such a step necessary for the safety of Anglo-Indian communications. It is not, of course, to be supposed that Cabinet secrets are known among dock-yard hands, but still the circulation of such a report in quarters where the truth is at least liable to ooze out, is specially interesting, and significant at a time when the prophetic mission of Britain lies in the very direction indicated. After a rough and comfortless tumble in our somewhat frail craft, (which had three serious bumps—one on a reef which there was scarcely water enough to cross—the tide being down; but which didn't knock a hole in the bottom, as it might have done; another, on reaching the breakwater, and a third on leaving it under sail, when we ran into a projection of the pier, which we ought to have cleared)—we landed on the west side of the bay, outside the breakwater, and walked home, a distance of some miles. We took tea together at brother Moore's, and spent a pleasant evening, talking over matters and singing a few anthems.

Sunday, 28th.—Lectured in the morning to over a hundred persons, on the advent of Christ; broke bread with the brethren in their meeting place, in the afternoon. Lectured again at night to a large audience—several hundred persons—on "The Adoption: who are the subjects of it, how it is brought about, and what its benefits are." The attention was great. Whether any lasting interest was created, time will tell.

Monday, 29th.—Got up early and took the 6.45 train for Birmingham, which was reached in twelve hours. Very glad to be home. No place like home. Would always stay at home if feelings were consulted. After being absent four Sundays, was glad to meet the brethren. Stayed at home six days. Great lack at the office since my brother's death. Had to make new arrangements, made possible by the kindness of brother Meakin and brother Chatwin, who, between them, out of their leisure, which is limited, make up the loss.

Monday, Sept. 5th.—Left Birmingham 5.25 p.m., for

DROITWICH,

where reside brother and sister J. C. Phillips, and who desired to be assisted in giving a public testimony for the truth in their town. For this purpose the provision of the Birmingham ecclesia was serviceable. By themselves they would not have been able to bear the whole cost, but contributing a part, the larger number elsewhere were able to do the rest; and thus, according to Paul's rule, the abundance of one part of the body supplies the lack of another. By working together, Droitwich was able to hear the truth. Union is strength; an energetic course, wisely worked, leads to good. Brethren are comforted, strangers enlightened, duty performed,

and seed sown unto life eternal, when the truth is agitated. Stagnation is death. Idleness is natural to the animal man—easy to remain in or to fall into, even after the natural man has been roused by the appeals of the Spirit. Drive, then, sloth away. Work while it is called "to-day:" but what at? At "whatsoever things are good, pure, lovely, of good report."—(Phil. iv. 8.) And what so entirely answers to this character as the things of Christ? Certainly nothing more so; in reality nothing so much so. All things else evanesce. Therefore, though nauseous to the children of darkness, and distasteful to professors who have a mere name to live, and are dead, and perhaps wearisome to half-hearted friends, who have not brains enough to truly discern the good from the evil—naïl this flag to the mast-head: flaunt it high and always: "Jesus Christ and him crucified," *alias* "The things concerning the kingdom of God and the name of Jesus Christ."—Droitwich is a place of 4,000 inhabitants, most of whom are engaged in salt works, which furnish the staple industry of the town. Incessant drudgery is not favourable to the development of the higher faculties of man. Consequently, the mental soil is poor in the neighbourhood, where toil is all in all. Still, who knows how many among the 4,000 may be of the right stamp. The truth has found a brother and sister Phillips, and may find others. No man knows where the sheep are. They hear the voice of the Shepherd when it is sounded in their ears. Our duty is to sound this voice, which is the truth, leaving all results without care to him who has said his word shall not return to him void, but will accomplish that for which it was sent.—One incident in the process on this occasion is worth recording. Brother Phillips had headed the printed announcement with Mark xvi. 16, which he worded thus: "He that believeth and is immersed shall be saved." On this appearing, a clergyman stepped into his shop (brother Phillips is a grocer), and asked him what right he had to alter the Scriptures, putting "immersed" for "baptised." Brother Phillips answered that "baptise" was a Greek word, and that as the translators had left it untranslated, he claimed the right to make good their defect, by rendering it by a word which English people would understand. But quoth his reverence, "How do you know that baptise means immerse and not sprinkle?" "By its common use," said brother Phillips. "The apostles were baptised with the Holy Spirit, on the Day of Pentecost, and I read that the power which came upon them with the sound of a mighty rushing wind, 'filled all the house where they were,' (Acts ii. 2) and therefore they were immersed in it. Then I read that the New Testament believers were buried with Christ in baptism."—(Rom. vi. 3.) Whereupon his reverence—a professional baby-sprinkler—said (in the "privately

between-you-and-me" style,) there was no doubt that brother Phillips was quite right; and that it was a pity the translators did not at once put it "immerse," and end all controversy. On the subject of the kingdom he said the Christadelphians were quite right, and that many of the clergy believed it. These admissions from a leading "vicar" illustrate the infatuation of the people who depend upon the clergy for guidance. They are blind, and in many cases dishonest leaders of the blind, who do what they do, and say what they say, not from the result of conviction, but because the system in which they are yoked by ties of loaves and fishes, requires it of them. Brother Phillips is regarded as a dangerous character in the town; and yet here is the clerical king of the parish privately approving of his principles.—The meetings were held in the Assembly Room, Royal Hotel, which is the principal public place in the town. There was a fair meeting, and strict attention, broken now and then by the interruptions of some fiery Plymouth Brethren, who had come from Worcester (seven miles off) to oppose. To quiet them, said their questions would be answered at the close. The lecture concluded, one of them started up, and proceeded to address the meeting. The Editor interrupted him, observing that the speaker was at liberty to ask questions, but not to make a speech.—The speaker insisted on proceeding; and after a little wrangling, the meeting being against a speech, but anxious for questions, the Worcester gentleman gave in, saying he had no questions to ask, and if he was not allowed to speak then, he would engage the room and speak afterwards: a resolution which was applauded. He, however, put one or two questions in an excited and disorderly way. Others put questions; one old gentleman, one of the "band of brothers" from Worcester, was running over with them, not propounding them to the lecturer, but shooting them wildly at the audience, who he was afraid had been impressed by the lecture. He invited them in the most paternal manner, if any of them had been affected by what they had heard, to come to him, and he would set them all straight. The Editor answered the questions, and concluded by saying to the disturbers that he admired their zeal, but it was a zeal of God—not according to knowledge. This set them off on a higher key than ever. They got up as the audience dispersed, and denounced the lecturer as an infidel and a blasphemer, and indulged in many expressions of shocked piety. The lecturer asked the fiercest of them what an infidel was? Knowing that the definition would condemn his own accusation, he refused to answer, while reiterating his accusations. The lecturer pressed the question again and again with voice growing louder, until at last his accuser was brought to bay, with fallen countenance, but still refused to

answer. The lecturer then taxed him with hypocrisy, in piously bearing false witness against his neighbour, to prejudice his neighbour's unanswerable arguments from the Scriptures. The Worcester gentlemen put themselves late for the train, and had to walk home—seven miles.

Tuesday, 6th.—Visit to the newsroom, walk and meditation in the fields and writing indoors brought the evening meeting.—Disturbance last night brought a full house to-night. Worcester gentlemen not present; quietness anticipated but not realised. A hotspur present who upset a meeting at Fazeley some time ago. Sits uneasily on his seat for the first ten minutes, and then emits puffs of steam. These are unnoticed for a little, but they become inconvenient. His ejaculations grow frequent. The lecturer asks him to wait till the end, or if he cannot endure it, to leave the room. Members of the meeting called him to order; others growl support. Lecturer observes he shall ask the protection of the authorities, if the gentleman cannot behave. Hotspur, weakly imitating Luther, says if all the tiles in Droitwich were devils, and all the stones Christadelphians, he should oppose them. Lecturer replied there was no objection to that, if he would oppose legitimately. Let him engage the hall subsequently, and expose the fallacies of the lecturer's arguments as ruthlessly as possible, but at least grant the English privilege of a fair hearing. This sentiment was warmly endorsed by the meeting, and for a little time there was peace. Hotspur, however, could not contain himself. He shouted interrogations and objections, with much scurrility and personal insult. The chairman then sent for a policeman, to remove the disturber from the room. An officious churchwarden, known in the place as "the lord bishop of St. Nicholas," upon this, whispered something to the gentleman, who then rose and said, he should leave the meeting, but first demanded that the lecturer should meet him in discussion at the close of the lecture on the following evening. The lecturer declined to do so, on the ground that it was unreasonable after an exhausting effort of an hour and a-half, that he should be called upon to engage in discussion. Regular discussion he was never afraid of. The gentleman said "the lecturer was afraid to meet him—that he daren't." The lecturer said "he would meet him, but not at the time proposed." "When?" "Was unable to name a time without consideration." "Fix the time now." "Cannot." "You are afraid?" "I am not." "You daren't meet me?" "I will." "Name the time?" "I cannot now, but leave your name and address, and the matter can be arranged afterwards." This the meeting applauded, and the gentleman stepped forward and wrote down, his name and address on a piece of paper which he handed to the chair-

man, in whose hands the matter was left.* A "rev." gentleman, and one or two reputable visitors, were present. The "rev." gentleman asked one or two questions privately at the close.

Wednesday 7th.—A read, a walk, a think, and a spell at writing, brought the evening, and with it, another large audience at the Royal Hotel. The subject, "The Signs of the Times," was listened to without interruption, and with deep attention. At the close, a county gentleman from Leicestershire made some friendly remarks, and next day purchased a copy of *Twelve Lectures*. A working-man's wife—a thinking woman—also wrote to express her great interest, and her determination to look thoroughly into the matter.

Thursday, 8th.—Went by afternoon train to

TEWKESBURY.

Here brother Osborne is still alone in his profession of the truth, but is on the point of receiving company, if appearances are not misleading. Stayed at brother Osborne's, notwithstanding strong unpopularity with one side of the house. Brother Osborne's good lady has not yet seen her way to discard respectable tradition for the teaching of God's word. This causes the unpleasant side of the truth's effects to be experienced. She clings closely to the "church," and opposes the truth with determination. The trial may only last so long however. Others have come through the experience, to find the joy at last of unity of mind, in the triumph of the truth all round. May this be so in the present case. Several brisk conversations, (in perfectly good part) apparently failed to effect anything in this direction, but as the wrong side had conspicuously the worst of it in each encounter, after-reflection may dispose to a more favourable consideration of the great, yet simple, but neglected things of the spirit, as revealed by the apostles and prophets. Fairish meeting in the Public Hall of the place at night, to hear of the gospel as the only means of salvation.

Friday, 9th.—Stroll in the country. In the morning, not well: had taken cold. Rested in the afternoon. Unfit for work in the evening, but went through it. Fair audience: subject, "Immortality." Some questions at the close.

Saturday, 10th.—Returned to Birmingham, where remained till

Wednesday, 14th.—Took train 1-15 for

BRIDGNORTH.

Here there is a population of 7,000 people. Among these, brother and sister Morrall sojourn solitarily. They have done their best to adorn and spread the truth in the place, but, so far, without much visible effect as regards others, except in so far as earning their hostility. In their need, they desired the assistance of the Birmingham arrangement for the public proclamation of the truth. Hence the present visit. Three lectures arranged for in the Assembly Rooms. Many of the bills previously torn down. First meeting to-night. Attendance, 60 persons; not a large number, but considering the population and hostile feeling, it was "not bad." Attention marked, and no interruption: subject, "The Gospel."

Thursday, 15th.—A better audience: subject, "Immortality." Some walked out, not liking what was said: some came in late, with a great noise. The majority, however, heard the lecture through with patience and attention. Some are reported interested. Brother Morrall had been known sometime as an infidel, and all Christadelphians were said to be of this character. He told them (from the chair) that they would be able to judge of the character of Christadelphian infidelity from what had been said. It consists in implicit belief in the promises God has made to the fathers, and rejection of the traditions by which God's word has been made void.

Friday, 16th.—A good audience: subject, "Signs of the Times." Attention great on the part of those who comprehended. Returned to Birmingham next morning.

(Conclusion of INTELLIGENCE from page 352.)

his wife, SABINA GARDENER, formerly Wesleyan. Brother Rooke and the brethren expect brother Macks will prove a great assistance to them in the proclamation of the truth. Brother Rooke further announces the immersion of Mr. and Mrs. LEES, the former a Wesleyan and the latter a Baptist. In the days of their ignorance, they were unable to realise satisfaction in their religious profession, but now rejoice in their escape from the bondage in which they

were held. You will thus see, says brother Rooke, that we are making some progress in this distant part of the world, though our progress is slow. It is all up-hill work. The people are so blinded by orthodox teaching, that it is almost impossible to obtain their attention to the great and precious promises; but, here and there, the good and honest-hearted are laying hold." Brother Rooke desires the prayers of the brethren.

[We have been obliged to keep over several items of intelligence.—EDITOR.]

* Subsequent negotiations resulted in the proposed discussion falling through.

The Christadelphian.

"He is not ashamed to call them brethren."--(Heb. ii. 11.)

NOVEMBER, 1870.

AMERICAN SUBSCRIBERS intending to renew their subscription to the *Christadelphian* for the coming year, must, on the receipt of this number, at once signify their intention by letter direct to the Editor, accompanying their communication with the required amount, viz., two dols. in paper. The postage of a letter to England is now only six cents. The omission of notice to renew (with pre-payment) will lead to the omission of the subscriber's name from the new list, and the consequent discontinuance of the paper to his address, after December next. It has been found necessary to adopt the plan of making up the new list from actual pre-paid notices of renewal, as they come in. Immediate attention to this notification, will, therefore, be necessary to secure the uninterrupted visits of the *Christadelphian* through the post.

GLOOMY PROSPECTS AND BRIGHT ONES.

From a merely human point of view, the political prospects in England are disheartening. This is shewn in the meditations sometimes offered to the public in the pages of the more intellectual of the monthly magazines, as to the probable developments of the new machinery established by the last Reform Bill, and the growing spirit of disbelief in the divine, which has been generated by the vast increase in the number and independence of serial literature, in all departments. *Tinsley's Magazine* points out the critical conditions under which these agencies are at work. The extremes of wealth and poverty, the existence, in large masses, of want, ignorance, and criminal propensity, side by side with luxury and caste, afford scope for a dangerous action of the newly-liberated popular force of household suffrage, which, slow to realise itself or take shape, has the tendency to work up into the influential sphere, and is the more certain to do so from the previous development of the system of trades unions, by which the

industrial classes have been welded into a compact body outside. Once thoroughly organized in the political sphere, it could not fail to assert itself antagonistically to the system by which the wealth of the country is kept in a few hands. This contains the elements of social revolution. If there were time, these elements would, doubtless, develop themselves, and lead to times of disorder; but the "bright prospects" lie in the direction opened up by the "sure word of prophecy." There is no time for England to sink into the anarchy to which present tendencies would lead her. The times of the Gentiles are at their close, and although England will share, with other nations, in the terrible upheaving of that "time of trouble such as never was" in which those times will find their final termination, the near future is one of brightness. England will be brought under the sceptre of truly "legitimate" monarchy, and compelled to submit to "divine right," enthroned in Jerusalem. Her Parliament will be abolished; her household suffrage annulled; her "working-man" theory of government dispersed to the wind; and her whole constitution assimilated to the divine absolutism of Jewish theocracy revived in the hands of David's Son and Lord, returned to earth, to take unto himself his great power and reign. From him, she will receive her laws, and by him she will be protected and made prosperous and blessed in her obedience. The aristocrats and democrats will, of course, be violently averse to such a change, and do their best to prevent it, but with Omnipotence at the head of affairs, their opposition will be of no avail. They will be taken violently out of the way, who stand in the way of the new order of things, and their places filled with good and honest men, who will have learnt heaven's first law—submission.

As to the religious transition that is in progress, there is, doubtless, danger connected with it, if left to itself. Englishmen have hitherto been largely ruled by appeals to their religious convictions. The doctrine of "rewards and punishments," though it may not have operated with all the force assumed by the clergy, has, doubtless, contributed a large element to the politico-moral force by which the passions of the

mass of the population have been kept in subordination to the common good. At a time, therefore, when the superstitions of orthodox faith are being extensively exploded, and, by a logical mistake, confidence in all religion fundamentally shaken, there is danger that Atheism may gain ground, and lead to that spirit of selfishness and innobility, which it naturally genders, and which, in the long run, finds vent in acts of unprincipled violence. This is the gloomy aspect of the situation, but the bright side is the side seen by those who know the truth. In the first place, the truth affords a present solution to the problems that perplex and bewilder the mind oscillating between orthodox faith and unbelief, and knowing of no third alternative. But the principal consolation is the nearness of a revolution which will dissipate for ever the religious illusions of mankind, and place the whole world under a system that will be truly light-imparting and infallible. "Come, Lord Jesus; come quickly!"

SIGNS OF THE TIMES.

THE SITUATION OF AFFAIRS IN EUROPE.

As regards the Franco-Prussian conflict, there has been little change during the month. The tide of events has swept irresistibly in the direction taken with the opening of the campaign. Another French army has been broken up. Several French fortresses, including Strasburg, have fallen into the hands of the enemy. Paris is besieged, and the Germans are overrunning the country. France is utterly prostrate, but still resists, bringing upon herself a "swift" and more complete "destruction." The sufferings of the country are beyond exaggeration. Men are appalled at so great a catastrophe, the significance of which is apparent alone to those who contemplate the situation from a prophetic point of view, which is the only ultimately real point of view.

The political probabilities of the situation, as affecting France, are ably set forth in the report of a conversation between the correspondent of the *Daily News* and "a gentleman who used, at one time, to play a very important part in public life, who is

well acquainted with most of the members of the government, and who is a man of calm judgment." The restoration of the monarchy is distinctly foreshadowed. The following is an extract:

"But if you have to capitulate, what will happen?" I asked. "If we do capitulate, our disaster will be complete," he answered. "I do not anticipate disorders; the population of Paris is an intelligent one: it wishes the Government to resist as long as it can, but not to prolong an impossible situation. Paris must do her part in defending the country; she can do no more." "Well," I said, "supposing that the Prussians were to withdraw, and peace were to be concluded on reasonable terms, what do you think would take place?" "Gambetta, Jules Favre, and the majority of the Parisian Deputies, would call a Constituent Assembly as soon as possible, and resign power into its hands. They are moderate Republicans; but, between a Red Republican and a Constitutional Monarchy, they would prefer the latter. As practical men, from what I know of them, I am inclined to think that they would be in favour of the Orleanist family—either the Comte de Paris or the Duc d'Aumale." "And would the majority of the Constituent Assembly go with them?" I asked. "I think it would," he replied. "The Orleanist family would mean peace. Of late years, Frenchmen have cared very little for military glory: their dream has been to save money. One advantage of our disasters is, that it has limited the number of pretenders to the throne; for, after the capitulation of Sedan, neither the army nor the peasants will support a Bonaparte. There will be two parties—the ultra-Republicans and the advocates of a Constitutional Monarchy under a Prince of the House of Orleans. Unless the friends of the Orleans Princes commit some great fault, they are masters of the situation."

THE ROMAN QUESTION.

This has advanced a stage, consequent on the downfall of the French Empire. Rome having been occupied by the Italian troops, the opinion of the population of the Roman States was taken on the question whether they would like annexation to the kingdom of Italy. The appeal, as a matter of course, resulted in an overwhelming majority in favour of the proposal, and thus the Pope was voted out of authority in his own house, by his own people, greatly to his anger and amazement. Victor Emmanuel sought to soothe the old man's feelings by writing to him a letter "with the affection of a son, the faith of a Catholic, and the loyalty of a king;" but the letter was more irritatin

than consoling, for it amounted to this: "Robbers were preparing to break into your house; therefore, I have come in and made myself master to keep them away, and I will take care of you, and give you room upstairs all to yourself." As determining the continuance of the eighth head on the seven hills, the following passage in the letter is interesting:

"My Government and my forces will confine themselves solely to the duty of guardians of the rights of the Roman people, and the inviolability of the Sovereign Pontiff, and his spiritual authority with the independence of the Holy See—things quite compatible with one another."

The precise meaning and probable effect of the Italian proposals will be gathered from the following extract from an editorial in the *Daily News* of September 16th:

"Italy is prepared to concede in absolute possession to Pius IX, that part of modern Rome which lies on the right bank of the Tiber, separated by the yellow stream from the ancient city of the Seven Hills. This district, known as the Borgo, or the Leonine city, contains not only the castle of St. Angelo and the Vatican Palace, but also the world-renowned Basilica of St. Peter, and the Great Hospital of Santo Spirito. Within this narrow but splendid domain, the Pope would be allowed to keep up all the ecclesiastical and temporal splendour of his sovereignty, and without doubt, the amplest provision would be made for the maintenance in fitting dignity of his spiritual court. Old Rome, with all its historic associations, would be restored, with the surrounding territory, to Italy. 'The Niobe of Nations,' that has sat so long 'childless and crownless in her voiceless woe,' will find her children brought back to her, and her crown restored. The 'lone mother of dead empires' will become once more a queen among the nations [This is required by prophecy, for at the crisis of her final perdition, Rome is represented as saying, 'I sit a queen, and am no widow, and shall see no sorrow.'—Rev. xviii. 7.—Ed. C.], and something more than memory will make part of the greatness of Rome. These are the results for which we may look from the operations now taking place in the patrimony of St. Peter."

The Pope's attitude in relation to these events, and the utter desertion which has befallen him at the hands of the "horns," are exemplified in the following extract from a letter of the *Daily News* Roman correspondent, published October 11th.

"Will Pio Nono come to terms? No. A Roman nobleman and gentleman who, on account of his warm sympathies with the Pope,

has even at this moment free access to the Vatican, was telling me yesterday that nobody can imagine the state they are in on the other side of the Tiber. Those masters of subtlety and cunning find themselves at a loss what to do. The Pope has lost his usual calm; he goes from one room to the other, profits by the fine weather, and walks round his gardens, asking whether any messenger has returned from either Austria, Belgium, or Portugal, and stamps his feet with indignation, crying against the indifference shown by European States towards him and his cause. He has given orders that all the windows looking towards the square of St. Peter, and the Angelina Gate should be shut up; and whenever he hears the drums of the 3rd Grenadiers, quartered near the Vatican, beat, he puts his fingers to his ears. After addressing the circular I have translated, the Pope felt sure that immediately the members of the Diplomatic Corps here would meet, and would take steps to inform their respective Governments of the situation he found himself in. Now, it appears that, with the exception of Count Arnim, not one of the members of the Diplomatic Body have accosted either the Pope or Cardinal Antonelli since the 20th September. Only the Belgian Minister addressed a note to the Cardinal of State, in which he declared that his Sovereign would be most happy to receive him should he abandon Rome. But the funniest thing was this. On the last day of the month, all those prelates and priests who received regular pensions from the Court looked into each other's faces as much as to say, "Where are we to go for our money?" To their utter astonishment, they beheld an employe of the Italian Government present himself at the Vatican, and disburse the sums due to each of them. The sums paid amounted to fifty thousand scudi. In this special circumstance, neither the Pontiff nor his Ministers thought proper to protest against the usurping invader."

THE EASTERN QUESTION.

The effect of the French collapse is daily becoming more visible in the stimulus imparted to this question in the direction of Russian interests. The newspaper reports are conflicting, but the very conflict reveals activity. One day we hear that Turkey has appealed to the powers for protection against the threatening attitude of Russia, and on the next, that Russia is animated by the most pacific intentions towards everybody, and that all the rumours about her preparations are unfounded. Then, again (sometimes in the very column containing the official contradiction), the reports of extraordinary warlike activity on the part of

Russia are repeated, and again contradicted. This has been going on all the month, and shows there is something going on under the surface. We know from experience, that official assurances of peace are unworthy of credence, when there is an object to be served by their publication. It is not likely that Russia should wish her warlike intentions to be known to her intended victim. Meaning war, she would, of course, wish England and Turkey to believe in peace, that when the hour for action arrives, they may be as little able to resist her as possible. Therefore, the promptness and explicitness of the official contradictions.

The actual tendencies of the situation in the direction upon which the prophetic student has the eye of anticipation fixed, are too palpable to be overlooked by keen political observers. They are ably set forth in the following newspaper extracts :

RUSSIA'S OPPORTUNITY.

"We shall not have long to wait for the European consequences of the ruin and partition of France. The power of the West, to hold in check the ambitious schemes of the two great military States of Central and Eastern Europe, has been suddenly paralyzed, and the minor states of the Continent, both North and South, lie at their mercy. While the issue of the campaign on the Moselle was doubtful, Russia pretended to be asleep. Her Government would do, and her journalists would say, nothing. But the catastrophe at Sedan has waked up Russia as by the stroke of a talisman. The change wrought in her position is palpable, tangible, incontrovertible. The great military power, with whom alone till now she condescended to be matched or measured, has for the time being ceased to exist. Another, possibly a greater, has suddenly started into colossal development; but the instincts and the interests of Prussia can never be antagonistic in the same sense, or to the same extent, as the instincts or interests of France; and a thousand considerations of neighbourhood, trade, and dynasty make Russia and Prussia naturally sincere allies. Each, if it cannot give, can guarantee the other all it wants; and there is comparatively little either covets which the other would quarrel about. Give and take is the obvious policy of St. Petersburg and Berlin. Russia will readily assent, therefore, to France being despoiled of Alsace and Lorraine, Prussia not objecting to the realisation of the Empress Catherine's dream. The power of veto is gone. Europe has stood by and seen France ridden down; Europe still stands looking on, watching the work of decimation and destruction as it is daily

rendered more complete. Europe must, therefore, take the consequences—not the aggrandisement of Prussia alone, but the reversal of the sentence of Sebastopol, and the re-establishment of Muscovite domination on the Lower Danube and the Dardanelles. It may not come to-morrow, or the day after, but it will assuredly come; and then, what shall we have to show for the forty millions of money borrowed for the Crimean expedition, and for which we levy taxes to pay an interest of three per cent? It was voted a glorious expenditure at the time; and what Lord Palmerston would say or do were he here to be consulted on the matter, we do not undertake to tell. But he and Napoleon III. are equally silent now; and we, who paid the money and shed the blood, ask, but ask in vain, what will it avail a twelvemonth hence? *Russia's opportunity is come at last.* Baron Brunnow and Count Ignatieff may deny it, feign not to see it; like admirable actors, may mildly laugh at it. They are very wise to do so, for the opportunity has come unawares, and the time must be gained to make ready. But the opportunity is here, such as there has not been for more than half a century—we should rather say such as there has never been before."—*Examiner.*

"The idea is gaining ground in Austria and several other countries concerned in the matter, that Russia is about to settle the long-vexed Eastern question in a very summary manner. The Roumanian journal, *Pays Roumain*, calls for the immediate convocation of the Chambers, having heard that a secret understanding exists between the Courts of Berlin and St. Petersburg, according to which, Russia will be allowed to pounce upon Turkey, and that a preliminary movement is expected in Servia."—*Birmingham Daily Post.*

"The *Standard* publishes in large type, a communication signed by Count Stanislas and by Leszczynski, calling attention to the immense importance of events which they think may too soon be accomplished in the East. The balance of power in Europe has ceased to exist, and the destinies of the continent are in the hands of Russia and Prussia. What, then, ask the correspondents, may Russia's attitude be in the present circumstances? Without doubt, in continuing to carry out the celebrated testament of Peter the Great. Russia cannot, at this crisis, omit the opportunity which it gives her of laying hold of Constantinople, which, with her immense population, she might make the capital of the old world. About three months ago, Europe would have checked that audacious step, but now, in a political point of view, Europe has no existence. Russia and Prussia, whose secret connivance no one can deny, alone remain. Russia is gathering immense forces. France has, for the moment, no political existence. England alone remains. However

weak her influence on the Continent may be, she must strain every nerve to stop the Czar, and the most effective available means of stopping Russia consists in exciting insurrection in Poland. It is incontestible that the possession of Constantinople by Russia, now distant only a few steps from India, would not only destroy the foundation of English prosperity, but would be an ominous threat towards Europe in general and France in particular. It is, therefore, difficult to understand M. Thiers's mission to the Emperor of Russia, unless he wished to study in detail, and on the spot, the prospects of the Czar. It is quite as difficult to account for the impassability of England."—(*Manchester Examiner*, October 15th.)

"Despite the contradictions as to

MILITARY PREPARATIONS IN RUSSIA,

sinister rumours are, says the *Globe* of Oct. 5th, daily reaching this country. According to a telegram from the Berlin correspondent of the *Times* "the Russian War Office has been ordered to draw up new regulations intended to accelerate the embodiment of retired soldiers, and those on unlimited leave when called in. A strong Cossack corps has been sent from the Don to the western provinces. Active military preparations are being made in Trans-Caucasia." The Bucharest correspondent of the *Eastern Budget* says there is very little chance of Prince Charles being able to retain his throne in Roumania, there being a strong feeling against him and in favour of the establishment of a Republic, and adds: The reports of a proposed revival of the Eastern question by Russia, and of a rapprochement between the latter Power and Austria, have considerably strengthened the Opposition, many former adherents of the Government now crying out loudly against its inaction. Russia, it is said, proposes to reconquer the portion of Bessarabia which she lost in the Crimean war, and also to seize Moldavia, while Wallachia would be given as a peace-offering to Hungary. The Government, however, can do nothing to avert such a danger; and there are many in the country who would be perfectly satisfied with this or any other combination, so long as it would secure to them the blessings of order and good government. *Globe*, Oct. 5th.

The *Standard* maintains that the result of this destruction of French power, at which English Liberal statesmen have smiled so stupidly, is the complete nullification of all the gains purchased so dearly by the blood and treasure expended in the Crimean War. Russia renews the pretensions that war checked—renews them again with the sympathy and support of Prussia, but this time of a Prussia dominant in Europe. France—in alliance with whom, England, after a hard struggle, stayed the Russian advance—lies at the feet of Prussia.

Austria dares to make no move, and England—great result of the statesmanship of Mr. Gladstone and his colleagues—must challenge, single-handed, Russia and Germany, if she would vindicate her own honour and protect her own interests.

ENGLAND IN THE EAST.

"We learn that in view of the importance of the Suez Canal to British interests, the Admiralty have decided that our ships in the East Indies shall again be placed under the command of a flag officer, and have selected for that post Rear-Admiral J. H. Cockburn, who leaves England on the 1st proximo."—*Globe*.

ANSWERS TO CORRESPONDENTS.

SEVERAL queries on hand will be answered in due course.

THE TABLE OF THE LORD IN RELATION TO FERMENTED BREAD AND WINE.

G.C.—The purpose of the breaking of bread is to "bring to remembrance" the fact and meaning of the Lord's death, which might and would otherwise be forgot. The quality of the bread and wine is an altogether secondary matter. Had a certain sort been essential, we should have had specific directions in the apostles' writings, as the Jews had in the writings of Moses, concerning the constitution of the "meats and drinks" to be used in the ritual of the law, whereas we have no instruction at all on the subject. It is well to approximate as nearly as possible to the bread and wine we may suppose was used by the apostles; but to lay down a law in the matter where none has been laid down, is to make a mischievous crochets, and overstep the liberty we have in Christ. The bread used by Christ was probably unleavened, on account of the conjunction of "the feast of unleavened bread." As to the wine, it is impossible to give a positive opinion. Palestine was a wine-growing country, and doubtless the best wine was available and made use of: but not necessarily non-intoxicating wine. "Wine that maketh glad the heart of man" is of necessity a stimulant. The wine used at Corinth, where Paul had given directions on the subject, was of this character, for the excessive use had led to drunkenness—(1 Cor. xi. 21). The same has to be said of the wine miraculously provided by Jesus at the marriage of Cana of Galilee. It was pronounced to be of the first quality by men who had "well drunk," and who, therefore, would not have given such a verdict on a vegetable juice. It does not follow, that it was the sort of stuff sold in

England as wine. It was what the juice of the grape is when "made (the best) wine." The nearest approach to this in our country is the Tent wine. It is the juice of the grape in the first stage of the vinous process, and, therefore, though possessed of stimulant properties, is an intoxicant in only the slightest degree. This is the wine used by the Birmingham ecclesia. It was adopted out of regard to scruples of the same kind as those indicated in your letter; but when the holder of the scruples insisted on a purely vegetable juice, on the ground that it was sin to touch alcohol in any form or degree, no further concession could be made. It is not for any brother to lay down laws for the rest in such matters. 1 Cor. viii. 9, applies only to private practices. The drinking of wine at the Lord's table is an appointment of the Lord, and not to be set aside for anybody. It is not intended in these remarks to countenance the use of alcoholic liquors.

Any man bent on "purifying himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord," will eschew every practice which at all tends to hamper him, "laying aside EVERY WEIGHT, and the sin which doth so easily beset;" and there is no doubt that the use of narcotics and alcoholic stimulants comes under this category—interfering as they do with the healthy play of the delicate organism of the brain, helping the inferior feelings, and obstructing the higher faculties. Abstinence is, without doubt, the best course for those who seek to "work out their own salvation;" but then it is one of those matters (except drunkenness) in which we must refrain from judging each other. Every man must bear his own burden. Wisdom will bring peace; folly, "tribulation and anguish," but it is for the Lord to dispense these fruits of our sowing at His coming.

INTELLIGENCE.

BIRMINGHAM.—During the month, there have been two additions to the ecclesia by immersion, viz., **LIZZIE TURNEY** (22), sister in the flesh to the several brethren and sisters of that name; also, **MARY DUNN** (16), daughter to brother and sister Dunn. The annual meeting of the ecclesia was held on Monday, the 4th ult. The principal business (after tea) was the appointment of three managing brethren, to take the places of those retiring by rotation; also, presiding brethren, visiting brethren, &c., for the ensuing year. Brother Whitcomb was appointed secretary; brother Jones, assistant secretary; and brother Turner, treasurer. The presiding brethren appointed for the year were, brethren Dean, Hipwell, Meakin, Smith, Turner, and Whitcomb; the managing brethren, brethren Rayer, Shelton, and Townsend; visiting brethren, brethren Bready, Clissitt, Stephens, and Townsend; assisting brethren, brethren Hipkins and Shelton; keepers of the table, brethren Hipkins and Stephens. The report shewed the additions during the year to have been 45; losses, 11; total number now in the ecclesia, 163. Contributions during the year, for general purposes, £99 3s. 3½d.; for the propagation of the truth, £31 2s. 5½d.; for the Sunday school, £14; total, £144 5s. 9½d. A report from the Sunday school, read by the secretary (bro. Chatwin), represented the school to be in a thriving state, the number of scholars being 125, and the increase of scriptural understanding among the children being marked. The teachers are, brethren Bready, Chatwin, Mitchell, Shelton (superintendent), Shemmans, Turner, and sisters

Mary Ann Caldecott, Jane Dean, Mary Ann Lea, Amy Pettit, Mrs. Roberts, and Mary Turney. A report was also read from the Young Men's Mutual Improvement Class, which meets every Tuesday. The attendance has improved, and the young brethren feel benefited by the exercises which membership imposes. Several young sisters have joined, and take the benefit of listening, and contributing to the M.S. Magazine. Brother and sister Blount have, by a change of circumstances, been removed to Dudley, about eight miles from Birmingham. The ecclesia, however, enjoys their occasional fellowship. Dudley will no doubt be benefited by their presence. At present, with the exception of themselves, the truth does not exist in the place.

DUDLEY.—See Birmingham intelligence.

DROITWICH.—Brother Phillips writes, Oct. 14th, to announce an end to the solitude of himself and sister Phillips so far as society in the truth is concerned. He says "We have had the pleasure of adding to the small number of believers in this town, by assisting in the obedience of Mrs. **MARY HENCHER** (37), who was immersed on Sunday afternoon, October 2nd, after giving the necessary proofs of her fitness for the step. She was, for some years, a Baptist; and being in the habit of dealing at my shop, I introduced the truth to her twelve months ago, which she has ever since been studying—unknown to anyone—until you lectured here in September last, when the powerful argument employed on behalf of the truth dispelled every doubt, and brought her to the happy decision above recorded.

On Sunday last, her husband, GEORGE HENCHER (30), working bailiff, of Park Farm, near Droitwich, followed her example in making a good confession. He received the good seed at the lectures above referred to, and with the assistance of his wife afterwards, was led to see the necessity of entering into the faithful Abraham's family. This is a great source of joy to them both, and, we need not add, to ourselves also. Our Sunday evening service becomes a greater pleasure, now that we have increased from one to four, in eleven months. Brother Betts, of Bewdley, was present, on the 2nd inst., and shewed his earnestness in the faith by giving us a seasonable address on the kingdom."

EDINBURGH.—Brother Gascoyne, writes, September 26th, "I think I last addressed you on the 23rd July, when I intimated the obedience of MARY ANDREW, daughter of brother and sister Andrew, of Turriff. As you do not seem to have taken any notice of it in the *Christadelphian*, I presume it has been overlooked.—[Yes; from causes explained last month.—Ed.] I have again much pleasure in reporting the accession of two to the ecclesia in the Temperance Hall, viz., JOHN GORDON, formerly Campbellite, but now rejoicing in the truth, and MRS. GILLON, wife of brother Gillon, from Linlithgow, both of whom made the good confession in the way appointed, by being immersed in water in faith of the exceeding great and precious promises."

GRANTHAM.—During the month, the brethren here have had the pleasure of assisting sister Mary Turney, of Wisbeach, to garner the first fruits of her seed sowing, by immersing SARAH MARY RODGERS, (27,) school teacher of that town, upon her profession of faith in the promises. Sister Turney thus writes of the matter in a letter to sister Roberts, dated Oct. 2:—"Miss Rodgers had arrived at the decision that Christadelphians hold the truth as it is in Jesus, and her desire was to obey the command at once (but there was no one in Wisbeach to help her). We could not conveniently get over to Birmingham, so decided to write the few brethren in Grantham, and ask them to perform the office for Miss R. Arrangements having been made, we arrived in Grantham about five o'clock in the afternoon of Saturday, the 24th ult. In the evening, brothers Wootton and Samuel Turney conducted the examination of my friend, and we then went to the Public Baths, where she was introduced into the only name given whereby we must be saved. The next morning, we two sisters broke bread with four brethren in the new meeting place in Grantham. It was a time of great rejoicing to me, and I cannot be sufficiently thankful that in the event of my leaving this place, there will be one left to witness in the cause of the truth here. Our

new sister was formerly connected with the Church of England, in whose doctrines she has been brought up. So it was some time before she could sufficiently disentangle herself from the traditions which make the word of none effect, to number herself with those, who, if they be faithful to the thing they profess, are everywhere spoken against."

Brother Hawkins writes, "I see by the current number of the *Christadelphian*, I am credited with much more than belongs to me by brother Wootton. His remarks have resulted from a conversation I had with him some months ago, and the lapse of time has produced a confusion of recollection in his mind contrary to the exact facts of the case. I was secretary to a fund for the conduct of the *Gospel Banner*, the fund being provided by shareholders, of whom I was only an individual. We were disgusted with the despotism of Mr. James Wallis, and we hoped to sustain the *Gospel Banner* in spite of him, he having threatened not only to crush it, but also his "brother," Henry Hudston, who was a young struggling tradesman at the time. The *Gospel Banner* did its work, and helped to shatter up Campbellism, and it left many of us free from sectarianism, and ready to coalesce with the truth, when fully presented to us. This, as you know, has at last occurred, and with it too, in my case, an obedience to the faith thus developed. My only sorrow has been, and is now, that it has not been presented to me in this fashion sooner. One has had, even in my case, so much to unlearn, so much to learn; so many life illusions to shut one's eyes to resolutely, and so to surrender all things for this one pearl of great price, that it has been a daily struggle; one's old friends disgusted, political and other associations to shake off, that it is to me, in deed and fact, a new life, with new hopes and aspirations, a revolution, in fact, in objects, in sentiments, and in every aim. Thank God, I am free—free indeed."

GLASGOW.—Brother O'Neill announces that a course of lectures has been delivered at the institution Rooms, 208, George Street, by brother Ellis, on the following subjects:

- 1.—War: is it from heaven or of men?
- 2.—Resurrection: who shall attain to it?
- 3.—War in relation to Christ's second coming to set up his kingdom.
- 4.—Immortality: who shall attain to it?

There were crowded and attentive audiences, particularly on the two nights devoted to the subject of war. Opposition and enquiry are the two results so far produced. The visits of brother Alexander, of Innerleithen, brother Hedgely, of Devonport, and sister Fraser, (late of Lichfield, now of Spalding) are mentioned as having refreshed the ecclesia.

LEICESTER.—Brother Lester, writing Oct. 13th, says "I write to announce the addition of three more to our number, as

under:—JOSEPH MOORE (21), engineer, formerly neutral, immersed August 24th; JOSEPH DUNKLEY (66), and DANIEL LUCAS (65), both formerly Primitive Methodist, but, for many years, earnest seekers after the truth, in which they now rejoice with us, waiting for Israel's hope."

LIVERPOOL.—Brother J. H. Fowler, of Birkenhead, writes October 11th, to announce the immersion and addition to the ecclesia of Miss JANE WAITE, (22), sister in the flesh to brother Waite. She has, for some time, been neutral and perplexed. There being so many denominations, she did not know which to believe till a few months ago, when her attention was directed to the truth. To this she has given her earnest attention, with the result of conviction and obedience.

LONDON.—Brother Hayes thus reports, October 17th: "There have been three additions to the ecclesia by immersion, viz: MARY KERRIDGE, (20), domestic servant, formerly among the Methodists, but not a member of that body. RACHEL SKEATS, (29), daughter of brother Skeats, lady's maid, formerly neutral; and Mrs. ELIZABETH LINNER (35), formerly among the Methodists, but not a member. Thus far, your lectures at the Metropolitan Lecture Hall have been a decided success. The hall, capable of seating more than 200 persons, was well filled on each occasion by a very respectable and attentive audience, notwithstanding that two of the evenings turned out wet. Although the lectures averaged one and a half hours in the delivery, the attention of the audience was well sustained to the close; in fact I have every reason to believe they would have sat much longer."

MALDON.—Brother C. M. HANDLEY, writes September 29th to announce the obedience of WILLIAM CARTER, a middle aged man, who was formerly one of the Peculiar People, from whom he separated several years ago, on being convinced through brother Handley, of the mortal nature of man. Brother Carter lives at Romford, 27 miles from Maldon and 12 miles from London. Since the time he left the Peculiar People he has been seeking more light, without being able to find it, till hearing that brother Handley and those with him in Maldon, had attained to further knowledge, he wrote to them and received what he had been in search of—a knowledge of the truth in its entirety. After a walk of 27 miles he was immersed at Maldon, on the 18th of September. There is hope of several in his neighbourhood following his example. Of one or two in Maldon there is also hope.

OLDBURY.—The brethren here have been compelled to withdraw from brother Cheshire, on account of his unworthy course.

ROMFORD.—See Maldon intelligence.

SCARBOROUGH.—Brother C. Walker, writing September 30th, announces the obedience of Mr. FRANK HODGKINSON (37), a visitor to Scarborough from the United States, which is his adopted country. Brother Hodgkinson has been the best part of a year at Scarborough, and has found the truth during his stay. He leaves at the end of October, to return home, which is Jamaica Plains, about five miles from Boston, U.S.A. Brother Walker adds: "How feeble instrumentality is sometimes used to bring about results of importance. May it be so herein. I have seen your *Lectures* circulated far and wide by and through this our new brother. I shall indeed be sorry when he is gone away. It seems as if no one was to come and sit down here, likely to teach and do us good, but, having become instructed, off they go, and we have to struggle on alone at the old poor rate. Still, this sort of thing will come to an end some day, and, meanwhile, we may be thankful to be used as the Master sees fit."

CHINA.

HONG KONG.—Brother Hart is still alone, but doing his utmost to give a testimony for the truth. He finds there is some one secretly helping him to circulate Christadelphian publications. He does not know who it is, but hopes it is one who is awakening to the power of the truth; while fearing at the same time it may be one of the class who "preach Christ of contention." He has been attacked through the *Daily Press* by one signing himself "an Immortal." He has also been attacked by the "Rev." Dr. Tegg, who went to his employers, but none of these things move him. The Chinese massacre has unhinged affairs somewhat, and the news of the war in Europe has produced great excitement, and filled brother Hart with joyful expectation of the Lord's coming. He desires his love to all the brethren.

NEW SOUTH WALES.

SYDNEY.—In the item of news from this place, which appeared in the last April *Christadelphian*, the population was stated to be 20,000. This, brother P. Graham says, ought to have been 120,000. Brother W. Rooke writes August 8th, to announce the obedience of JOHN ROBERTS, formerly Campbellite, who has been searching for the truth for several years; also Mr. W. MACKS, farmer, and his wife, Mrs. MACKS, of Ulladulla, but now of Sydney, both formerly Campbellite; also at Burrawang (in the "bush") ALFRED GARDENER, farmer, son-in-law to brother Hawkins of that place, and

Intelligence continued on page 344.

The Christadelphian.

“ 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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Vol. VII.

THE APOSTACY UNVEILED:

A DEBATE BETWEEN DR. THOMAS AND A PRESBYTERIAN CLERGYMAN,

THIRTY-THREE YEARS AGO, ON THE LEADING DOCTRINES OF CHRISTENDOM,
IN RELATION TO BIBLE TRUTH.

DR. THOMAS: We have been informed, that the Baptists are a simple people, that they read the Scriptures, that they had the truth, that they honoured the Holy Spirit, and therefore the Holy Spirit honoured them. Now if this be true, what must the Presbyterians be? The Baptists hold with adult immersion; and they used to consider in the times alluded to, that infant sprinkling was a dogma of Anti-christ. We have heard our friend this morning, and himself being judge, the Baptists are right in their sentence concerning this Presbyterian practice; for, says Mr. Watt, ‘They have the truth on their side!’

But, why all this about the Baptists?—Simply, I conceive, for the sake of instituting an invidious comparison between them and us. If they are simple, we must be compound; if they read the Scriptures, it is insinuated that we do not; if they have the truth, we have error; if they honour the Holy Spirit, we do not; therefore the Holy Spirit has honoured them, while he is supposed to have heaped contumely upon us; as we and the Baptists are not one people; if they are all that, we must be all this. But we plead not guilty to these criminations. We do read the Scriptures; they are our delight, and to them we make our appeal in all things; but we take exception to Mr. W.’s judgment. We do not believe that a Presbyterian divine is competent to determine (if his theory in the confession be believed by

him, which as things are, is difficult to say)—whether we have the truth or not; and that we are a straightforward, and open-faced class of people, let those determine who know us best.

But as to the Baptists honouring the Holy Spirit, if I had their history at hand, I should be at no loss to show, that in this country at least, they had burlesqued, instead of honouring Him, by the most tumultuous fanaticism. As to the work of the Holy Spirit, we believe it to its fullest extent. It is a work which has been elaborated on a most magnificent scale. All nature around is a part of His stupendous work. By Him, was a place appointed for the sun, the moon, and the stars; by Him, were the heavens constituted and peopled by the hosts thereof; by Him, man lives and enjoys the life that is; to Him is he indebted for all; for it is by God, who is Spirit, that we are saved with a temporal and an eternal salvation.

The judgment, however, of Presbyterian Clergymen upon this matter is of very passing consideration. We must again except to their competency to teach the religion of Jesus Christ. They are not agreed among themselves. Their Rabbis, who rule the Church, instead of all teaching the same thing, are split into divers factions, and for want of matters of sterner import to engage their minds, are killing time by slaying the orthodox standing of their rivals. I hold a paper in my hand called the *Presbyterian*. It is the organ of a party in the Presbyterian Republic, which is for construing The Confession of Faith according to its most obvious signification. This faction is termed the Old School, and claims to be orthodox; its rival is termed the New School, and though it also pretends to Orthodoxy, the True Blues regard them as Heterodox.—A Rabbi of the New School, thus sums up the dogmas of the Old; which the Presbyterian acknowledges ‘substantially to convey the true doctrine on this subject.’ 1.—‘That man has no ability of any kind to obey God’s commands or to do his duty. 2.—That ability to comply with God’s commands is not necessary to constitute obligation. 3.—That God may justly require of man the performance of what he has no ability in his fallen state to perform, and may justly punish him for not performing it. 4.—That all the powers of man for the performance of duty have been destroyed by the Fall.’ ‘It is most true,’ says the Presbyterian, ‘that man has no *independent* ability of any kind, to obey God’s commands; it is also true, that his obligation to obedience is not in the slightest degree impaired by the want of this ability; it is furthermore true, that God may rigidly exact the obedience, which man, by his fall, has lost his ability to render; and, finally, it is true, that the powers of man have been so affected by the fall, that he cannot of himself, spiritually and acceptably perform his duty. They who deny these positions have but slender pretensions to Calvinistic Orthodoxy, &c.’ Such is a specimen of the monstrous absurdity of Orthodox Presbyterianism! I know not to which school my opponent belongs; nor does it matter in an examination of his religion; for Presbyterianism, whether New or Old, is Presbyterianism still; though, indeed, the editor of this paper says, if New Schoolism, the real object of which is Revolution, should prevail, ‘Presbyterianism would soon exist only in name.’ If he be of the Old School, then his religion is Orthodox Calvinism of a genuine Servetus-burning spirit; for we conceive, that none but such a spirit could interpret God’s dealings with men so

barbarously as set forth in the four preceding propositions, but if he avow his allegiance to the New School, then he is a Revolutionist and a heretic; the General Assembly of the Presbyterian Church being his judge. Now, is it not obvious, that Mr. Watt has enough to do at home, without presenting himself to your notice, as a corrector of my alleged heresis?—Physician! heal the disease which is preying upon the vitals of your own Church, before you pretend to cure others, is the prescription best suited to his unfortunate condition.

Now you will observe the tendency of these Presbyterian Dogmata. If man has no ability to obey God's commands, it is necessary that God should operate upon him in some physical manner by His Holy Spirit, in order to enable him to believe; and if this be received, the machine can work comfortably enough. For God commands men to obey Him; but they cannot unless He enables them; it is therefore, not man's fault if he continues in disobedience; for he is willing, but unable to do his duty!—Hence God is made responsible for the disobedience of every one who does not obey Him! Again, some men want to be saved; the clergy also are anxious that they should be saved, because it will increase their flocks and so enlarge the fleece; they, therefore, besiege heaven with their prayers: but some of these are not saved—why? because God has not given them His Holy Spirit to enable them to obey; and therefore, it is God's fault, and not the clergy's, that sinners are not converted! This is the gospel according to Presbyterianism; orthodox it may be in that church—but it 'is another gospel' to that Paul preached, and therefore, spurious. If Presbyterian Divines have nothing better or more rational than this to present to the people, the less they talk about the work of the Holy Spirit, or of Spirit-honouring Baptists, the better for their credit with the intelligent; for certainly a greater libel upon the character of God cannot be perpetrated, than to maintain *in effect* that He is the author of sin! Sure we are, from the fruits of Presbyterianism, that the Holy Spirit had never anything to do with such an unholy Church; nor do we believe, that He ever called or sent, or constituted Presbyterian 'Divines' as the expounders of His Revelation to men. We except, therefore, to their judgment in the case, and unhesitatingly reject their views of the work of the Holy Spirit as unworthy of reception.

But, my friends, as I said before, so now I reiterate, that, though I reject the *traditions of men* concerning the work of the Holy Spirit, yet I do most heartily believe in the Scripture account thereof. And here, permit me to observe, that you should always make a distinction between things that differ—between the *opinions* of a thing, and the *thing* itself. The work of the Holy Spirit is the thing; Presbyterian and popular views of this work, are the opinions of the thing. Now the self-complacent critics of Orthodox communities anathematize us, because we do not agree with them in their opinions of this work; and denounce us as blasphemers of the Spirit; thus making our rejection of their dogmata tantamount to a rejection of the Holy One Himself! But this is not to be wondered at, for it has been the spirit of Anti-christ through all ages; and it was this spirit of proscription which conferred the crown of martyrdom upon the victim of Geneva tyranny.

For myself, I believe, that the Holy Spirit is the only authoritative,

infallible, efficient, and sufficient teacher of the Christian Religion in all its parts. If I be asked, what is the manner in which he teaches this religion? I reply, in the same way that all teachers convey instruction to their pupils: *by words, either spoken or written.* Hence it is by the Sacred Scriptures that He convinces men of sin, righteousness, and judgment to come in these times, and indeed, in all the times subsequent to the Apostolic Age. God is simple in all His plans. He appears never to use intricate means, when the end to be effected can be produced by simple ones. Simplicity is the characteristic of all that He performs. He rules the heavens, he regulates the seasons, and He saves men, upon few but powerful principles. If one means is able to make man wise, we need not expect to find any other institution than that one to effect the same end. Now, Paul, the author of my friend's text, says, that the *Sacred Scriptures are able to make us wise to salvation by the faith, (or Gospel) which is through Christ Jesus.* What more do we want than wisdom in relation to this matter? If the sacred Scriptures are able to make us wise, we need no other instrumentality. The Holy Spirit *by the word,* without infusing a single idea into it, more than it actually and ordinarily contains, and without any collateral influence, teaches us all wisdom and knowledge that is necessary. It instructs man concerning his origin, his constitution, his sinful state, and how he may, though mortal, *absolutely and unqualifiedly mortal,* yet attain to life and incorruptibility; it informs him concerning the attributes of God, the creation, and the destiny of the earth and the race by which it is inhabited. Why, then, my friends, can we not be content with the means within the grasp of everyone who owns the volume of inspiration? If the Ecclesiastical World were content to learn the truth from 'the Bible alone,' and it honestly desired to obey Messiah, there would soon be an end to the Presbyterian and every other ism, by which 'Christendom' as it is called, or 'Anti-christendom' as it should be termed, has been for ages desolated. But the world loves not the truth; because therefore, they have 'not embraced the *love* of the truth that they might be saved, God has sent them strong delusion that they might believe a lie; that all might be condemned who have not obeyed the truth.' The Sacred Scriptures are not a dead letter, as the clergy teach you; they are 'living and powerful, and sharper than a two-edged sword;' this is Paul's testimony, and ought, therefore, to be received as true by all believers."

Mr. WATT then came forward. He observed, "that his friends had warned him that an effort would be made to turn the debate into a personal attack. He was drawn into this discussion rather against his will, and, as he thought, without provoking it. He then stated the circumstances which originated it. He had heard Dr. Thomas advance some of his strange notions in a sermon, and on speaking of them to some gentlemen, was asked, 'why don't some of you learned men answer him?' He intimated that he was not afraid to do so. Being desirous of ascertaining something more of his belief, he made inquisition concerning it of one of Dr. Thomas' friends, and was advised to call upon Mr. Anderson, a preacher of the same faith. He sent a message to Mr. Anderson to the purpose that he would be pleased

to have some conversation with him, which Mr. Anderson interpreted as a challenge to engage in debate, and wrote a note, saying that he had received his challenge, and desired a conference to settle the preliminaries. Dr. Thomas had also published an advertisement of the Debate in his paper, in which he says, that 'the challenge had been given by the reverend gentleman. He would read the advertisement. (Here the advertisement setting forth the occasion and date of the discussion was read.) Now this was not the case. He had expressed his *willingness*, but did not give a challenge. Dr. Thomas ought to have known, that he did not give the challenge; it was Mr. Anderson that gave it in the note which he had sent to him, and which he understood to be an invitation to debate. In reply to this note, he had answered, that he had intended no such thing as a challenge to debate, but was willing to have some conversation with him. He would read a copy of the letter he had sent to Mr. A.—(This also was read, and afterwards appeared in the preface to the discussion.) In consequence of this he had an interview with Mr. Anderson at Mr. Arvin's, and in the conversation between them, he stated his willingness to preach a sermon in reply to the one he had heard from Dr. Thomas, and Mr. Anderson could defend it if he pleased. But Mr. A. did not fall in with this proposal, alleging as a reason that he disagreed with Dr. Thomas in some of his opinions, but that Dr. Thomas would defend his own opinions. It was, therefore, agreed that he might do so, and thus the debate commenced. He was sorry he was put forth as the challenger, as he did not intend to challenge; as he had said in his reply to Mr. Anderson, that 'he did not feel completely at liberty to challenge any one to a public debate;' and that, as to the title of 'Reverend,' which Dr. Thomas had printed in his advertisement, in quotation, he would say, that they (his order,) did not claim the title of reverend; but if people choose to give it to them as a mark of respect, he did not know that any harm was done.

He was sorry to see the course which Dr. Thomas had pursued. Dr. Thomas had dwelt much upon what he had said about his being an Englishman; but he did not appeal to natural prejudices *only* in favour of the Christian religion. Dr. Thomas was a foreigner, and he had come here to our country, and he still thought he had not spoken as respectfully of the ministers of the gospel of America, as he ought to have done. He thanked Dr. Thomas for preaching from his text; he had told them a great deal about the divisions in the Presbyterian church, but he did not think they had anything to do with the differences in that church. He thought it would be more interesting to know something about the Immortal Soul! That's what they wanted to know. Had a man a soul that could never die? that was the question. Did Dr. Thomas believe that? The Immortal Soul, Dr. Thomas, is the thing we want you, Sir, to tell us about! It was not about the misunderstandings among the Presbyterians, who, though they might differ, were not in the custom of unchristianising one another. Abram and Lot differed; and their servants strove together, but they agreed to differ, and separated by consent. So it was with the Presbyterians, who, he denied, had any object to effect in the state. They were republicans; and had shed their blood on the side of liberty. It was not doctrine, but slavery, that was the true cause of separation between

Presbyterians of the north and south. Presbyterians were well-disposed to all denominations of Christians. Had they not invited all of every name to eat with them at the Lord's table? They were ready to receive all who would unite with them; and he would ask, *was it any new thing for Presbyterians to be liberal?* This was undeniable, and also true, that Presbyterians had from time immemorial stood upon the foundation of Jesus Christ.

Among other things, Dr. Thomas had found out a new meaning for baptism! He says, it means to die with the dying of God! And that unless men are baptized into the true faith, they will all be damned! Did the Moderators think that this debate would ultimate in any good? He did not. He was prepared to prove that the immortality of the soul was taught in the Scriptures. He was not accustomed to address so large an assembly as that before him; and when unanimated, he could not speak at all. He did not pretend to be a very great man, though he had been charged with presumption in venturing to encounter the great Dr. Thomas. One of his followers had told him before the debate began, to 'stand up to the rack, fodder or no fodder;' and another had said, he did not know whether he had a soul or not.* What was the use of religion without an immortal soul? If there was no immortal soul, there was no God; he was willing, therefore, to take Dr. Thomas on the ground of the tendency of his opinions to Atheism.

Dr. Thomas says, that eternal life is conditional; and that its conditionality is the doctrine of Scripture. Eternal life is a phrase used to signify all that God has to bestow in the world to come; but Dr. Thomas makes it refer to nothing but the perpetuation of existence for ever. What else does it signify but everything God has to bestow, where it says, 'In the day that thou eatest thereof, thou shalt die.' It denotes, that, as God is a God of truth, the soul must die,—it must be deprived of all happiness; though the body should not die, for Adam's body did not die on that day when he eat of the fruit, therefore, it must have been his soul.

(To be continued.)

COMMUNICATION FROM DR. THOMAS.

DEAR BROTHER ROBERTS.—Enclosed is the copy of a letter sent by me to some paper (the name I forget), while I was in London, twenty-one years ago. It was not published. Though the occasion may be forgotten, "the case of Mr. Shore," the argument and testimony based upon it are as fresh and applicable as ever. Mr. Shore was a liberal state-church parson, whose liberality involved him in trouble with the late Bishop of Exeter. He committed the awful crime of preaching in dissenting conventicles, and beyond the limits of his own parish. For this he was tried, condemned, and imprisoned, at the instance of Queen Victoria's late episcopal represen-

* This individual said, he was not prepared to say whether it was immortal or not.

tative at Exeter. How long Mr. Shore was imprisoned I know not; his incarceration, however, was regarded by his party as a sort of martyrdom, in which he was suffering for Christ and the gospel's sake. You will see that I did not see it in this light. But my view of the matter did not get beyond the paper it was written upon. Mr. Shore and my view of his case were all forgotten till to-day, when the recollection of them was revived by finding the enclosed among some old papers long since laid aside. I send the copy to you, to do what you please with it. It may help some to perceive the unscriptural character of state-churchism, and the Satanic pretentiousness of its parsons and patrons by whom it is upheld! With this explanation, I leave it in your hands, as a testimony against a gigantic imposture that makes void the word of God, by the traditions it has established, and would enforce upon all by law. But thanks to the Divine Providence that rules the world, they lack the ability to do what they would.

West Hoboken, New Jersey, Oct. 25th, 1870.

J. T.

CASE OF MR. SHORE :

OR,

SHEEP'S CLOTHING TORN FROM THE HOWLING WOLVES.

"Of false prophets in sheep's clothing, but inwardly ravening wolves, beware."—CHRIST

The "reverend" Mr. Shore is at length committed to "durance vile," by "his right reverend father in God," Dr. Philpotts (an appropriate name for a rubicund divine), the imperious overseer of the diocese of Exeter. There is nothing astonishing in this, when we consider the spirit of mere creed religions, especially of one intensified by law, enacted by its own chiefs, lay and clerical, in an age of rampant despotism and fanatical superstition. Dr. Philpotts is just the incarnation of the spirit of the state churchisms of the 17th century, newly revived in the Puseyism of the 19th. He appears, to me, however, to be the most consistent functionary of the state church. He is perfectly independent of public opinion, and acts bravely out the "earthly, sensual, and devilish wisdom" which pertains to all the modifications of creedism that have emanated, directly or indirectly, from the system of abomination which rejoices in the supremacy of the false prophet at Gaëta. Anti-Puseyite churchmen are more "liberal," not because the spirit of their religion is Christianized, but because they are somewhat in advance of it, or care less about their profession than their fathers were wont to do. His reverence of Exeter does not partake of their indifference; and, therefore, rules his little pontifical kingdom of Exeter according to the letter and spirit of the system carved out of Romanism, and established by that paragon of piety and state-churchism, Henry VIII, by the grace of the Pope, "defender of the faith," of Popery, which title, appropriately enough, decorates Victoria, the head of the law-church, so redolent of Rome!

The "clerical" character was conferred on Mr. Shore, either by the Bishop of Exeter, or one of his brethren. I assume the former; if not, I

will take him as the operator in the case before us. He constituted Mr. Shore a "reverend divine," by imposing his hands upon his head, saying to this effect, "Receive the Holy Ghost, by the imposition of my hands, for the work of a priest in the house of God; whosoever sins you remit they are remitted, and whosoever sins you retain they are retained, &c." Here the state-church is regarded as the house of God; it is so, doubtless, but with this qualification, that it is the "god of this world's" house, and not the God of heaven's. But only think of state-church parsons receiving power to remit and retain sins from the lords spiritual of the Upper House of Parliament, "where Satan's seat is," for Britain—notoriously promoted to their pontifical thrones, according as their servility may comport with the policy of the reigning ministry! By virtue of this infusion of the sacerdotal ghost (for it would be blasphemy to style it the Holy Spirit), Mr. Shore and his compeers are converted into gods, or divine men, and are empowered to pronounce the forgiveness of sins to all their congregations, on the terms of the "absolution" which they read from their *Common Prayer Book*. Here is a compact entered into between Dr. Philpotts and Mr. Shore, in the name of God and Christianity; a compact, which I hesitate not to designate in the light of the New Testament, as a diabolical transaction. Dr. Philpotts converts Mr. Shore into a god, with power to forgive sins for hire, and the "reverend" Mr. Shore, "priest in the house of Dr. Philpotts' god," pledges himself to do all that the law of that house requires in return.

This transmutation of a common, into a divine man is, by both parties to the process, considered as conferring indelibility of character. If the premisses be admitted, the indelibility is unquestionable; for bishops who make gods, can certainly continue them in being as long as it suits their purpose; and this purpose is always suited, when one of their creation descends from their Olympus, and so far forgets himself, as to fraternize with the religious rout. They perpetuate his indelibility, or godship, in order to punish him in life; but if, as in the days of the Smithfield fires, they wish to burn him, they first expunge his indelibility by degradation, and then consume him out of the way. The clerical character is certainly indelible according to this rule of practice, but not further.

But this clericality is as preposterous as its indelibility. What is the Bible import of the word *clergy*? Certainly not the state-church interpretation of the word. The clergy know well that the word comes from *κληρος kleros*, and signifies "a lot," "property," or "heritage." It is used in 1 Pet. v. 3, a passage to which bishop Philpotts' attention is especially called. Writing, not to state bishops, but to the unambitious and spiritually-minded shepherds of the Christian assemblies in Asia Minor, &c., Peter says, "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; *not for filthy lucre* (or £5000 a year, a lordly title, and a seat in the Senate), but of a ready mind: neither as *imperious lords of the heritages*, but becoming examples of the flock." In the authorized version it reads, "being lords over *God's heritage*." But the original is, *κατακυριεύοντες των κληρων katakurieuontes toon kleeroon*, "imperious lords of the heritages," *kleeroon*, being in the plural, and not in the singular, as rendered by King James' authority. In this passage, Peter

styles the assemblies of Christ's disciples, *kleevoi*, clergies or heritages. He does not apply the word to the shepherds of the flock, as if he should say to them, "Ye are God's clergy;" nor does he apply it individually, but to *collections of individuals* called churches, but by Dr. Philpotts and Mr. Shore, "the laity, from *dei laoi*, the *people*. A New Testament church of Christ, if such can be found, is "a heritage," without distinction of order or classes. But the episcopal pontiffs and priests of the state religions have imposed upon mankind the notion, that those who are received from the multitude, and "ordained" from a common to a special religious use, are God's heritage or clergy, and that the people are the heritage of the priests! But there is no such doctrine as this in the Bible, to which they appeal; for even under the law of Moses, the nation of Israel was God's clergy or lot, while God Himself was the clergy or lot of the tribe of Levi. This may sound strangely in the ears of those accustomed to the twaddle and jargon of the pulpit and platform, but every candid man must acknowledge it to be the truth. It is manifest, then, that this idea of state-church officials being God's clergy, is at once a monument of professional ignorance or arrogance, or both.

Well, the system to which the "reverend" Mr. Shore devoted himself has placed him where his church (which he still regards as a church of Christ, if not the church of Christ), according to its rules, places all disobedient or refractory gods. He has broken his pledges to his church, and his church has visited his transgression with the punishment made and provided in the case. If he wanted to "preach the gospel," he had scope enough in his own parish; and when he had fully indoctrinated his parishioners, it would have been time enough then to have exceeded its bounds. For myself, I have no respect for the state church at all; for I regard it, in view of the New Testament, in the light of a spiritual harlot, and daughter of the old Roman Mother, about 300 years old. But I am now only looking impartially into the nature and relations of things in the case before us. I confess, then, I cannot see anything harder in Mr. Shore's case, than that he should have been so blind as to mistake state religion for Christianity, and his present "martyrdom" as imprisonment for preaching the gospel. My conviction is, that he is just

receiving "punishment" in this life" for the impieties he has committed, and the libel he has preached, in the name of God and His truth, in discharging the functions of a state-church priest. A man ought to obey God rather than men. This is a divine precept. If, therefore, Dr. Philpotts says to Mr. Shore, "I forbid you to preach the gospel," Mr. Shore ought respectfully to inform his imperious lordship, that he should not obey him. But Mr. Shore's "father in God" says no such thing. He says, "preach the gospel (such as they both understand it) by all means, but you shall not preach in the Conventicles, upon "pain of sovereign episcopal displeasure." God did not command Mr. Shore to go and preach in Mr. Somebody's meeting house; if He did, then he is right in disobeying Dr. Philpotts. I contend, that Mr. Shore is not in prison for "preaching the gospel," or for obeying God; and that it is injustice to the gospel to maintain any such thing. Mr. Shore may be very "conscientious;" this I would not question for a moment. But conscience! Let us not confound "suffering for conscience' sake," with *suffering for the gospel's sake*. Old Infallibility is suffering for conscience' sake at Gaëta Bless me; conscience! Why we have as many kinds of conscience as creeds among mankind; hence, all who suffer for their opinion, be they Jew, Turk, Papist, Protestant, or Pagan, all suffer for conscience' sake. But though conscience is a great deceiver, it has its rights between man and man. No human tribunal has any right to interfere with the free exercise of consciences, provided that exercise be not injurious to the liberty of others; but in the name of truth, do not let us confound suffering for conscience with suffering for the truth; such a man may suffer for *what in his conscience he believes to be the truth*, and yet be very much mistaken in his belief. This is a distinction in which there is a great and real difference, and ought not to be lost sight of.

Mr. Shore's case will, doubtless, be made great use of by Dissenterism against State-churchism. But in regard to Dissent, I would say, that however Satanic it may prove the State religion to be, its own motley divinity is not established thereby to be the truth. To prove that one thing is black, is not, therefore, to prove that some other thing is white. Dissent, like Protestantism in relation to Popery, is a political-ecclesiastical antagonism to the

church. In this point of view, it is a capital thing. Indeed, both Church and Dissent are very well as systems of ecclesiastical police, keeping men in order, by operating on the fears of mankind in relation to eternity; but as teaching men the way of salvation, they are, as the Affghans term it, mere *bosh*; for, tried by Scripture, to which they both appeal, they are equally repudiated as the inventions of men. To preach is not necessarily to "preach the gospel;" neither does preaching the gospel consist of preaching anti-state church dogmas in a conventicle. Before it can be admitted, that while Mr. Shore is suffering for conscience sake, he is also suffering for the gospel's sake, it is necessary that he should let the public know what it is he preaches in the name of the gospel. The public might then compare it with what Paul the apostle to the Gentiles preached; if they find it identical with his proclamation, the believing portion will sympathise and wish him God speed; but if they find he preaches something else, they will refer him and all such to Gal. i. 6-9, for their estimation of his deserts. For myself, I am fully satisfied of this, that if Paul were to rise from the dead, and to present himself *incognito* to the imperious episcopal lords of the state heritages; or to the republican boards, conferences, &c., of the divers dissenting names and denominations, and, on laying before them the gospel he preached throughout the Roman Empire, were to request permission to make it known to

their congregations, he would be pre-emptorily and unanimously refused. The gospel of "the kingdom of God and name of Jesus Christ," is God's eternal truth, but its sound is not echoed from the churches, chapels, or conventicles of the day

In conclusion, being a firm believer in Paul's gospel, and convinced that this would be its fate, and being fully persuaded that there is a perfect antithesis between it and the gospels of Christ and dissent, I have been desirous of cautioning the uncommitted portion of the public against the erroneous supposition, that Mr. Shore is in prison for "preaching the gospel." If he indeed preached the Bible gospel, he would experience but little sympathy from his present religious friends. And I address this letter to your journal because it appears to be one of the very few in this country, which has not the fear of the "holy orders" of church and dissent before the eyes of its conductors; and because I think, that, although you may not agree with the views presented, you have candour and liberality enough to let your readers have access to a subject under every point of view. In hope of "liberty, fraternity and equality," based upon the principles of divine truth and justice throughout the earth, in "the good time coming," I subscribe myself Yours, &c.,

JOHN THOMAS.
3, Brudnell Place, New North Road,
London, March 14, 1849.

FUTURE PUNISHMENT NOT "ETERNAL TORMENTS."

(Continued from page 339.)

CAN A MAN DIE?

THIS is the real question. Dr. Angus's system meets it with a direct negative. It asserts the impossibility of a human being passing out of existence. It admits, as it is bound to, that human beings come into existence every day, but denies that any cease to be. It recognizes birth as the beginning, but refuses to accept death as the end. In vain is reason called for the position, so far as Dr. Angus's articles are concerned. A tenacious assumption is all that is put forward—an assumption based on ancient philosophy and theological tradition. Seekers for truth must,

therefore, deal with the question on its own merits, in doing which they must, perforce, ask very simple questions, thus: *As there is such a thing as the coming into existence of conscious, intelligent creatures, that had no existence before, is there no such thing as the passing of those creatures out of life into the non-existent state from which they primarily emerged?* The possibility of such a thing is admitted in relation to the animals; is it impossible in relation to man? As a question of philosophy, nothing certain can be arrived at, since the verdict of philosophy is conflicting. Philosophers of the Pagan school of

ancient days (whose wisdom Paul pronounces to be foolishness—1 Cor. iii. 19) held that man was spiritual and immortal, and that death was merely his separation from the house of clay now inhabited. Some modern philosophers are of the same way of thinking; but a larger and increasing class of modern thinkers declare that there is nothing in the range of scientific observation to warrant the idea that man is more than a higher form of the vital forces at work in creation generally, and as transient as any—a conclusion that has this much in its favour, that we see man come forth, grow, die, and disappear as entirely as any animal. And nothing against this conclusion can be rested on man's superior faculties; for if God can endow the brain substance of an elephant with an intelligence so vastly beyond that possessed by the mollusc, He can equally endow the brain substance of the human creature with faculties transcending those of the elephant, without necessitating the immortality of the creature so endowed. If we doubt this, we limit His power, lay down the law for Him, and shut our eyes to the fact that, in spite of all theory, He has endowed earth-borns with intelligence and moral capacity, after the type of the Creator Himself.

The variances of philosophy make the teaching of the Scriptures of so much the more consequence, not that anything can add to the weight of revelation. Abstractly, the teaching of the Bible is conclusive on any subject with which it deals, because it is the voice of authority, but the value of that voice becomes more apparent when the highest forms of human reason arrive at conflicting conclusions upon scientific grounds on matters concerning its province.

The question, then, is, do the Scriptures teach or recognize the possibility of actual death in relation to the being of man? To this question we might be content with recording a simple affirmative, on the strength of the twenty-five texts quoted on the last page but two. But as Dr. Angus would refuse to accept the terms in those texts ("death" and "dying") as the equivalent of the death now contended for, we must relinquish so easy a way of settling the controversy; and, accepting a more roundabout way and a more laborious method, seek to compel, by process of argument, Dr. Angus and all others, to embrace the conclusion in question.

To start with, it will not be denied

that there is a something in those passages styled "death," which is the consequence of sin. ("By man came death."—1 Cor. xv. 21. "The wages of sin is death."—Rom. vi. 23. "The end of these things is death."—Rom. vi. 19.) Neither will it be asserted that this death is sin, because it is the punishment of sin; nor that it is the "eternal woe" of popular religion, because it has "passed upon all men" (Rom. v. 12), righteous and wicked alike, and because Paul, who in the metonymical sense of Dr. Angus's first definition, had "passed from death unto life," said he had *the sentence of death in himself*, that he should not trust in himself, but in God who raiseth the dead (2 Cor. i. 9.) Is there no means of discovering what this death is?

Paul gives us the clue in 1 Cor. xv. 21-22, and Rom. v. throughout. He says death came by Adam's disobedience, and that with the being derived from him, we inherit the sentence passed upon him. The sentence is as follows: "In the sweat of thy face shalt thou eat bread till *thou return unto the ground*, for out of it wast thou taken, for dust thou art, and *unto dust shalt thou return*." Now, looking at this sentence, we see at a glance that it deals with the question of being—that as a sentence of death, it proposes the taking away of life, as the very first principle of language would require us to understand. The term "death" takes its natural position, and relieves the subject from the load of difficulty with which traditional theology has burdened it.

In antithesis to the sentence of death above quoted, Paul places the resurrection, thus: "Since by man came *death*, by man came also *the resurrection of the dead*."—(1 Cor. xv. 21.) This is logical. If death be the withdrawal of the life God has given, and the dissolution of our individual selves in the grave, restoration of life must be connected with resurrection, and can only be effected in that way. The statement of one as the remedy of the other is appropriate. But if death be a depraved state of the soul, consummated in ultimate banishment to everlasting misery, the mention of the resurrection as a remedy is not natural, because, in the first place, it would not be a remedy—and because, as a matter of fact, it proves no remedy to sinners (according to the system, since they rise (or rather go into their bodies) to suffer a continuation of already-begun

eternal torments; while as for the righteous, it is not needed as a remedy, and is no remedy, since they can and do (according to the system) go to glory when they die, without waiting for the resurrection at all.

The antithesis of Paul's words is also observable in Christ's discourse on the same subject: "I am the *resurrection* and the life; he that believeth on me, though he were *dead*, yet shall he live."—(John xi. 25.) Again: "This is the Father's will, that of all that He hath given me, I should *lose nothing*, BUT should *raise it up again* at the last day."—(John vi 39.) Here death and resurrection—being lost and being raised—are put opposite one another, which is all very easy to understand when the teaching of Gen. iii. 19, is accepted—that death dissolves a man in the dust as completely as creation brought him from it at the first; but which is simply bewildering, if we suppose that a man's destiny (heaven or hell) is settled and endured without any reference to the resurrection whatever.

That which prevents the conclusiveness of such statements being perceived, is the established notion of a separable thinking immortal soul in mortal man. If this notion did not exist, there would be no room for the reservation by which the force of the testimonies in question is evaded. Unfortunately, it does exist, and with the result of upsetting the fundamental principle of the divine government, as revealed in the Scriptures, which is, that "the wages of sin is death." It does this by abolishing the possibility of death, and transforming death into a mere change of habitation—a death that is no death, but merely the liberation of the conscious person from the bondage of material relations, for enlarged existence in more perfect or more evil spheres. It thus changes death into life, and dying into the act of entering into life. This perversion appears the more pernicious as it is investigated. It destroys the foundation of truth as affecting human destiny. The death which was passed upon Adam, and which through him has "passed upon all men,"—that death, viz: which Paul declares to be the wages of sin—is spoken of lightly as "the death of the body," as though it were an insignificant matter, which indeed it is, if there is a heaven and hell for those who are dead: the act of leaving the body, in such a case, is of no judicial character whatever, since it is

the lot of the righteous equally with the wicked, and a punishment to neither, but mere introduction to the state that contains reward or punishment. But what, in that case, is the meaning of the New Testament declaration that this "returning to dust" has come as the wages of sin? Popular theology destroys the character of this returning to dust as the wages of sin, for it represents the redeemed as escaping the wages of sin in ascending to glory after death, while they return to dust as entirely as the wicked. Popular theology requires that hell torments should be put forward as the wages of sin. How then are we to deal with the fact, that in the sentence passed upon Adam, defining the wages of sin, no allusion is made to hell torments at all, or to any consequence beyond deprivation of being in dissolution? If Dr. Angus's theory is the truth, then all reference to the real calamity of sin is left out, in the sentence declaring the calamity, and prominence is given to the (in that case) insignificant incident of the body crumbling into dust.

Another element of confusion, little suspected and rarely confronted by the orthodox believer, comes out of the popular theory. It is testified that Christ suffered "the just for the unjust." He "laid down his life" for them. (Jno. x. 15.) He gave his life a ransom. He suffered the condemnation of sin in the flesh (Rom. viii. 3), but the theological "condemnation of sin" Christ has not suffered, and the world must be yet unredeemed, for Christ did not die what is known in theology as "eternal death," but merely what is, by the same system, spoken of as "the death of the body." But Christ did accomplish his mission. The confusion is created by false doctrine only. Christ did take away sin by suffering its condemnation, in a representative capacity. As in doing this, he merely suffered "death of the body," so-called, it follows that that very "death of the body" is the condemnation of sin—a death, which is as really the death of the individual as his birth is the beginning of his life.

The marrow of the controversy lies here: "Is man an immortal being, or is he subject to death? Alive, can he die? Having come into existence, can he go out of it?" In the abstract, it will be admitted that anything created can be destroyed. God can unmake anything He has made. The simple question, therefore, is: "In the ordinances of the Almighty, is death His appointment in

relation to man whom He has created, or has He willed that he shall always live, whatever his moral attitude to his Creator? Is death or torture the wages of sin? In another form, is the doctrine of the immortality of the soul true? In another form still:

WHAT IS MAN?

These questions are so important as to warrant attention, at the risk of repetition. They cannot be probed too deeply. If Dr. Angus had attempted the demonstration of the immortality of the soul from the Bible, the endeavour would have been more worthy of his ability, and his argument of more value to the reader. He has not done this: perhaps he knew it was difficult; perhaps, impossible. It is now commonly admitted that the doctrine of the immortality of the soul is not taught in the Bible, even by those who continue to believe the doctrine to be true. It is a fact that the phrase is not to be met with in the Scriptures; and it is equally undeniable that man is nowhere spoken of as immortal or never-dying. Immortality is alleged to be the exclusive attribute of Deity, at present.—(1 Tim. vi. 15.) It is spoken of as a thing which, by man, has to be sought for (Rom. ii. 7), as a something to be "put on" at the resurrection (1 Cor. xv. 53); all of which is incompatible with the notion that man is now naturally immortal.

The term "soul" occurs frequently enough in the Bible, but is never used in the popular sense. It is employed to express the idea of being, person, life, mind, appetite, sensation, &c., without reference to duration. (*Illustrations*: Job xii. 10; Isaiah xxix. 8; Prov. vi. 30; Lev. xvii. 10-12; Lev. xxii. 11; Josh. xi. 11; x. 32; Jer. iv. 10; Job. vii. 15; Ezek. xviii. 4; Matt. xvi. 25, 26.) It is applied equally to man and beast.—(Num. xxxi. 28; Rev. xvi. 3.) All the qualities which the word, as applied to man, is used to express, are treated as qualities of THE MAN, and not of an abstraction within him. Whatever law of existence, therefore, man may stand related to, in the matter of life and death, will govern all the qualities appertaining to him. If he live, they live; if he die, they die. No one yet, in any other case, heard of the qualities of a thing surviving the thing itself, and the suggestion of such an idea would bring ridicule.

The bible account of man's appearance

on the scene is worthy of supreme attention, as furnishing the key to the Almighty's dealings with him. Did He make him an immortal being, and put him in a body according to established notions? The narrative bears this no countenance, but relates a circumstance which, so far as results are concerned, is within the comprehension of a child: "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."—(Gen. ii. 7.) The materials obtained from the dust are here represented as furnishing the basis of the creature made. This fact is indeed reflected in the name bestowed upon the creature man—*adamah*—red earth. In the light of this, man is a groundling, a child of the earth, which is what Paul alleges. "The first man is of the earth, earthy."—(1 Cor. xv. 47.) The infusion of vitality into the inanimate earth-child (by "breathing into his nostrils the breath of life") did not convert him into a spiritual immortal being, or impart to him an immortal principle. It is sometimes attempted to deduce this idea from the phrase in question. That it cannot scripturally or logically be done is evident from Gen. vii. 15, which alleges the breath of life (or lives) to be in the lower animals, and would, therefore, prove them to have immortal souls, if the argument in question were correct. The result of intusing the vital air into the earth-formed man was to produce a "living soul" (or creature), not an immaterial, immortal soul, of the Platonic order. The "living soul," in the case, was the living bodily Adam. Paul settles this in 1 Cor. xv. 45, where he quotes this testimony concerning the first man (that he became a living soul) to prove the existence of such a thing as "a natural body." Paul's interpretation of "living soul" is "natural body." This is according to experience and good sense: a man is a living soul: a living soul is a man: and a man is a natural body. So true it is, that we cannot conceive of a man apart from the body, constituting him any more than we can conceive of a tree apart from root, stem, and branches. All we know of a man experimentally, is connected with the noble configuration of his person, and the qualities therein resident as manifested by external token. No one ever knew of a man apart from his body. We pass over the operations of "spiritualists" as foreign to the point. The rapping of tables, the

movement of articles of furniture, and the indication of apparently intelligible communications, are referable to laws connected with the living brains related to the operations. The theory that disembodied spirits are the moving cause is an assumption which has been exploded by scientific test. It is not to be supposed that Dr. Angus would cite (so-called) "spiritualistic" phenomena as illustrations of the existence and consciousness of disembodied souls; though on the face of it there is a degree of plausibility in the idea of disembodied immortal souls (if they do exist) wishing to communicate with friends in the flesh. Dreams, ghosts, apparitions, &c., we also assume a man of Dr. Angus's education will refer to their proper respective causes. We presume he will be content to stand or fall with the record of Scripture, which is that man is a living soul (or natural body), formed of the dust. All our experiences are in harmony with this record. We are made to feel ourselves children of the dust, at every step, in spite of theories to the contrary. We depend for the vigour of our faculties upon the vulgar process of eating. Without food, our mental powers decline to nothing. Our noblest powers can be suspended by a blow on the head. The action of chemics—inhaled or imbibed—can derange or extinguish the intellect. Age deteriorates all—sinks us in a "second childhood," and finally lays us with the clods of the valley. This is experience, as it is Scripture teaching. It is only a theory of philosophy (and that a very old, and, in other branches, an exploded philosophy), that teaches the existence of a man in man—an immortal in the mortal—a thinking something underlying all the faculties of actual experience, which, at the dissolution of "this mortal coil," is set free for other states. The Bible teaches no such theory, but harmonizes with experience in all its allusions to the subject of our common nature. The truth of this remark will be realised in the perusal of the following passages:

"Behold, now I (Abraham) have taken upon me to speak unto the Lord, which am but dust and ashes."—(Gen. xviii. 27.)

"He knoweth our frame; He remembereth that we are dust."—(Psalm ciii. 14.)

"I also am formed out of the clay."—(Job. xxxiii. 6.)

"Whose foundation is in the dust."—(Job. iv. 19.)

"All flesh is grass, and all the glory of man

as the flower of grass."—(1 Pet. i. 24; James i. 10-11.)

"All are of the dust, and all turn to dust again."—(Eccle. iii. 19-20.)

"Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?—(Job xiv. 10.)

"Thou hidest Thy face, they are troubled; Thou takest away their breath, they die and return to their dust."—(Psalm civ. 29.)

"Lord, what is man that Thou takest knowledge of him, or the son of man that Thou makest account of him? Man is like to vanity. His days are as a shadow that passeth away."—(Psalm cxliv. 84.)

"All nations before Him are as nothing, and they are counted to Him less than nothing, and vanity."—(Isaiah xl. 17.)

"The voice said, Cry! And he said, What shall I cry? All flesh is grass, and all the goodness thereof as the flower of the field."—(Isaiah xl. 6.)

"Lord make me to know mine end, and the measure of my days what it is, that I may know how frail I am. Behold thou hast made my days as a handbreadth, and mine age is as nothing before Thee. Verily, every man, at his best estate, is altogether vanity."—(Psalm xxxix. 4-5.)

"Thou carriest them away, as with a flood; they are as a sleep: in the morning it flourisheth and groweth up; in the evening it is cut down and withereth."—(Psalm xc. 5, 6.)

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down. He fleeth also as a shadow, and continueth not."—(Job. xiv. 1, 2.)

"All the inhabitants of the earth are reputed as nothing."—(Dan. iv. 85.)

Accepting the teaching of the "holy men of old, who spoke as they were moved by the Holy Spirit" (2 Pet. i. 19), that man is a mortal being, whose existence, under the law of Eden, is bounded by the grave, we have a key to the teaching of Christ and his apostles, on the subjects of life, death, and resurrection. These subjects stand in the forefront of the scheme of truth enunciated by them. Those familiar with the New Testament will recognize the truth of this statement. Those not familiar, will see the truth of the matter in former and the following citation of passages:—

"Since by man came DEATH, by man came also the resurrection of the dead."—(1 Cor. xv. 21.)

"Jesus Christ hath abolished death and brought life and immortality to light through the gospel."—(2 Tim. i. 10.)

"I am the resurrection and the life: he that

believeth on me, though he were dead, yet shall he live."—(John xi. 25.)

"The wages of sin is death; but the gift of God is *eternal life* through Jesus Christ our Lord."—(Rom. vi. 23.)

"This is the promise that he hath promised us, even *eternal life*."—(1 John ii. 25.)

"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.)

"In hope of **ETERNAL LIFE**, which God, that cannot lie, promised before the world began."—(Titus i. 2.)

"That being justified by His grace, we should be made heirs according to the *hope of ETERNAL LIFE*."—(Titus iii. 7.)

"He that soweth to the Spirit shall of the Spirit reap *life everlasting*."—(Gal. vi. 8.)

"God so loved the world that He gave His only-begotten Son, that whosoever believeth on him should not perish, but have **EVERLASTING LIFE**."—(John iii. 16.)

"This is the record, that God hath given unto us **ETERNAL LIFE**, and this **LIFE** is in his Son."—(1 John v. 11, 12.)

"Blessed are they that do His commandments, that they might have right to the *tree of life*."—(Rev. xxii. 14.)

"He that believeth on the Son hath **EVERLASTING LIFE**, and he that believeth not the son shall not see *life*."—(John iii. 36.)

"He that hateth his life in this world shall keep it unto **LIFE ETERNAL**."—(John xii. 25.)

"He shall receive . . . in the world to come **ETERNAL LIFE**."—(Mark. x. 30.)

"To them who, by patient continuance in well-doing, seek for glory, honour, and *immortality*, **ETERNAL LIFE**."

"I give unto my sheep **ETERNAL LIFE**."—(John x. 28.)

"When he is tried, he shall receive the **CROWN OF LIFE**."—(James i. 12.)

"There shall be no more **DEATH**, neither sorrow, nor crying."—(Rev. xxi. 4.)

From these passages, it will be seen that the great feature of gospel teaching is the offer of immortality, which is highly intelligible when we realize that those to whom the offer is made are mortal. Death being the inheritance of Adam's children by nature, we can comprehend how life can be offered them through Christ, and how those refusing the offer will "die in their sins." But neither proposition is intelligible, if we introduce Dr. Angus's theory of natural immortality, which makes humanity related only to happiness or misery, and beyond the question of life or death. Recognizing man as a mortal creature of earth, another feature of apostolic teaching falls into harmony, which is otherwise

an anomaly, viz., the inseparable connection between resurrection and retribution. This connection will be seen in the following quotations:—

"Many of them that sleep in the dust of the earth shall awake, *some to everlasting life*, and some to shame and everlasting contempt."—(Dan. xii. 2.)

"And shall come forth; they that have done good to the *resurrection of life*, and they that have done evil to the *resurrection of damnation*."—(John v. 29.)

"Thou shalt be blessed, for they cannot recompense thee; for *thou shalt be recompensed at the resurrection of the just*."—(Luke xiv. 14.)

"This is the Father's will, which hath sent me, that of all which He hath given me, I should lose nothing, **BUT SHOULD RAISE IT UP AGAIN AT THE LAST DAY**."—(John vi. 39, 40, 44.)

"What advantageth it me *if the dead rise not?*"—(1 Cor. xv. 32.)

"I have suffered the loss of all things . . . if, by any means, I might attain unto the **RESURRECTION OF THE DEAD**."—(Phil. iii. 8-11.)

"If there be no resurrection of the dead, then is Christ not risen. . . *Then they also that are asleep in Christ are perished*."—(1 Cor. xvi. 13-18.)

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though, after my skin, worms destroy this body, yet, in my *flesh* shall I see God, whom my eyes shall behold, and not another."—(Job xix. 25-27.)

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the **DEAD IN CHRIST SHALL RISE FIRST**."—(1 Thess. iv. 16.)

"There shall be a *resurrection of the dead*, **BOTH OF THE JUST AND THE UNJUST**."—(Acts xxiv. 15.)

"Awake and sing, ye that dwell in dust . . . the earth shall cast out the dead."—(Isaiah xxvi. 19.)

These passages stand in logical relation to the doctrine of human mortality. If the death of a human being is his destruction for the time being, it follows that accountability can only be brought home to him by resurrection; for how can he realise the reward of faithfulness or the punishment of evil-doing, if he be not raised again—again brought into being? But, introduce Dr. Angus's theory, and they are put out of joint with truth at once, for if a man goes to his account when he dies, and reaps the result of his earthly career, it is impossible to see any necessity or meaning in the arrangement which brings back his glorified or suffering self, for re-union with a body which only

served to wall him off from spiritual relations, when he was in it before.

LIFE AND DEATH.

What is Dr. Angus's reply to these things? That this argument (on life and death) "involves an entire understanding of the use of terms." If Dr. Angus could show this, the controversy would be ended. But does he? He asserts it, which is legitimate enough as a prelude to demonstration, but where is the demonstration? The reader will look in vain for it. Dr. Angus, in this, as in an earlier branch of the argument, is content to assume a pre-conceived meaning to the terms in question, and even these he does not take the pains to define, but rather allows it to appear hazily, in the course of his argument. He uses the terms "life" and "death," without saying what he means by them as opposed to those who believe, in the simple sense, that "the wages of sin is death." This is a little unfortunatè, to say nothing harsher. It leaves out of the argument the main element of conviction in favour of his views of truth, for Dr. Angus can scarcely expect his dictum to be accepted in settlement of the controversy. His omission is inexplicable on the supposition that he felt prepared to demonstrate the sense he attaches to the terms. Justice to his argument, success in the object of his writing, and kindness to his opponents alike, demanded that at so critical a point of the controversy, he should prove his premisses if he were able. He has not done so. He says the disbelievers in hell torments entirely misunderstood the sense of "life" and "death" in the Scriptures. He gives us to understand, though he does not say, that their meaning is a good state of being and an evil state of being, but he takes no trouble to prove that his view of the case is right. So what can we do but say "Well, Dr. Angus, your opinions may be sound. If so, it is because of evidence you have failed to produce, and since you make no pretensions to be an infallible Pope, you cannot find fault with us (your readers) for declining to be satisfied with your *ipse dixit*, and putting your opinion to the test of evidence." Being a man of ability, who could make no essential omission by inadvertence, he quite leaves it open for us to believe (and under the circumstances, he cannot impute "uncharitableness" to the belief), that he felt it rather difficult to prove the orthodox meaning of "life"

and "death," and concluded it would be the safest way to use the terms in a vague, non-committal manner, that would leave the door open for any escapement that might subsequently appear necessary.

For instance, he says "No doubt, we who believe have *eternal life* before us, and are waiting for it?" What do you mean by *eternal life*, Dr. Angus? You don't tell us, and this is the dispute. This is the marrow of the controversy. This is the hinge, the turning point, the great question. To fail here is to fail in the whole argument. Is "life" happiness? If that is your opinion, why? The reasons that satisfy you may satisfy us; but give us them. Don't beg the question. This is so tantalising, and a mistake in a man coming forward to championize a great popular doctrine." Again, he says "The finally impenitent and disbelieving have death and perdition before them." Again we ask "What do you mean by 'death'?" Define your terms. Is death misery, or is it the state produced by the taking away of life, and, therefore, the destruction of every element of well-being? Whichever opinion is to be adopted, let us have it defined and proved. Infallibility being out of the question, we can only go by evidence. Let us know what we are talking about. It is wasteful of words, time, and patience, to bandy words without a meaning.

"But," continues Dr. Angus, "these are only half-truths. If we have believed, our everlasting life is begun." Again, Dr. Angus, what do you mean? What is begun? "Everlasting life;" but what is that? Is it life without end? If so, how is it that those who have not believed also have life without end, according to your system—even life in torment? Ought it not to follow that those not believing have no life without end, and that therefore the immortality of the soul is a mistake? If, to get away from the force of this, you say "everlasting life" does not mean life without end, but a renovated state of the soul, let us have the evidence of it. Don't assume anything. Don't content yourself with assertion. Since you are no infallible Pope, let us have proof that we can examine. It is most unsatisfactory in a grave discussion like this, to assume the very points at issue.

Dr. Angus may say he has not left his position unproved since he quotes the statement of John.—(1 Epis. iii. 14). "We have passed from death unto life." But these words can only be to Dr. Angus's

purpose on the understanding that they mean an actual accomplishment of the change expressed. If this be their meaning—that John and his fellow-believers had passed in the then present time, actually and literally, from a (condemned-to) death state, to an immortal state—the quotation amounts to proof for Dr. Angus's position; but if this be the meaning, all Scripture should accord therewith, and will; for there is no contradiction in the divine oracles. All Scripture does not accord therewith. Thus Paul shows that literally, believers are not yet in possession of the life, in these words: "Ye are dead, *and your life is hid with Christ in God*, and when Christ, who is our life shall appear, *then shall ye also appear with him in glory*"—(Col. iii. 3-4.) With this agree many statements. Thus: "To them who by patient continuance in well-doing *seek for glory, honour and immortality*, (God shall reward) **ETERNAL LIFE** . . . *in the day when God shall judge the secrets of men by Christ Jesus*."—(Rom. ii 6, 7, 16.) "*When the Son of Man shall come in his glory* . . . the righteous (shall enter) into **LIFE ETERNAL**."—(Matthew xxv. 31, 46.) "And many of them that sleep in the dust of the earth, shall awake, some to **EVER-LASTING LIFE**."—(Dan. xii. 2.) "They shall come forth, those that have done good, to the resurrection of **LIFE**"—(Jno. v. 29.) "He that soweth to the spirit *shall of the spirit reap life everlasting*" (Gal. vi 9.) Many other statements of a like sort there are, showing the actual entrance into life to be at the resurrection. Hence, when Dr. Angus invites us to believe that John taught an *actual* entrance into everlasting life in this present state, he asks us to put John at variance with himself and other inspired men, which is an impossibility. We are rather to reconcile John's language with the system of teaching to

which he himself contributed, in treating eternal life as a matter of promise.—(1 Jno. ii. 25.) And is there any difficulty in this? None in the rational treatment of the subject. The use of the present tense in reference to a future event, to which our relation is determined by some present occurrence, is a peculiarity of speech to be found in even common discourse, such as where a rich man says to a poor legatee to whom he has willed his property, "I have made a rich man of you." But much more so is it the peculiarity of that system in which the purposes of the future have none of the uncertainty appertaining to all human arrangements. That peculiarity is defined by Paul in Romans iv. 17, as a "calling of those things which be not, **AS THOUGH THEY WERE**;" and is illustrated in the same verse, by the fact that God said to Abraham, "**I HAVE MADE THEE a father of many nations**," when as yet he had no son. The New Testament (and the Old too) abounds with instances of this description. Jesus says in prayer to his Father, "The glory which Thou gavest me, **I HAVE GIVEN THEM**," (Jno. xvii. 22,) though the disciples were not yet partakers of the glory. Paul even says this purpose and grace were "**GIVEN US** in Christ Jesus *before the world began*."—2 Tim. i. 9.) Mary, describing the events guaranteed by the birth of Jesus, says "He **HATH** put down the mighty from their seats, and exalted them of low degree."—(Luke i 52.) This was applying the language of accomplished fact to future events, which is in no way unintelligible, when we consider that the incident celebrated in these words was destined to lead to those events. On the same principle, it is easy to understand the language which, describing the changed relation of believers to eternal destiny, affirms that they "**HAVE** passed from death unto life." EDITOR.

(To be continued.)

AUTUMN TOUR BY THE EDITOR.—NOTES BY THE WAYSIDE.

LONDON.

Monday, Oct. 10th, saw the Editor's transfer hither, by the railway, from Birmingham, in the company of sister Roberts (and her little daughter, Eusebia), who had never before seen the great city. The occasion was, the invitation of the brethren to aid the testimony now being raised for the truth in the mighty place.

This testimony, though relatively nothing in the ocean of people in the metropolis, grows with the advance of time. Slowly, it is telling here and there, among the thoughtful and the God-fearing. Unheeded by the worldly throng, it is quietly taking root where the soil is good and the seed falls, and but strengthens the more for the occasional gusts of opposition that come against it. Since the ecclesia took up its

abode in the Metropolitan Hall, Gower Street, progress has been steady, and continues. Some valuable additions have taken place, and there are now usually some cases of interest on the point of fruition. The lectures, on the present occasion, were in the hall occupied by the brethren, which is well situated for publicity, and can accommodate a good audience. The weather was very unfavourable, "Rains descended, floods came, and winds blew, and beat upon the house." Notwithstanding, the attendance was all that could be desired. The place was about full each night, and the audience was remarked to be of an unusually good type, as regarded external marks of capacity and culture, and silent attention to the matters discoursed. This was encouraging. Labour on good soil is always more productive than when elsewhere bestowed. The success of the gospel depends upon the quality of the hearts into which it finds an entrance. In this sense "Paul may plant and Apollos water, yet God gives the increase." This, of course, will sound strange in the ears of those accustomed to regard all men as immortal souls, equally precious and responsible, equally related to positive eternal destiny, and equally accessible to moral power. True, things are strange to those who are accustomed to think in the opposite direction. Nothing is more false or practically bewildering than the theory that all men are equally capable and responsible, and equally related to eternity. If there is anything in common among men, it is that they are all "of the earth, earthy" (1 Cor. xv. 47), all under condemnation to return to the dust from whence they came (Rom. v. 12), condemned already (John iii. 18), by nature children of wrath.—(Eph. ii. 3.) Their relation to higher things depends upon their relation to the "righteousness of God," brought to bear in the belief and obedience of the gospel. By this, they may become "children of God," instead of children of the dust, and if "children, then heirs—heirs of God"—heirs of a high destiny or calling, with which they have nothing to do by nature. Away from this, they are mere clods of the valley. This doctrine is not agreeable to human vanity. It is pretty to think that men are spiritual beings, tabernacled in clay; but the pretty thought is a lie, and though it may help to make mankind more interesting, meanwhile, it turns away from the righteousness of God, substituting "philosophy and vain deceit," which are, "after the thinkings of men, and not after Christ." It, therefore, ultimately works disappointment, shame, mischief, and death. The good and honest heart, hearing the word of the kingdom, brings forth fruit; the shallow, wayside, or world-cankered heart, yields no result to the word preached. This is the teaching of Christ (Matt. xiii. 19,

23), however out of harmony with orthodox "precious soul" theories; and it is in accord with our actual experience of men. It is, therefore, an encouraging circumstance to see an audience, not composed of dogs and swine, but the "devout and honourable" members of a civilized community, from whom faithful servants of Christ may be developed by the truth.

Five lectures, embracing the leading features of the truth, and dealing prominently with the present state of affairs in Europe, auguring the Lord's speedy appearing, received equal attention. At the close of one of them, before the dispersal of the meeting, an emissary from the enemy's camp, (as he proved to be) hypocritically assumed the character of an enquirer, for the sake of obtaining an opportunity of destroying any impression that might have been made. The chairman deprived him of the opportunity by telling the audience that they had been invited to hear a lecture which had occupied the best part of two hours; that they had performed their part, and that, therefore, the business of the meeting was over; that it was unreasonable to expect a lecturer, after a prolonged effort of that description to give an additional lecture in explanation of difficulties, or to engage in discussion; that if the gentleman was anxious to obtain information, there were ample and better opportunities of getting it privately, or he might reduce his question to writing, and the lecturer would deal with it on the following evening; finally, that if his object were to frustrate the object of the meeting, it was better he should not be afforded the opportunity at the expense of the promoters of the meeting, but that he should convene a meeting of his own. This remark is good for all places and all occasions.—On Friday, October 14th, the brethren and interested friends partook of tea together, and exchanged words of congratulation and counsel. One friend halts on the subject of election. Steeped for years in Calvinism, he has not yet been long enough immersed in the living water of the truth, to have it washed out of him. He cannot see the distinction between the election of Calvin and the election of the Bible. The first extinguishes the noblest feature of God's rational creation—free agency, glorying in the denial of free-will, and reducing man to a mere machine in the hands of arbitrary destiny. The second makes use of "free-will," in the accomplishment of its designs, holding all responsible for the use of the high prerogative, and appealing to it by many noble incentives, to "make their calling and election sure."—(2 Pet. i. 5-10.) A mistake on this question strikes with a deeper mischief than at first sight appears. It cuts at the root of all motive, and destroys the very first principle of the truth. By

unbelief and disobedience (implying liberty and ability to obey) came death, and by belief and obedience, on the part of the individual (subordinated to Christ), will come life and peace. But if we can neither obey nor disobey, except under the power of a divine impulse, both are equally righteous, and the distinction between righteousness and sin is abolished; and thus the foundation of the plan of salvation is abolished. Then all incentive to circumspection and diligence is destroyed; for if there is no free will, but all things obey a blind impulse which cannot be controlled or guided by human volition, why need we trouble ourselves at all? Why fight with the inevitable? Why listen to apostolic exhortation, or give heed to the injunctions of the spirit? The fatalist apathy of the Turk—the indolence of the talent-hiding servant—is in that case the truly philosophic course to follow; and assuredly such a course can but come of such a notion. The existence of such a theory in the mind, is bound, in the end, to gender mental lethargy and spiritual death. Because, therefore, this seemingly harmless “notion” involves the destruction of first principles in their very inception, those holding the truth and jealous for its maintenance, cannot give place to it. To compromise the point would be to sow the seeds of spiritual decay.

DORCHESTER.

Tuesday, Oct. 18th, found the Editor here, by invitation of brother W. Vernon, who was brought to a knowledge of the truth by bro. Bosher. The truth had never before been presented to the public here, and the experiment was regarded with some interest for several reasons. In the first place, brother Vernon's social standing had by his profession of the truth, brought the truth into public view, and through misrepresentation, into public reproach. This secured for the meetings an interest on the part of the public they would not otherwise have obtained. Dorchester is a comparatively small place (containing a population of about 7,000). A public incident is therefore felt to the finger ends of the community, as it were. The place is of some antiquity, as its name (of Roman origin) imports. It is also more a county town and shopkeeping place, than the seat of any manufacture. From these two circumstances, the people are of a more devout turn of mind than many other places of equal population, and take some interest in religious matters. Brother Vernon had engaged the Town Hall, and announced two lectures—the first on *The Kingdom*, and the other on *the Nature and Destiny of Man*. It had been currently reported that brother Vernon (well known in the town) had gone over to infidelity; but there was a conflict of

opinion as to the nature of the views he had embraced, many knowing them to be of a religious stamp. There was therefore some curiosity to hear the matter expounded. This curiosity brought together a large audience, in spite of the war of the elements which was going on outside. Brother Vernon took the chair, and said they would now have an opportunity of seeing whether the reports so industriously circulated concerning him—that he had gone over to infidelity—were true. The Editor proceeded to call attention to the necessity of knowing the gospel; to the fact that the doctrine of the kingdom of God formed a part of the gospel; and to the nature of that kingdom as involving the re-establishment of the kingdom of David. The audience sat in silent attention for nearly two hours. At the close, a gentleman, a stranger in the town, rose, and hoped it was compatible with the rules of the meeting that he should move a vote of thanks. He came there, he said, expecting to hear the Bible overturned, and infidel notions advanced. Instead of that they had had a most scriptural and edifying discourse, for which he for one, was thankful. This little and totally unexpected speech was most opportune. It did a good deal to destroy the hurtful rumours that were in circulation. It almost looked as if he had been put up for the purpose of making it; and indeed this construction was put upon it by the adversary. Next night the hall was crowded. The subject was the nature and destiny of man, according to the Scriptures. The audience again listened with eagerness, and the lecture had proceeded an hour, when the Independent Minister of the place—(the “Rev.” Mr. Neave)—interrupted, under the following circumstances. The lecturer had demonstrated that man was a creature of earthy and ephemeral constitution. In confirmation, he read a string of passages, setting forth the inferiority and vanity of human existence. The general answer, he said, to those passages was, that they applied to the body merely! Supposing for a moment this were the case, where were the opposite statements concerning the soul? There was only one that looked like it, and that would be found to fail entirely when it was looked into. It was Matt. xvi. 26, “What shall a man be profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” Now the Greek word translated “soul” in this verse was the same as translated life in the verse before; and if it meant immortal soul in this, there could be no objection to understand it to mean immortal soul in the other, in which case, let them imagine the import of the following statement. “Whosoever will save his immortal soul will lose it, and whosoever will lose his immortal soul for my sake, shall find it.” Obviously, this did not harmonise with popular theology, and therefore it was understood by popular believers to apply to

life merely. Now if they were at liberty to understand $\psi\upsilon\chi\eta$ as life, in verse 25, what objection could they make to its being read "life" in verse 26. "What shall a man give in exchange for his life?"—Here the "Rev." gentleman aforesaid, rose and requested the reference to the passage. The Editor had quoted the passage without giving the reference, being a passage well known to all, and for the moment he was unable to supply the reference. The "Rev." gentleman seized the advantage, and made a great clamour, demanding tragically that they should have the passage. The Editor asked him if he doubted the existence of such a passage? The "Rev." gentleman said he did not doubt the existence of the passage, but the lecturer had alleged the Greek word translated "soul" to be the same as that translated life in the passage before, and he wanted to be able to test the statement by looking at the passage in the original, (holding up his Greek Testament). The Editor, turning over the leaves of the Bible, said he was unable at the moment to find the reference, but Mr. Neave, being a professional expounder of soul-doctrine, ought to be at no loss to find it. The "Rev." gentleman became excited: rushed to the platform, mounted the same, and began addressing the assembly. The chairman interposed, telling him he had no right to interrupt the lecture. Just as the meeting was beginning to be uproarious, a gentleman in the audience shouted the reference. The Editor informed the "Rev." disturber where the passage was. The gentleman turned to the passage in his Greek Testament; and after a hurried glance at it, began to deliver a lecture on the word *psuche*. The Editor interrupted him. The question was, was the original word translated "life" and "soul" the same in both cases? The "Rev." gentleman persisted in discoursing on the meaning of the word *psuche*. The Editor insisted on his answering the question. The "Rev." gentleman saw he was caught, and persevered in his attempt to escape in a cloud of talk. The Editor asked him if he was afraid of the question. "No! I am not afraid," said he. "Then answer it: is the original word translated life, in Matt. xvi. 25, and soul in verse 26, in the same chapter, the same in the original?" The gentleman looked blank for a moment, and then began to pour out again on what the ancients thought about *psuche*. The Editor, then, by an effort of the voice, pulled him up, pointing out that he had interrupted to get the reference, and having got it, was afraid to let the audience know that what had been stated about it was true.—This terminated the episode, and the lecture proceeded. At its close, Mr. Neave got up and said the lecturer had had the audacity to say that the whole church of God for the last 300 years, was a delusion. Upon this a person with a stentorian voice, at a remote part of the meeting,

bellowed: "Sit down: you are a pagan and a Trinitarian." Roars of laughter followed this ebullition. Mr. Neave's light was put out, and the meeting broke up without further ceremony. At the close of each meeting, brother Vernon had tracts given away at the door, so that the truth obtained a large hearing. The matter was evidently considered of some importance by the local press. The *Dorset County Express* and *The Telegram*, two papers issuing from the same office, reported the lectures to the extent of several columns—one lecture being reported in one paper, and the other in the other; and (apparently on the principle of serving up the poison with the antidote), the manager of the paper had adopted the most unusual and un-presslike course of accompanying the report of the lecture with an intended refutation, in editorial form—evidently of clerical authorship; and a long letter from a correspondent, to whom the report of the lecture had been submitted in proof. The effect of this was to fan the flame kindled by the meetings themselves. Dorchester seems indeed to be in a complete ferment. On Tuesday evening, Nov. 1, the "Rev." gentleman who figured so prominently at the second meeting, delivered a lecture in demonstration of the immortality of the soul. The *Dorset County Express* of Tuesday, Nov. 8, (which contains a full report of Mr. Neave's lecture,) says, "It was understood that the lecture would be an answer to the two Christadelphian lectures, lately delivered in the same place; and so great was the interest excited, that the room was filled long before the lecture commenced, and some hundreds were compelled to go away, unable to obtain admittance. Nearly five hundred persons were crammed into the room, and the chairman (the Rev. E. W. Pears, M.A., rector of Dorchester: St. Peter's), the lecturer and their friends, Rev. J. Hughill, G. Curme, and M. Devenish, Esqs., were compelled to ask permission of the council then sitting in committee (in the adjoining room) to reach the platform through the council chamber." Though the lecturer was a dissenter, the chairman, as will be seen, was a churchman, and the audience comprised both churchmen and dissenters, met on common ground, to repel an attack undoubtedly dangerous alike to the position of both. In introducing the lecturer, the chairman said, "Circumstances having arisen which made it desirable that Mr. Neave should give us an address on the important subject which is before us, I esteem it a high honour that I should have been asked by some of his congregation to preside. I accepted the invitation the more readily, as it will show to the world around that there are truths more important than any sect or system; that there are men who esteem the honour of their Lord and Master more highly than church or chapel; and I stand by my friend to-night

still more readily, because I know, that if I were in his place, he would be the first to support me. With respect to the solemn subject of the lecture, the world may say, why choose such a dreadful subject to speak upon? and what pleasure can it be to a Christian to think of the everlasting punishment of the lost? Why not leave it an open question? To the former I reply, We have not chosen it, it has been forced upon us; the garrison of a besieged city cannot choose the point of defence: where the enemy attacks, there they must meet them. To the other objection I answer, it is indeed no pleasure to a Christian mind to meditate on the everlasting punishment of the lost, but we cannot possibly leave it an open question, as the doctrines contained in Scripture are so intimately and inseparably connected, that you cannot renounce one without endangering all the rest."

At the close of the lecture (the report of which occupies about four closely printed columns), the chairman said they might at least thank the lecturer from Birmingham, for having brought together so large a meeting to hear the words of truth. Please God, they will have more to be thankful for in this line yet; for the "lecturer from Birmingham" means to trouble them again on the platform for several nights, in reply to the lengthy, but utterly weak and illogical attempt of Mr. Neave—which is said to have disappointed some even of his own friends, by the lack of looked-for Scripture testimony, in favour of the immortality of the soul. Probably Dec. 13th to 16th, will find the Editor in Dorchester for this purpose. The clergy have done well for the people, in coming out to do battle for orthodox faith. Would they were equally faithful to their pretensions everywhere else.

SCARBOROUGH.

Tuesday, Oct. 25th, brought the Editor here, at the instance of brother Frank Hodgkinson, an American visitor, who arrived in Scarborough with his family nine months ago, "a stranger from the covenants of promise, and an alien from the commonwealth of Israel," but shortly after came in contact with the truth, through the circulation of Christadelphian works, at the hand of Dr. Beevor; saw through it, embraced and heartily obeyed it, to the entire change of his existence. Being about to return home to Boston, he was anxious, before leaving, to present Scarborough, the place where he had found the truth, with an opportunity of attaining to the priceless gift. He therefore arranged for two lectures in the principal hall in the place—the Mechanics' Hall. In addition to placards and advertisements, he did the best he could by private invitation to bring together an audience. Among others, he prevailed upon Count Bathyanay (a connection of the Rothschilds), to promise attendance. This gentleman had some time ago

purchased six copies of the *Lectures*, for distribution among his friends. When the hour of meeting had approached, brother Hodgkinson received a telegram from the Count, stating that he was unexpectedly and unavoidably prevented from attending the meeting. The telegram was read at the table; upon which Dr. Beevor exclaimed "There, Roberts, you see the sort of people that are looking after the truth now." Upon this, sundry reflections intruded themselves. Paul's words apply now as in the first century: "You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise."—(1 Cor. i. 16.) But though "not many," there were some of this class called in the apostolic era, as witness the owners of "lands and possessions," who sold their property, and placed proceeds at the disposal of the truth.—(Acts iv. 34, 35.) So, in our day, "some" such may be called, for the proper development of the truth, which requires the application of means. Many books are out of print, and embarrassments of sundry kinds experienced for the want of what is currently known as "capital." If the purpose of God, in relation to the truth, requires the removal of those impediments, he may add to the marvels already accomplished, and take the truth among men, in high places, who, yielding to a sense of the stewardship it imposes, may place facilities at the disposal of a work, which hitherto has been conducted in the teeth of many difficulties, and still goes on to prosper. Brother Hodgkinson, and the few brethren who united with him, were rewarded by two large, respectable, and attentive meetings, at which was set forth "The present European war, in relation to what has been revealed concerning God's purpose to overturn the kingdoms of men, and establish his own kingdom in all the earth."

WHITBY.

Here the truth is widely known, but its progress impeded by obstacles among those who have embraced it. Nevertheless, being invited, and conceiving a sense of duty in relation to all open doors, the Editor lectured twice in the Temperance Hall, to fair audiences, on "The Signs of the Times," and "The Way of Salvation," leaving the word spoken to do its own work, under the appointment of Him who gives the increase to his own "seed of the kingdom." "Known unto God are all his works from the beginning:" but not unto us are they known. Therefore, all we can do is to perform our duty as opportunity arises, even in the face of clouds and darkness, knowing that, in the end, God will put all the scattered parts of his work together, and

shew the world a glorious city, having "no need of the sun." After the lectures, the Editor made an attempt to re-unite the friends of the truth, who had parted on questions of discipline. The attempt was successful, at the time, but, on his departure, things reverted to their old unsatisfactory position.

LIVERPOOL.

On Tuesday, November 1st, accompanied

Dr. Thomas's daughter (sister Lasius) hither, and, next day, saw her safely on board the steamship *Colorado* (Guion Line) which, in the afternoon, set sail for New York. She returns to her father, whose condition makes her company desirable. [The steamer safely arrived on the 14th.] Saw several friends of the truth in Liverpool, where things improve.

The Christadelphian.

"He is not ashamed to call them brethren."—(Heb. ii. 11.)

DECEMBER, 1870.

BRITISH SUBSCRIBERS are reminded that with the issue of the next number, the following changes will come into force. The price of the *Christadelphian* will be 4s.6d. per annum, or 4½d. per single copy in Birmingham; or *through the post*, 5s. per annum, or 5d. per single copy. Instead of uniting in aggregate parcels, subscribers are recommended to have their copies sent direct to their own addresses, and where there is no ready access to an agent, to send order and remittance direct to Birmingham through the post. Prepayment for the year is recommended. On this subject brother J. Rhodes, of Huddersfield, writes thus:

"Huddersfield, Nov. 16, 1870.

DEAR BROTHER ROBERTS—In compliance with your suggestion in the October number, I intend to forward to you the names and addresses of the subscribers here, so that each subscriber may receive his copy direct to his own address. I will at the same time remit for the whole year in advance, for the copies so ordered.

I hope all the subscribers will adopt the same rule, particularly with regard to payment a year in advance. It would be no real hardship to those in earnest about the matter, and where a little effort would have to be made, the subscribers would receive the benefit in having nothing to pay for a whole year, during which the *Christadelphian* would be coming to them regularly through the post. While prepayment would be no disadvantage to subscribers, it would be a real advantage to you to have the means in hand for making your arrangements for the year. [No doubt, it would: it would also have the great advantage of simplifying accounts, and making the office part of the work easier.—EDITOR.]

Excuse me making these remarks, but I have often thought about it, and intended first opportunity to speak about it. I think it is our duty to aid the cause of the truth, by making these little arrangements as easy as possible. The convenience of receiving the *Christadelphian* every month at our own door, seems to me an ample compensation for the small increase of price proposed, and for the trouble of paying 5s. at the beginning of the year, instead of the end of it. Leaving you at liberty to use this as you like, and hoping the subscribers generally will take the same view.—Yours truly, in the one faith,
JOSIAH RHODES."

We commend these suggestions to general adoption; and ask that subscribers will send their names and addresses at once, so that the new subscription list may be got up in time to get ready early for the next month's despatch.

The early period of the month at which this number has had to be got ready, accounts for the non-appearance of intelligence communications of later date than November 12th. Several to hand since then will appear next month.

SIGNS OF THE TIMES.

INCREASING COMPLICATIONS ON THE CONTINENT.

REVIVAL OF THE EASTERN QUESTION.

THE "situation" improves. The world's politicians think the reverse; so would all men apart from the light God has thrown on the world's future, in what He caused His servants to say and write ages ago. The prospect is indeed terrible, from a merely human point of view. France sinks deeper in the mire of perdition, and pulls Europe after her. Metz, an impregnable

and hitherto virgin fortress, and a vast military arsenal, has surrendered to the power of famine, forced home by the German investment. By this, another immense army—173,000 men—has been taken from the French, and sent to rot in the prisons of Germany. By this also, a German army of over 200,000 men is liberated for the assistance of the immense forces elsewhere engaged in the subjugation of France. Slowly, and to the great misery of France, the country is being overrun, and desolated by the Prussians. Villages that resist are burnt down, and inhabitants destroyed or turned homeless on the field. The districts visited by the Prussians are drained by “requisitions.” Famine and pestilence follow in the train of their devastations. Still the people resist, and bring deeper miseries on themselves. Paris has been closely hemmed in for seven weeks, and two millions of inhabitants begin to feel the straitness of the siege. The Queen of Pleasure sits in the furnace of affliction. Her beauties are destroyed by the grim appliances of war. She is armed to the teeth. Her defences have been made impregnable; her defenders are now an organised host of over 300,000; but what will these avail when time has exhausted the necessities of existence? She must follow Metz, or deliver herself by a great effort. The latter is in contemplation. An army is massed on the Loire, under Palladine d’Aurelles. This army—which is estimated at 150,000 men—after retreating before the German General Von der Tann, has assumed the offensive, and achieved the re-capture of Orleans, which had fallen into the hands of the Germans. Its plan is said to be to march on Paris, and attack the besiegers in the rear, while Gen. Trochu

AMERICAN SUBSCRIBERS need not be reminded, that if they desire a continuance of the visits of the *Christadelphian* after this number, they must at once advise the Editor, and enclose the requisite amount of subscription—TWO DOLLARS, which may be sent in paper.

issues from within, and gives battle in front. The German armies are concentrating under Prince Frederick Charles, to frustrate this plan by attacking Palladine d’Aurelles. News may be shortly expected from this quarter. If victory should again favour the French, the position of the Germans in France will be endangered, and the war become desperate. The success at Orleans, has greatly inspirited the French, and dispelled all prospects of submission. An attempt to negotiate an armistice, to allow of the election of a French Assembly, to deliberate on the results of the war, fell through, after exciting the hopes of the world for several days. Its failure is the subject of universal lamentations. The prospect is declared to be the gloomiest that can be imagined. This is all in the right direction.—“There shall be a time of trouble such as never was.”

THE ROMAN QUESTION,

though solved after the Italian fashion, is far from settled. It promises to be a strong element in the bitterness of nations which is setting in. The Pope refuses to accept the new situation. He distinctly reserves all his “rights,” and appeals to the powers for protection against Italian occupation. A strong party in Belgium are getting up an agitation in his favour, and propose, through the King of the Belgians, to make it a European question.

Meanwhile, King Victor Emmanuel, though having annexed the Roman States to his dominion, and professedly made Rome his capital, is perplexed by the situation, and delays his removal to the Seven Hills. On this subject, the following will be read with interest:—

The occupation of Rome was considered by King Victor Emmanuel and his Ministers as of vital importance to bring about a reconciliation between Church and State. Having carried out the first part of Count Cavour’s programme by proclaiming Rome the capital of Italy, the second great formula of that programme, “a free Church in a free State,” was to have soon found its prompt solution. Now that we have passed from the field of vague speculations to

that of sound practice, not only do the King and his Ministers perceive the illusions they had been cherishing, but they are perfectly convinced that this great event, the overthrow of the temporal power, marks the commencement of a long and fierce war between Church and State. All ideas of a reconciliation are abandoned. King Victor Emmanuel's Letter to the Pontiff was framed in as humble and conciliatory a manner as the dignity of a sovereign would allow. The Pope's answer was satirically insolent and harsh. All mediation has proved useless. The *mot d'ordre* has been given. The Italian clergy all over the Peninsula are to act with the Republican party and work together for the overthrow of a sacrilegious sovereign. The war is to be a *l'outrance*. The French journals, which on the breaking out of the war with Prussia had been deceiving the Parisians by allowing them to cherish the idea that an Italian army would cross the Alps and would join the armies of the Rhine, are now taking their revenge by menacing, when the war shall be over, a new French occupation to restore the Pontiff. The fact is that the French look upon a war with the Italians as a rehabilitation for their army. The answers given by M de Beust and by the Bavarian Ministers to Signor Visconti Venosta's note announcing the resolution taken by the Government to occupy Rome, are anything but satisfactory. Indeed, the Italian Minister at Munich has arrived unexpectedly at Florence, and I have reason to believe that the object of his journey is to inform the Government of the hostile spirit animating at this moment the Bavarian Court. Baron de Solvyns, the Belgian Minister at Florence, is continually remonstrating with the Italian Minister for Foreign Affairs, and has frankly stated that in case of an European Congress meeting, his Government will never approve the Roman occupation. Amidst all these protests and menaces and declarations, how could the Italian Ministers think any longer of a reconciliation? The firm determination to carry out to the very last the national programme implies therefore an open war between Church and State. King Victor Emmanuel, who but a few days ago had declared in writing to the Pontiff that he addressed himself to him "with the affection of a son, the faith of a Catholic, and the loyalty of a King," finds himself unexpectedly forced upon to head with vigour and resolution this war. In case of a Congress meeting, he must find himself backed by a strong majority. Is there in Europe a Catholic nation that will sustain him?"—(*Daily News*, Oct. 19th.)

The declaration of infallibility is producing discord in the Mother Church. Professors and officials of all kinds subsisting upon her emoluments, are called upon to give in their adhesion to the

dogma on pain of dismissal. This, in various parts of Germany, is leading to tumult, and contributing to the "anger" which is settling down upon the world in all directions.

But the great event of the month is the

REVIVAL OF THE EASTERN QUESTION.

This, at last, is no matter of rumour, but the declared fact of the hour, which has filled the world with indignation and alarm, and, for the time, eclipsed the terrible war across the channel. The event has been anticipated for some time, but not in the summary and palpable form in which it has come to the front. Russia, in a word, taking advantage of the crippled state of Europe, has declared to the powers who forced upon her the treaty of 1856, that she no longer considers herself bound by the stipulations of that treaty, so far as her position in the Black Sea is concerned. Upon this, the *Leeds Mercury* comments as follows:

"We are suddenly brought face to face with a phantom which the world believed was long since laid. The "Eastern Question" has, in a moment, arisen amongst us, to disquiet statesmen and perplex diplomatists. Russia has formally announced that she no longer considers herself bound by the provisions of the treaty of 1856. Ever since the war began, we have been hearing rumours respecting the designs of the court at St. Petersburg. Again and again, our telegraphic intelligence has contained little items of news which, though they might appear thoroughly insignificant to the uninitiated, were ominous of future trouble in the eyes of those who were better informed. Russia has been arming. This, in one word, is the substance of the numberless announcements we have received as to modifications and alterations introduced into the military system of the Czar's empire. She has been preparing for the worst; and we are now informed why she has been doing this. . . . The ambitious designs which the Emperor Alexander inherits from his father are once more, it appears, to guide the policy of our common enemy. She repudiates the obligations into which she entered after the fall of Sebastopol, and, emerging from her retirement, prepares again to assume the aggressive.

England, it is scarcely necessary to say, must

feel the deepest interest in any attempt on the part of Russia, to revive the questions which have been at rest since 1856. Fifteen years ago, the United Kingdom spent one hundred millions of money, and many thousands of priceless lives, in a successful endeavour to check the advance of Russian aggression in the south-east of Europe. With the memory of the Crimean war still fresh in our recollection, we cannot treat with indifference this sudden revival of the troubles from which that war sprung. Naturally enough, England takes a deep interest in all that concerns the welfare of that Ottoman Empire for which she so freely bled less than a score of years back; and we are not surprised that genuine alarm and indignation should have been excited by the step which Russia has now seen fit to take."

Russia's declaration leaves the "powers" but two alternatives: either to silently accept Russia's aggrandisement, and see the work of the Crimean war undone in a day, or to resort to war for the purpose of compelling her to observe the treaty she wishes to get rid of. The latter seems likely to be the course adopted. England is preparing for the worst. She is strengthening her fleet in the Mediterranean and increasing her stores in Malta and Gibraltar. She is however, powerless single-handed against Russia. There is, therefore, every probability in the rumours that represent an anti-Russian alliance as in process of formation between England, Austria, Italy, and Turkey.

We can now see the meaning of the incessant rumours of the past twelve months concerning Russia's preparations. These have been, from time to time, contradicted, and these contradictions have been accepted by the general run of people "for gospel"—as true as the popular gospel is. The Christadelphians have refused to believe these contradictions, and have believed in the existence of preparations for the coming crisis, despite appearances, for reasons adverted to last month. Events now shew who was in the right.

The present attitude of Russia also throws light on another matter, viz., her relation to Prussia in her present career of conquest in Europe. The allegations of an understanding between the two, almost

amounting to an alliance, are confirmed. The following are specimens of what we refer to.

ANOTHER SECRET TREATY.

"Messrs. J. M. Johnsons and Sons present their compliments to the editor, and beg to enclose for publication in the *Standard* a statement having reference to the secret treaty said to exist between Russia and Prussia, and to which several press allusions have recently been made. The accuracy of this statement is guaranteed in the most undoubted manner, and it has the confirmation of one who by his rank and position could not fail to be well informed. London Office, *Moniteur Universel*, 3, Castle Street, Holborn, October 29th."

Then follows the "statement" which concludes as follows:

"The moment that Russia declared her readiness to attack Austria, if the latter sided against Prussia, it became evident that before the war, a treaty had been entered into between Prussia and Russia. And that is what had taken place, as has since been made manifest by the course of events. What are the clauses of this treaty? This question will naturally occur to all experienced politicians; and, although the two sovereigns have preserved absolute secrecy upon their reciprocal conventions, it is not impossible to determine what are their principal points. All who are acquainted with the traditional policy of Russia—of the two currents of opinion which divide that vast empire—all, in fact, who can form an estimate of the various elements which at the same time constitute its power and its weakness, will find no difficulty in foreseeing with what object the Emperor Alexander has bound himself by treaty to the King of Prussia. As its further development proceeds, this question will, doubtless, receive further attention. For the present, it may suffice to establish clearly by information, the accuracy of which is guaranteed, that *Russia is in the Prussian camp*, and that she is there by virtue of a treaty of which England would do well to seek to ascertain the clauses, so as to be able to anticipate their consequences before it is too late to avert them."—*Standard*, Oct. 30th.

"Russia has rendered Germany great services by keeping Denmark, Sweden, and even Austria too, neutral in the fight. Of course it is not to be imagined that she was entirely disinterested in her action; she expects to be rewarded in the East, and I think she will be. The treaty excluding her ships from the Black Sea will become a dead letter. Germany will be glad to aid Russia, being full of anger and indignation against England, who is declared by such important journals as the *National Zeitung* of this place, to be a worse enemy to Germany

than France, because, while the latter only furnishes the men, the former provides the arms and weapons with which to wound and kill the German youths and men."—*Daily News*, Sep. 27th.

Surely we are now verging on the closing scene. The crisis is intensely interesting. It is sublime. It is well calculated to cause "men's hearts to fail them for fear, looking at those things that are coming on the earth;" but on the "blessed" class who are "watching," a very different effect is produced. Seeing these things come to pass, they lift up their heads, knowing that redemption draweth nigh.

ANSWERS TO CORRESPONDENTS.

H.K.—Yes, we have seen Govett's *Christadelphians not Christians*, and would have published an answer before now, if there had not been other adversaries to meet, and much other work to do. We have commenced a reply, and should the Lord delay his coming (which the present state of affairs on the Continent makes very unlikely), we may finish it, and present it some day to the readers of the *Christadelphian*, or in pamphlet form.

POLYGAMOUS TENDENCIES IN RELATION TO "FELLOWSHIP."

P.G.—Polygamy is opposed to the principles of Paul, who, in all his writings, only recognises "one wife."—(Titus i. 6; Eph. v. 31, 33; 1 Cor. vii. 2, 12-27.) This is sufficient for us, without discussing the case of the ancients, who lived under a different order of things. We are subject to Paul as the appointed teacher of the Gentiles.—(1 Tim. ii. 7; 1 Cor. xi. 1; 1 Thess. iv. 1.) "If any man think himself to be spiritual, let him acknowledge that the things that I (Paul) write unto you are the *commandments of the Lord*."—(1 Cor. xiv. 37.) If polygamy is anti-apostolic, then is it our duty to withdraw from the polygamist, whether he is so in practice or principle only; for Paul has laid down this rule: "Withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he have received of us."—(2 Thess. iii. 6.) A man's knowledge of the truth goes for nothing, if he is disobedient.

JESUS AS A WORKER OF RIGHTEOUSNESS.

R.N.—(Matt. iii. 13.) *Query*: "What part of God's righteousness did the sinless

Jesus fulfil in his being immersed by John?"

ANSWER.—The sin of Adam consisted in disobedience; so the righteousness of Jesus consisted in obedience. Thus Paul says: "As by one man's *disobedience* many were made sinners, so, by the *obedience* of one, shall many be made righteous."—(Rom. v. 19.) Again: "Though he were a son, yet learned he *obedience* by the things which he suffered."—(Heb. v. 8.) Righteousness consists in doing what is commanded. Now, John was "sent to baptize with water."—(John i. 33.) The "word of the Lord came" to him while in the wilderness.—(Luke iii. 2.) Hence, submission to John's baptism was obedience to the divine command, and, therefore, righteousness. Jesus, though God-manifest, was the seed of David according to the flesh, therefore, a Jew, and subject to the word that came from John; and, being found in fashion as a man, he humbled himself, and became obedient.—(Phil. ii. 8.) This obedience was righteousness. "In all things, it behoved him to be made like unto his brethren."—(Heb. ii. 17.)

PRE-IMMERSIONAL QUALIFICATIONS.

R.T.S.P.—As to the validity of immersion, it depends upon several things. There must first be a belief of the gospel, and, therefore, a knowledge of the "things" that go to make it up, which, in brief, may be defined as the facts—and the import of the facts—connected with Christ's first appearing, and the same with regard to his second appearing; or to put it into the form adopted by Luke, in which he observes the opposite order: "the things concerning the kingdom of God and the name of Jesus Christ." This is the apostolic measure of pre-immersional faith, and, therefore, the only safe rule to follow, in the absence of inspired guidance. If a man discover that he has been immersed in ignorance of any part of those things, he can only take the course of the friends you mention, and be re-immersed. But it requires more than knowledge to qualify for the act. A man must be affected by his knowledge. He must be "begotten" before he can be "born of water;" and this begetting involves the embryonic impartation, by the word, to the man, of the divine likeness, in the items of wisdom, holiness, and love. A man must become "dead to sin" before he can be "buried with Christ." He must become alive to the moral principles involved in the truth. He must be earnestly affected with a sense of his relation to the Almighty as a descendant of the condemned man, and an individual transgressor, and must realise, in some degree, the position to which he is invited by the gospel. If he know the truth, theoretically, but is destitute of these elements of the new man's creation, his immersion is the birth of an abortion, destined to die; or, more likely still, a "still-born."

**"JUSTIFICATION" IN RELATION TO THE
TIMES AND SEASONS.**

J.W.N.—The idea that "a man must understand the prophetic times of Daniel, in order to be constituted one of the wise or justified," will not be entertained by those who know the Scriptures. The apostles were justified, and from them the times and seasons were withheld.—(Acts i. 7.) The Thessalonians were justified, and they so little understood those "prophetic times" that they expected Christ to be manifested in their day.—(2 Thess. ii. 1.) Those prophetic times were expressly "shut up and sealed till the time of the end" (Dan. xii. 4), when accomplished history would reveal their bearing to those contemporary with the end, and interested in their expiry. We may even go further and say that a man may understand these prophetic periods, and not be justified. A man may understand ALL mysteries, and be nothing.—(1 Cor. xiii. 2.) Faith in the promises, working by love, leading to obedience, is the thing that justifies. The prophetic periods belong to the "strong meat," suitable for such as are of full age and growth in the life of the new man. Justification has to do with the milk. At the same time, a man of the true milk type will soon be growing strong enough to want some of the higher viands. He certainly will not be characterized by the spirit of those who speak unbelievably or lightly of the prophetic periods. As the Spirit's guest, he won't show the bad manners of an unjustified intruder, in ridiculing the higher dishes on the Spirit's table. He may say they are, as yet, too strong for his digestion, but if he begin to "speak evil against them," his companions at the table will be for leaving him to himself, and the just judgment of the lord of the house. There is a little uncertainty as to the beginning of the 1335 days. We are about the end of them, we know; and near the time when Daniel shall stand in his lot.

**SHOULD A PERSON BEING IMMERSUED TO
ORALLY "CALL ON THE NAME OF THE
LORD?"**

J.W.N. seems to think he ought, from the following passages:—Ananias said to Paul, arise and be baptised, and wash away thy sins *calling on the name of the Lord*.—(Acts xxii. 16.) "If thou shalt confess with thy mouth the Lord Jesus and believe in thy heart."—

(Rom. x. 9.) "Whoever shall call on the name of the Lord shall be saved."—(Joel ii. 32.) Suppose J.W.N.'s suggestion to be right, and the validity of immersion depended upon the pronunciation of certain words by the subject, it would be impossible, scripturally, to be immersed in our day; for there is no form of words left on record, and no example given of the use of such form of words. If there is an essential form of words, any form of words we might devise for ourselves, would be as useless as none; if they were not the very words required. But the suggestion is not right. The first verse quoted shows the sense of the phrase—"calling on the name of the Lord." "Arise and BE BAPTISED (*thus*) calling," &c. Jesus is the only "name given among men whereby we must be saved."—(Acts iv. 12.) How do we enter into this name? Not by cabalistic invocation, but by an act prescribed: "As many of you as have been BAPTIZED INTO (the name of) Christ, have put on Christ."—(Gal. iii. 27.) For a believer to be immersed is for that believer to call upon (or take upon himself) the name of the Lord. This truly involves a prior "confession with the mouth;" that is to say, the subject before immersion must have acknowledged the truth of Christ, by word of mouth, or (if dumb or absent) by writing or other sign. But there is nothing in the Scriptures to require this confession to be made ritually, as a part of the ceremony of immersion. In all the cases recorded, the subjects are represented as passive in the hands of the operator, which a dead man ought to be. In no case does anything in the shape of a speech, or even utterance appear, except in the case of Christ, and that was in the way of natural reply to John's scruples about immersing the sinless one. In the case of Philip (Acts viii. 37), the statement was part of the preceding conversation, and not of the ceremony. The direction to the apostles was to "baptize *into*" (*eis*) the name of the Lord." Baptism is the door of entrance. Submission here is "calling on the name of the Lord." Action is better than speech. The custom among the ecclesias is to ask the individual if he believe in the things concerning the kingdom of God and the name of Jesus Christ," to which an affirmative "Yes," constitutes that "confession of the mouth" required.

INTELLIGENCE.

BIRMINGHAM.—During the month, there have been ten immersions, eight of which appertain to Birmingham. Names and particulars are as follow: Thursday, October 27th, JOHN CARTER (38), for eighteen years in fellowship with the Primitive Methodists, being the greater part of that time engaged

as a "class leader" and "local preacher;" is surprised at discovering the faith of the Christadelphians to be the truth. Used to think hard things of them, from what he heard among the enemy; wonders they should be so entirely misrepresented. Advises all earnest men to look into their principles

with candour, being assured that the result will be what it has been in his own case—a gladsome acceptance of them as constituting the truth, able to make men wise unto salvation; Sunday, October 30th, ROBERT JOHN BARRATT (30), commission agent, formerly Baptist, and THOMAS HENRY BOSHER (18), son of brother Bosher, of London, formerly Baptist, while on a visit to Birmingham, in the ordinary course of business; Sunday, Nov. 6th, ELIZABETH PERKINS (16), one of the Sunday scholars, daughter of sister Perkins; Mrs. HARRIET ANN HALL (33), wife of brother Hall, formerly neutral; Mrs. EMMA WALL (34), formerly "Free Christian;" Thursday, Nov. 10th, EDMUND WOOTTON (37), groom, formerly Church of England; Saturday, Nov. 12th, FREDERICK WALL (35), bootmaker, (the husband of Mrs. Wall, above-mentioned, formerly "Free Christian;" Saturday, Nov. 19th, JOHN JAMES POWELL (41), advertising contractor, formerly neutral, and SARAH WOOD (24), of Uttoxeter, brought to a knowledge of the truth by sister Wood, of Fazeley, (no relation according to the flesh.)

DEVONPORT.—Brother Moore, writing Sep. 17th, announces the obedience of JAMES HOCKER, "formerly unconnected," says brother Moore, "with any of the names of blasphemery."

[EDINBURGH, GRANTHAM AND GRANTOWN left over till next month.]

LONDON.—In a letter overlooked last month, brother J. J. Andrew announced the loss (by death from consumption) of sister Helen Smith, "an intelligent steady young woman, immersed about 18 months ago." Sister Smith fell asleep on the 30th of September, in the confident hope of resurrection to eternal life. She lived and died with an uncle and aunt, who, being hostile to the truth and its friends, refused the latter all participation in the obsequies of the dead, and had the interment performed according to rites of the Church of England. This was a slight disappointment to the brethren and sisters, who, however, consoled themselves with the reflection that nothing could come between the dead and the glorious re-union to take place at the resurrection.—The following notice appears in a metropolitan district paper: "THE BIBLE *versus* THE CLERGY.—On Tuesday evening last, a lecture was delivered in the Metropolitan Lecture Hall, George-street, Euston-road (the meeting place of the Christadelphians), by Mr. J. J. Andrew, the subject being, 'Twelve reasons why people should distrust the teaching of the clergy, and search the Scriptures for themselves.' After referring to the great respect with which the clergy of this country are generally regarded, and the consequent great danger attending the promulgation of any errors by them, the lecturer gave the following 'reasons,' on each of which he dwelt at considerable length. 1. The clergy

are educated at colleges where they are indoctrinated in the theology of a particular denomination, instead of being instructed in the Scriptures. 2. The clergy wear peculiar garments for the purpose of creating an undue impression upon the people. 3. They adopt un-scriptural titles, such as 'Reverend,' 'Right Reverend,' &c. 4. They assume a position superior to the people. 5. They sanction an unholy alliance with the state, and receive the pay of the world. 6. Their teaching is almost wholly derived from the Romish Church. 7. They do not expound the Scriptures. 8. Their preaching does not lead people to search the Old Testament Scriptures. 9. They treat prophecy with contempt, and ignore the signs of the times, in relation to the fulfilment of prophecy. 10. They spiritualise literal passages, and literalise figurative ones. 11. They teach things contrary to each other. 12. They claim to possess the spirit, and yet teach doctrines which contradict what God has already revealed by His spirit through the prophets and apostles. In support of these 'reasons,' the lecturer endeavoured, at some length, to show the erroneous teaching of the clergy on various doctrines, as contrasted with the teaching of the Scriptures."

MALDON.—Brother Charles Handley writes Oct. 20th, to report the obedience of an old man named HATCH, who had spent many years of his life in the zealous but mistaken body, known as the Peculiar People. The old man's daughter came to a knowledge and obedience of the truth some time ago, and attempted the apparently hopeless task of enlightening her father. Her labour has not been in vain. Brother C. Handley and bro. MANN, at the old man's fervent desire, planted him in the likeness of the death of Christ (Rom. vi. 5) on Sunday, Oct. 16.

MANCHESTER (Sale).—Brother J. Birkenhead, writing Nov. 2, announces the obedience of Mr. JOHN TEASDALE, of whom the following particulars are supplied: 'He has been for the last seventeen years connected with the Primitive Methodists, in Manchester, being for six years superintendent of a large school in that place. He has, of course, met with much opposition from those with whom he was associated. His case is one of much interest, as it is a wonderful instance of good coming out of evil.' The 'evil' consisted of the malevolent proceedings of the adversary, incarnated in 'Mr. Wood,' of anti-Christadelphian notoriety; which indirectly and unintentionally resulted in the truth coming under the notice of Mr. Teasdale, who being 'of an honest and a good heart,' laid hold of it with the practical result recorded. Mr. Teasdale's addition has resulted in the formation of an ecclesia at Manchester, and thus 'the word of the Lord grows and multiplies.'"

NEATH.—Brother C. Heard has hope of one or two in Neath. His own son is persuaded of the truth, and would have been

immersed on Sunday, October 16th, if the weather had not been too stormy to admit of it.

NEW PITSLIGO.—Brother Charles Reid, writing Nov. 3rd, records the immersion of AGNES HALL, a young woman, on Sunday, October 23rd.

NOTTINGHAM.—Brother J. Harrison writes Oct. 19th, to announce the addition to the ecclesia of WALLACE ATKINSON, storekeeper, who was connected with the ecclesia seven years ago, but left in consequence of a defective knowledge of the truth, and other circumstances. He has since come to a better understanding of the way of life, and was re-immersed during the month of October. Brother Harrison mentions having been assisted, in the absence of brother E. Turney (on a trip to the States), by brother Shuttleworth, of Leicester, and brother Meakin, of Birmingham. The former lectured on the following subjects: "Universal War!"

Syllabus: The Past Advent of Christ—"The days of his Flesh"—His long absence from the World—The Son of God crucified afresh—"Christendom" a base counterfeit—The Judgments of God abroad in the Earth—The Downfall of the Nations—The Return of Messiah—The Waiting Bride—Terms of Peace—Disruptions of the Kingdoms of the Clergy, and Conquest of the World.

"Lasting Peace!"—*Syllabus:* The Future Advent of the Prince of Peace—The Day of his Power—The Restitution of all things Jewish—Beginning of the Kingdom of God—Theocracy the only Hope of the Nations—Jerusalem the Capital of the World—Jesus and his Brethren the Ruling Despotism—The National Anthem of the New Kingdom.

SPALDING.—Sister Fraser (late of Lichfield, and on the point of removing for Dundee, Scotland), writes on the 18th of October, to announce the obedience of Mrs. MORLEY (44), residing in Spalding. She was assisted in the putting on of the great name, at Grantham, by the brethren there, on Saturday, Oct. 16th. These are the first-fruits of sister Fraser's seed-sowing at Spalding, and she is in hope of another obeying soon. Sister Fraser observes: "I am glad to think that when I leave Spalding, I will leave at least one witness for the truth in the place." Sister Morley had been a regular attendant at the Baptist church for twenty years, and for several years a teacher in the Sunday school. Her friends—sister Fraser thinks—will no doubt make strenuous efforts to bring her back to her old allegiance, but the power of the truth (understood, loved and obeyed,) will doubtless arm her against all attack.

STOURBRIDGE.—The last month has witnessed the first public proclamation of the truth in this place. On Tuesday, Wednesday and Thursday, the 8th, 9th and 10th ult., brother Edward Turney, of Nottingham, at the request of his brother, William J., lectured in the Corn Exchange, on the follow-

ing subjects: "Is the Bible in harmony with Popular Creeds?"

Tuesday, Nov. 8th.—"Jesus Christ and his Mission misunderstood by the Clergy, State and Dissenting."

Wednesday, Nov. 9th.—"Scripture Testimony concerning the Nature of Man and his destiny; or the clerical doctrines upon the soul, heaven and hell called in question."

Thursday, Nov. 10th.—"The European Crisis! Prophecy in relation thereto. The near overthrow of all governments by Christ and his saints, terminating in the setting-up of the kingdom of God."

There was a large audience and a good attention on each occasion. Many copies of the smaller publications were sold at the meetings. Some interest seems to have been created, which it is the intention of the resident brethren to follow up.

STRATFORD-ON-AVON.—Again, from this place of classic renown, there comes tidings of triumphs for the truth. Brother Habgood writes Oct. 24th, to announce the obedience of three, making seven in all who have hoisted the banner of the truth, even under the (with-the-world) great shadow of Shakespearian memory. The new-borns are Mr. and Mrs. TAYLOR (about 50 and 46 respectively), and their daughter, SOPHIA (about 25), an invalid. Brother Taylor was brought up as a Methodist, and was for many years a conspicuous member of that body. "Being of an observant mind," says brother Habgood, "he did not fail eventually to discover that all was not right. About the time his eyes began to open, one Joseph Barker became notorious for heterodox opinions. Brother Taylor became fond of reading this gentleman's books, and so, from one cause and another, he came to be quite out of joint with Methodism. It was not, however, till he had perused the *Twelve Lectures*, kindly lent him by brother T. Davis, of Birmingham, that he saw so clearly the hollowness of popular religion. Sister T., from her husband's instructions soon came to the same position. She gradually saw that the gospel preached in a Methodist chapel was not the gospel Paul preached. What I have said of Mrs. Taylor is also applicable to the case of Miss Taylor, and the result of it all is, that they have yielded the obedience the truth requires. I sincerely hope that, as they have begun to obey, they will continue zealously to walk in 'the way of His commandments,' and at last obtain the prize."

In a letter to sister Jardine, dated Nov. 3, sister Habgood reports the death of one of those whose immersion is recorded above—viz., the daughter Sophia. She fell asleep on Thursday, Oct. 27th. It was not supposed her end was so near, though her case (consumption,) had been given up as hopeless. A few hours before she died, she desired her love to all the brethren and sisters, and to say farewell; and that though she did not know them in this

life, she hoped to see them all when she and the whole household should be invested with that glorious body which shall experience no decay, or pain or weariness. She said she had no doubts about the future, and no fear of death. She looked for a short sleep and a sweet awaking. She died without a struggle. "If my life," says sister Habgood, "is not spared till the Lord come, I trust my end may be like her's."

CANADA.

INNERKIP: (THE ADVERSARY BELLIGERENT.)—Brother F. Malcolm writes Sep. 30th, as follows: "Since I last wrote, there has been another addition to the ecclesia here: MARTIN BISHOP, a young man, something over a year from the State of Illinois, the greater portion of which time he has been a student of the word. He has never belonged to any of the apostate sects. It is now three-and-a-half years since the truth found a foothold here, and its power has been such, that the orthodox party has become either alarmed or annoyed, and have made an effort to check the spreading heresy. To this end, two Irishmen—the one a Professor in the Literary Institute, Woodstock, the other a Presbyterian minister, of the same place—have visited the place: the Professor to speak, and the other to fill the chair.

Previous to the assault being made, there was considerable boasting by the enemy, that we were not only going to get the chance to defend ourselves, but that we were going to be whipped. The first subject was the immortality of the soul, on which the professor spoke about four hours, to a crowd of people, who had come a distance, many of them 5 or 6, and some of them 10 miles. About half-past nine, the lecture was over, and the people tired. The chairman then gave the privilege referred to above, viz., twenty minutes' defence. We did the best we could, but you will know how impossible it would be to do anything with a four hours' lecture, in twenty minutes. We stated, before sitting down, that we thought it was unfair to expect such a thing, that we would not hear or attempt to answer any more of Mr. C.'s lectures on the terms offered. Mr. C. made another short speech, and the chairman closed the meeting. But the Antichrist element was so strong that order could not be obtained to hear the blessing.

Some of the ideas advanced by Mr. C. may be gathered from the following: No such thing as annihilation. Proof: the bottles *perished*, still the skins remained. The world *perished* by the flood: it still exists. The ointment, though waste, was still upon the person of Jesus. *Hades*, not the grave, but the place of departed spirits, where both good and bad

receive their reward to a certain extent. Death, not the extinction of being. If it could be proved that the death that befel Adam put him out of existence, all he had said would have to be set aside. We reviewed the lecture at our own (next) meeting. At the review, we were honoured (?) with quite a few of the Scribes and Pharisees. Three with pencil and paper, were prepared to put down what they no doubt thought would be a contemptible failure. We stated that instead of noticing every text which Mr. C. had brought forward, we intended to present a system of truth which would undermine and destroy all he had said. And that as he had admitted that it "*would all have to be set aside*" if the death threatened on Adam would put him out of existence. We directed attention to the Mosaic account in connection with what Paul says in 1 Cor. xv. But how to make it plainer than Moses and Paul had made it was the difficulty. Anyone making anything else out of these testimonies, than that man is a mortal going back to his earth, must either be dishonest or blind. Next we showed that the passages he brought up to prove eternal existence proved the contrary. The bottles were no longer bottles when reduced to skins. The ointment when put on the feet of Jesus was not available for further use. That the constitution of this wicked world, which perished at the flood, no longer existed. His explanation of *hades* was an attempt to get over difficulties, but it was like jumping out of the frying-pan into the fire. It destroyed the grand popular idea of going to Jesus at death, for Jesus was not in *hades* or hell after his resurrection. There was, therefore, no such thing as being present with the Lord when *absent* from the body. There would be no use of desiring to *depart* and be with Christ at death. Again the Bible testifies that the saints *sleep* in *hades*. That Jesus slept when there. That there is no wisdom, knowledge or device in *hades*. The testimony is that without a resurrection man is like the beasts that perish. The affair is now over, and the only effect we see is that the faith is better known, and those that hold it more notorious. Our enemies truly say we have made a laughing stock of ourselves. But we can wait the time when they who laugh shall weep, and they who mourn shall be comforted.—F. MALCOLM.

HAMILTON (Ont.)—Brother R. T. S. Powell, writing Oct. 11, says "Three weeks since, brother Harris assisted a son of sister Robb's to put on the saving name. He is about forty-four years of age, and has been searching for some time. He resides in Galt, Ont., but saw fit to come here for immersion. Brothers Laird and Wanless, from the same neighbourhood, were with him at the same time. We went with them to bro. Harris's, three miles from here, and spent a very happy time. Brethren Dixon and Kirwin were, at their own request, re-immersed,

they being dissatisfied with the limited extent of their knowledge at their first immersion."

NEW SOUTH WALES.

SYDNEY.—Brother P. Graham, under date Sep. 7th, ordering a further supply of books, (which the tardiness of the printer has as yet prevented us sending off) says there is much enquiry in Sydney after the truth. "We had a strong proof of its power the other day in the willing renunciation of Methodism by a Mr. McGuire—of whom you will likely hear from brother Rooke shortly—and other cases not unlike it."

NEW ZEALAND.

INVERCARGILL (Southland).—Bro. Mackay writing, June 3rd, says, "I am glad, for the 'truth's sake,' to be able to inform you that the good word of the kingdom of the Deity is still making progress in this part of the vineyard. Intelligent men and women, into whose hands the *Twelve Lectures* have found their way, are searching the Scriptures in right earnest, and many who have not as yet obeyed the truth, are fighting on the truth's side. I have good hope of some becoming obedient soon, by putting on the all-covering name of Jesus, the anointed." He sends greeting to the household throughout the world. Writing again on the 3rd of August, brother Mackay announces further obedience, namely, JOHN HODGKINSON (30), farmer, formerly General Baptist; and ALEXANDER CLYNE (39), baker, formerly neutral. These were immersed by brother Mackay, at Riverton, New Zealand, on the 24th day of July last. He adds, that the truth is making progress in that part of New Zealand. Men and women are earnestly "searching the Scriptures," and asking, "What is truth?"

NAPIER, HAWKES BAY.—Brother Eldred Beck, writing Aug. 20th, says the seed sown broadcast in the provinces is bearing fruit. There has been a large circulation of *Twelve Lectures*, and the Bishop of Waiapu and the "Revs." of Napier have been denouncing them from the pulpit as "pernicious books." One of them having read the book, devoted several successive Sundays to an attempted refutation of them. Brother Beck says his arguments failed to convince those who had read them. There are four brethren and sisters in Napier, with prospects of increase.

UNITED STATES.

ASHLAND (Pa.)—WILLIAM BRITTLE writes, October 11th, to announce his own obedience to the truth. He says that while on a visit to Mr. Smithman's at Philadelphia, four or five months before the date of writing, he got a reading of the *Lectures*, which opened his eyes, and ultimately brought him to a decision.

BATESVILLE (Arkansas).—Brother W. S. Speer, referred to in brother Reeves' communication below, writes brother Reeve, Sep. 26th, as follows: "Yesterday, I assisted three men, GEORGE MARTIN, K. H. SANDERS, and — FUGATT, in putting on the sin-covering name. I need hardly assure you that they are illuminated in the things of the kingdom and name."

LLEWELLYN (Penn).—Mr. Jno. J. S. Richards writes, July 10th, to say that he has come to the conclusion to obey the truth, but does not know anyone in Penn to whom he could apply. (Can't the Philadelphian brethren arrange?) He says he emigrated from England in '63, having at that time been for six years a member of a Methodist church. Two years after landing, he came across *Elpis Israel*, and had read several hundred pages, when the book was called for by the owner, and he never saw it again for four years, when he obtained a copy from the brethren at Baltimore. Seeing in this the address of Dr. Thomas, he wrote to him concerning the *Herald*, and received in reply the *Summary of Christianity*, published by the Worcester brethren. Writing to them for a further supply of the *Summary*, he received the *Revealed Mystery*, and on the back of this saw a list of Christadelphian publications, "a thing," he says, "I have been looking for this long time, but did not know where to get it. I hope I have got the right place this time, or that I will be able to know from you how to get what I want. I am called a Mormon, because I contend for baptism, and an infidel, because I do not believe the immortality of the soul. My friends used to think I was very good, but now I am everything that is bad."

OZARK, (Mo.)—Brother Murphy, writing brother W. S. Speer, of Batesville, Arkansas, reports the obedience of THOMAS KELTNER, and Mrs. WEST, wife of brother Thomas West. Brother Speer commenting upon these cases, says: "Shall we not pray for these babes in the anointed? It may be that the brethren generally need to be reminded that it is no less a duty than a privilege to pray one for another. My own prayers, always short and carefully studied, are often prolonged by a recital of the names of saints who are especially dear to me, and for whom I ask special grace and protection from the Father of mercies."

SANTA BARBARA. — Sister Rosenberg writes, Sep. 22nd, with reference to the mistake of describing Mr. and Mrs. Doty in her neighbourhood, as Christadelphians. Bro. Armstrong, of Haddington, it will be remembered, corrected the mistake; but the correction, though correct on the main point, it seems, requires correction. It was not Mr. Doty, (who was formerly a Campbellite, and now known as a Millerite), who refused to immerse sister Rosenberg, "because of her errors," but a local preacher to whom she

applied, in the absence of other assistance. Mr. Doty's refusal was based on a desire to give no ground for evil report. Ultimately, sister Rosenberg was immersed by her husband.

SARATOGA SPRINGS.—Sister Walker writes, July 22nd, "We have had an addition to our little company to encourage us. About ten months ago, I presented the truth to our neighbours, Mr. and Mrs. Packer. They were rather struck with it. Mr. Packer thought he had heard of every kind of religious sect, was disgusted with them all, and had allowed himself to become rather sceptical, knew nothing of the truth. After two or three conversations, he said we had advanced ideas he had never heard before, and that appeared reasonable. I said to him, if he would only investigate these truths, he would find they were of God and not of man. "Well," he says, "where can I begin?" I said: "At the foundation; see what man is and what God's plan of salvation is." He bought a large Bible, and went at it in good earnest, partly expecting the doctrine would explode like all the rest. I advised him to read *Twelve Lectures* at the same time. He purchased them and did so. Well, they both read diligently all winter, and traced the Scriptures carefully through, and saw nothing to contradict what the Christadelphians advanced. In fact, the truth caught them before they fairly realised it. When they began to think of the cost of obeying, Mrs. P. was sometimes tempted to think and say she wished she had never seen me. They went occasionally to some church, but now her peace was disturbed, for she could not sit and listen to lies. At last they gave it up. A lady called on Mrs. Packer, and said "Why don't you come to church? I thought you were a Presbyterian." "I was," said Mrs. P., "before I read my Bible." Mrs. PACKER was immersed on the 26th of June. Mr. Packer would have been immersed at the same time, but was absent in another part of the country. He was to be immersed at the end of the month. Sister Walker truly observes that these facts may encourage the brethren and sisters to "work while it is called to-day."

SPRINGFIELD, Ohio.—Brother W. H. Reeves, writing Sep. 10th, after announcing the severance of the ecclesia from the *Martinson* and its sympathisers, gives an account of a visit paid by himself to West Jersey, Stark Co., Ill., at the end of July, at the invitation of brother Laing, who resides there. The object of the visit was the assistance of brother Laing's employer, Mr. Dancer, who having had the truth presented to him by brother Laing, had decided to embrace and obey it. Having given evidence

of the necessary understanding of the truth, brother Reeves, brother Laing, Mr. Dancer and his son, who is favourably disposed towards the truth, ~~drove across the prairie~~ to a grove on the bank of Spoon river, a branch of "the father of waters," and there conformed to the law of righteousness apostolically delivered for the salvation of all such as believe and obey. Brother Dancer is an elderly man, a farmer, and father of a large family. He has been a Methodist for forty years, and has been esteemed all that time, as an honest Christian man by his neighbours, whose astonishment at his making a fresh beginning in matters of religion will be understood by all who understand the truth. Before his departure, brother Reeves lectured once in West Jersey (to a spare audience,) and four times in Rochester, a village four miles to the south of West Jersey, to full congregations. He afterwards visited Chicago, and spent a pleasant time with some of the brethren there.

Writing again towards the end of October, brother Reeves says, "Brother W. S. Speer is a talented and noble member of our body. He was a Campbellite preacher for 25 years. Three years ago, he stumbled on the truth, and was hastily immersed. Two years since, he found while in Mo. State—600 miles from here, that his immersion was invalid. He came all the way here to mature his knowledge, and render the obedience in faith of the truth. The first question he asked me was, "How do you know that a man in the days of the apostles understood all the elements of apostolic teaching before immersion. My first answer was Acts ii. 42: "They continued steadfast in the apostles' doctrine" (or teaching). A man cannot "continue" in what he does not know, and the apostles, in teaching, would not communicate less than "the things (or elementary principles) concerning the kingdom of God and the name of Jesus Christ." Brother Speer said he had been a fool all his life; that after all, he found he was a stranger to the polity of Israel. He said "I want to be saved." He was as tractable and humble as a child. At the end of a week, I planted him in the likeness of the death of Christ on a clear and hearty confession of the faith that is unto life eternal. He has been cast out into the cold world by the proud and haughty clericals of the Campbellite sect, to eke out a living by school teaching."

TYLER Co., Va.—Brother J. W. Niles, of Ashtabula, says "there is an ecclesia in Tyler Co., W. Va., near Centreville, eighteen miles from the Ohio river. I was with them all winter, lecturing and teaching school. They will be found by reference to brother Wilcox, whose address is 'Ripley's, Tyler Co., W. Va.'"

[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,
Jan. 1, 1870.

No. 97.—January 1, 1870.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE FAITH PREACHED
BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENÆUM ROOMS TEMPLE ROW,

Published by the Editor,

ON THE LAST THURSDAY OF EACH MONTH, FOR THE MONTH FOLLOWING.

TERMS (*post-free*): FIVE SHILDINGS PER ANNUM IN BRITAIN AND HER
COLONIES; to Subscribers in the United States, 2 DOLS., in advance. No
Subscription accepted for less than 12 months, and each Subscription must
begin with January.

Agents—UNITED STATES: J. Donaldson, 242. Jeff. Avenue, Detroit, Mich. CANADA: J. Coombe,
104, Yonge st., Toronto. NEW ZEALAND: J. Brown, Abbotstford. Green Island Otago.

TO OUR READERS.

As we enter this month upon a new era, both as regards name and operations, we appear in a new dress. The alteration will be to the advantage of those who have complained of the "dazzling" effect of reading on the deep orange colour we have, heretofore, displayed on the cover.—Ed.

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.)

TRANENT	Tuesday, Jan. 4th.	CUMNOCK	Friday, " 18th.
WISHAW	do. " 18th.	HALIFAX	Tuesday, March 1st.
PAISLEY	Tuesday, Feb. 1st.	Returning to	
BEITH	do. " 8th.	BIRMINGHAM	Tuesday, March 11th.
GALSTON	do. " 15th.		

NOW READY.

A well got-up pamphlet of 73 p.p., *Christadelphian* size: 8d. post-free, entitled

PHANEROSIS;

*An Exposition of the Teaching of the Old and New Testaments, concerning the
MANIFESTATION OF THE INVISIBLE ETERNAL GOD IN
HUMAN NATURE;*

Being alike subversive of Jewish Rabbinical Tradition, and the Theology of Romish and Protestant
Sectarianism.

BY DR THOMAS.

NOTES.

"REAL NEED."—During the month, the following contributions have come to hand: Brethren in Canada, balance, after settlement of account (amount not yet ascertained); a brother, 2s.9d.; a sister, 2s.1d.

STILL WANTED.—Vols. VI and VII, *Herald of the Kingdom and the Age to Come*; also Vol. I. *Herald of the Future Age*. Anyone having these to spare, will receive full value. Is there nobody in America willing to part with them?

TO PURCHASERS OF PHANEROSIS.—Contrary to expectation, *Phanerosis* (exceeding the number of pages estimated by the printer) weighs over 4 oz., and, consequently, the postage, which has been advertised at 1d., is 2d. Those having received the pamphlet post free at 7d., will remember their obligation when having occasion to remit on some other account. Those purchasing in future will observe that the price, post free, is 8d.

TO FRIENDS IN NEW ZEALAND.

Having been apprised of the great want of books in New Zealand, we have sent to our agent (brother J. Brown, Abbotsford, Greenisland, Otago) the following supply, from which friends in New Zealand can be furnished by writing to the address given.

100 copies Twelve Lectures	8 copies Destiny British Empire.
50 " Phanerosis.	11 " Way of Truth.
50 " Defence.	3 " Hymn Books.
62 " Way of Life.	2 " Records.
1 " Elpis Israel.	12 " God-Manifestation.
1 " Eureka (3 vols.)	9 " Roman Question.
12 " each Charts 1 and 2.	24 " Bible Companion.
18 " Chart 3.	6 " Discussion.
50 " Revealed Mystery.	36 " Tract No. 2.
25 " Good Confession.	24 " " " 3.
12 " each Nos. 2 to 7 Shield.	

Freight and other expenses to New Zealand amount to ten per cent. on the price of the books, in England; consequently, they will cost more to that extent to purchasers in New Zealand than in the country. Parties remitting to brother Brown will please remember this.

LONDON AGENT.

Mr. T. C. NICHOL, printer and publisher, (in a firm of 40 years' standing,) 11, Long Acre, having become sufficiently interested in the truth to propose to act as London Agent for Christadelphian publications, we have sent him a supply of

Eureka	Roman Question	Shield
Elpis Israel	Revealed Mystery	Kingdom of God
Twelve Lectures	I eclaration	God-Manifestation
Defence	Good Confession	Bible Companion
Discussion	Hymn Book	The Charts, &c.
Phanerosis	Biblical Newspaper	

Price Threepence, by Post Fourpence,

THE ROMAN QUESTION.

BY DR. THOMAS.

This will be read with especial interest in connection with the sitting of the Œcumenical Council, which will doubtless have much to do with shaping final developments in connection with the doom of the Papacy.

LETTERS SINCE THE ISSUE OF THE LAST NUMBER.

Nov. 23, T. Jones, T. C. Nichol, Geo. Dell, R. Bell, C. Walker, sis. H.; D. Handley, L. A. Chatwin, T. Randles, Dr. Thomas, T. Kidd, W. Dent, D. Handley, A. Tait, J. Coombe, J. B. Paton, A. Andrew, J. Roberts; 25, W. Ellis, T. Watton, Argument and Harland, Anonymous, T. Jones; 26, J. Birkenhead; 27, W. Ellis, Miss Holme, J. Wilson, R. C. Bingley; 29, Anonymous, J. Bell, H. Dyer, W. Oakley; 30, W. Unsworth, J. Durward, F. R. Shuttleworth, J. Mortimer, W. Ellis; Dec. 1, Miss Holme, J. Mulholland, W. R. Otter, J. Phelps; 2, F. R. Shuttleworth, J. Gordon, Mrs. E. Riesen, T. Fuller; 3, J. Birkenhead, M. Stevenson, E. Jackson; 4, W. Ennis, Dr. Thomas; 6, W. Rooke, D. Brown, D. White, Dr. Thomas; W. R. D. Gascoyne, D. Brown, W. Dent, J. Nichols, J. Fisher, P. W. Wilby; 8, H. W. Gunn, T. Watton, M. Munroe, J. Birkenhead, T. E. Clegg, R. Bell, C. B. Doran; 9, A. Willis, E. G. Wood, J. Silman, C. Robertson, M. Bryant, E. Kisten; 10, J. W. Moore, M. Stevenson, T. Betts, J. Phelps, 11, W. Newport, F. R. Shuttleworth, J. Seach, J. B. Hedley; 13, J. J. Andrew, T. C. Nichol, A. Andrew, W. Roberts, J. Gillies, Dr. Thomas, W. H. Reeve, Z. D. Bugbee, A. D. Strickler; 14, W. Ellis, D. Handley; 15, J. K. Speer, T. Haining, F. R. Shuttleworth, Dr. Thomas, J. Robertson; 16, M. Stevenson, J. Gillies; 17, W. Ellis, D. Brown, W. Wood, F. Willis, T. Kidd, G. Owen, J. O. Woodruff, N. Dabb, R. Cranshaw; 18, Dr. Thomas, J. Milne, A. Dowie, T. C. Nichol, Mis. Lasius, J. J. Andrew, A. Andrew; 20, G. Walker, G. Balmain, J. Wootton, W. H. Kidson, J. Lawrence, L. M. Nicholson, R. Cranshaw, A. Hall; 21, J. Hawkins, Dr. Hayes, W. Campbell, J. Wootton, J. Betts, G. Luntz, R. Paterson; 22, A. Andrew, R. Whitworth; 23, J. C. Phillips, F. W. Wilby, W. Ellis, O. Morse; 24, F. R. Shuttleworth, W. J. Swindel; 25, F. Malcolm, J. Coombe, Jos. Southill, H. L. Drake, R. T. Powell; 27, J. Betts, J. E. Taskel, J. Swan, C. B. Hume, H. Fish.

A GUIDE FOR TRAVELLING BRETHREN & FRIENDS OF THE TRUTH.

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place [road
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DEVONPORT—J. W. Moore, 4, Seymou Crescent,
end of Hotham-place, near Millbridge.
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mond-street.
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Oakley Square

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LEWIS—A. P. Willis, grocer, Armlay
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mont Buildings
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Revenue Officer

To those named in the "Guide."—Beware of begging impostors, who may avail themselves of the foregoing list. Ask reference, and await answer of referee before complying with applicant's request. A few pence will, meanwhile, prevent starvation.—ED.

NOW READY,

CHRISTADELPHIAN SHIELD, No. 8.

Subject—STEPHEN'S DYING PRAYER.

Price One halfpenny per copy, or Sixpence per dozen, post free.

REMITTANCES FROM NOV. 23 TO DEC. 27, (1869) INCLUSIVE.

NOTE.—For economy of space, we shall hereafter omit the names of places, and abbreviate items.

The *Christadelphian*.—Nov. 23-d, T. C. Nichol, 1 copy (1 mo.); 24, D. Handley, 2 (1 mo.); J. Coombe, 1 (6 mo.) for Albert Henry, and 1 (6 mo.) for J. Kestur, and for self to account; W. Dent, Nottingham, 1 (6 mo.); H. Andrew 1 (12 mo.); 25 h. Argument and Harland, 4 (1 mo.); T. Davis, 75 (1 mo.); 29, h. J. Bell, £1 to acc; W. Oakley, 1 (12 mo.); D. Strickler, 1 (12 mo.); W. Graham, 5 (3 mo.); 50th J. Mortimer, 1 (6 mo.); F. R. Shuttleworth, 22 (1 mo.) and carriage; W. Upworth, 1 (2 mo.); Dec. 1st, J. Mulholland, 6 (1 mo.); 4, h. W. Campbell, 10 (12 mo.); 6th, D. Brown, 3 (12 mo.); 7th, W. R. D. Gascoyne, 1 (12 mo.); W. Dent, Kaber, balance to acc; J. Nichol, 1 (12 mo.) 1 extra; J. Phelps, 1 (1 mo.); 8th, W. Gunn, 1 (12 mo.); 9th, C. Robertson, 1 (12 mo.); J. Sillit, 1 to acc; A. Willis, 6 (3 mo.); 11th, J. B. Hedley, 1 (12 mo.); F. R. Shuttleworth, 22 (1 mo.); 13th, J. J. Andrew, 2 (12 mo.); A. E. Prickley, 5 (12 mo.); Z. B. Bugbee, 3 (12 mo.); 15th, T. Haining, 9 (6 mo.); Dr. Thomas, for A. Stacker, 10 (12 mo.); 17, h. Geo. Owen, 1 (7 mo.), 2 extra; T. Kidd, 1 (6 mo.); J. O. Woodruff, 1 (12 mo.); N. Dabb, 1 (12 mo.); R. Cranshaw, 19 (12 mo.) for A. L. Whiting, S. Wright, A. Wright, M. Nash, J. Jones, J. Cranshaw, W. A. Hood, H. Lovell, L. Brown, B. Beris, P. Savers, M. Holmes, C. Stewart, D. Rolston, J. Bruce, J. Martin, Kate Brabb, J. Judson, and self; 18th, A. Dowie, 2 (12 mo.); 20, h. G. Walker, 3 (12 mo.) f r Dr. Todd, S. E. Smith, and self; J. Wootton, 3 (6 mo.); W. H. Kidson, 19 (1 mo.); R. Cranshaw, 6 (12 mo.), for P. Blair T. Graham, C. Roberts, sister Graham, sister Seaborn, Mrs. E. G. Wood; L. M. Nicholson, 8 (12 mo.) for D. McQueen, A. G. Woolley; R. D. Logan, A. Sample, S. G. Botwin, L. Kasse, Miss. B. Jenkins and self; A. Hall, 1 (12 mo.); J. Phelps, 1 (3 mo.) for 1869 21-s, S. G. Hayes, 2 (6 mo.) and 6 (12 mo.); W. Campbell, 1 (6 mo.); [Mrs. S. Smith, 1 (12 mo.); 23rd, O. Morse, 1 (12 mo.); J. C. Phillips, 1 (12 mo.); F. W. Wilby, 6 (6 mo.); 25th, H. L. Drake, 17 (12 mo.); J. Soothill, 5 (12 mo.) for B. W. Simmons, C. Beebe, Mrs. H. Stewart, W. H. Huffman, and self; J. Coombe, for M. McNeille, 8s. J. Ford, 8s, and Mrs. Connell, 5s; F. Malcolm, 13 (12 mo.), viz. 1 to W. Hargreaves, 1 to J. L. Wilson, and remainder for self; R. T. S. Powell, 4 (12 mo.), for W. Gilman, J. S. Harris, R. Dixon, and self; 27th, J. Betts, 1 [1 mo.]; T. Davis 76 (1 mo.); J. E. Tucker, 1 (12 mo.); J. Swan, 1 (12 mo.); C. B. Hume, 7 (12 mo.); H. Fish, for Mrs. H. P. Barnes and self, Thos. Milton, 3 (1 mo.).

Twelve Lectures.—R. Jones, 1; D. Hargrey, 5; R. Roberts, 2; T. Jones, balance; J. Birkenhead, 4; J. Grant, (per W. Ellis), 1; C. Heard, 1; Miss Holme, 2; F. W. Wilby, 4; E. Risen, 1; A. Willis, 2; J. B. Hedley, 1; W. Roberts, 1; W. A. Reeve, 19; G. Owen, 6; A. Dowie, 2; G. Walker, 3; J. Wootton, 1; A. Hall, 1; J. Wootton, 1; H. L. Drake, 2; R. T. S. Powell, 5; Thos. Watton, 1 (extra bound.)

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[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,
Feb. 1, 1870.

No. 68.—February 1, 1870.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE FAITH PREACHED
BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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Published by the Editor,

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[The Christadelphian is Registered for transmission abroad.]

The Christadelphian.
Mar. 1, 1870.

No. 69.—March 1, 1870.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE FAITH PREACHED
BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS

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REMITTANCES FROM JAN. 24 TO FEB. 19, (1870), INCLUSIVE.

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Twelve Lectures.—W. Hollier, 1; E. Beck, 3; J. Ward, 3; M. Chapman, 1; Mr. Fullbrook, 1; Mr. T. Fullbrook, 1; W. Smith, 1; J. Brown, 1; D. R. White, 2; T. C. Nichols, 1; A. Dowie, 1; J. Grant, 1; J. L. Hathaway, 2; F. E. Henderson, 1; D. Harley, 1; D. Strickler, 3; R. D. Warren, 1; G. H. Kidd, 1; W. Dent, 1; A. Measday, 3; T. Glennie, 1; F. Hodgkinson, 1.

Phanerisis.—A. L. Sweet, 1; Mrs. Evans, 1; W. Dew, 2; M. Fraser, 1; G. H. Kidd, 1; E. Beck, 1; W. Smith, 1; J. Brown, 4; D. Calder, 2; T. C. Nichols, 6; R. Walkinshaw, 1; J. Birkenhead, 3; T. E. Henderson, 1; Z. D. Bugbee, 7; T. Glennie, 1; Miss Prior, 1.

Hymn Book.—John Ward, 2; J. Brown, 2; D. Calder, 2; J. Phelps, 2; T. C. Nichols, 2; W. H. Kidson, 2; A. Measday, 1.

Who are the Christadelphians?.—A. L. Sweet, 3; E. Beck, 1; J. Brown, 6; D. R. White, 13; J. Rhodes, 100; Miss Young, 3; J. Grant, 12; M. H. B., 60 for distribution; F. M. Lester, 100; F. W. Wilby, 100; W. R. D. Gascoyne, 100; S. Wheeler, 1; C. Measday, 6; T. Haining, 100; T. Glennie, 6; Mr. Chapman, 1; Mr. Fullbrook, 1; Mr. T. Fullbrook, 1.

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[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,
April 1, 1870.

No. 70.—April 1, 1870.

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NOTES.

ODOLOGY.—This has been sighted in the offing, and may be expected into port in a few days. The voyage has been unexpectedly protracted.

CATECHESIS, (by Dr. Thomas.)—This will be out of the hands of the printer in a few days. It will be published in a neat form, along with sixteen questions and answers on the time and place of the one great offering. *Price Threepence.* It will be a useful epitome of scriptural information, on the subjects of judgment and immortality, involving the nature of man, and the sacrifice of Christ.

DR. THOMAS'S VISIT TO BRITAIN.

The Dr. having got through his tour, we have just a word as to the fund raised to meet the travelling expenses of himself and daughter. The amount contributed was £150 2s. 7d., and the amount expended, per statement placed in the hands of the Editor by the Dr., is £122 3s. 10d., including the return journey provided for. If to this were added household expenses at West Hoboken, during the Dr.'s absence from home (and to these, on the principle that "the labourer is worthy of his meat," the Dr. is morally entitled), the amount would be much larger; but the Dr. provides these at his own cost, besides giving a whole year's time for nothing. If a popular lecturer—say Henry Ward Beecher—had come from America on a lecturing tour in England, he would have had £1,000 down for his services, besides all expenses; but this is not the time for the truth's servants to be compensated. Their time is at hand. As it is, there is a balance of £27 18s. 9d., and if there be no objection on the part of the contributories (who can see names and amounts on the cover of *Ambassador* for June, 1869), we propose to apply it towards the expenses incident to the Dr.'s removal from West Hoboken, Hudson Co., New Jersey, U.S., to Olton, Warwickshire, near Birmingham, England.

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THE BOOK UNSEALED: A LECTURE

ON THE

PROPHETIC PERIODS OF DANIEL AND JOHN,

In their Historical Verification and Approaching Climax in the Perdition of all Human Governments, and the Establishment of the Kingdom of God.

This will be a very useful publication, instructive to those who stand in need, and refreshing to those who possess knowledge and are waiting the manifestation of the Ancient of Days. Written from notes of an extemporaneous address, it is characterised by a vivacity of style which is quite pleasing. As a specimen of what is in store for the reader, we quote the following extract:—

"We have not to wait and look forward to it as Daniel had. We look back and see that it is over 2,400 years since Cyrus began to reign alone, and that, therefore, the long period of waiting has all passed away. Does this mean anything, or does it not? I believe it means that the period for Israel's down-treading is at an end, and that we have entered upon a new series of events that will culminate in the cleansing of the Holy. We are not necessarily to look for some great event that will wind-up the purposes of God in a flash of lightning. One series of events having come to its close, another series has already begun, and will continue to develop more and more largely until the Ancient of Days makes his appearance, and takes things into his own hands. That this will be the order in which the events of these latter days will develop, we are justified in saying, because it is the order of all God's past relations with Israel. All His purposes and schemes with them have been gradual in development. God is never in a hurry. He has plenty of time at His disposal. He is not bound to do things according to your speculation or mine as to how long He ought to take. He has fixed the times and seasons. He has commenced the development of His events, and they will not be interrupted by the policy of men; but, on the contrary, the activity of men to carry out their own purposes, will only expedite His. He has the controlling power, and what He has decreed will most assuredly come to pass. None can hinder or stay His hand.

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[The Christadelphian is Registered for transmission abroad.]

The Christadelphian.
May 1, 1870.

No. 71.—May 1, 1870.

THE CHRISTADELPHIAN

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NOTES.

Odology has not yet come to hand.

THE GUIDE FOR TRAVELLING BROTHERS AND FRIENDS OF THE TRUTH.—This we have decided to suppress, in consequence of the bad purpose to which it is exposed at the hands of designing characters, as illustrated in several recent cases. It has had some advantages, but these can be enjoyed in another form. The Editor can always furnish addresses when required for legitimate purposes.

DESERVING NEED.—Bro. Clark, of Glasgow, writes on behalf of the aged brother for whom appeal was made some two years ago. For twenty years an exemplary brother, "providing honest things in the sight of men," by "working with his own hands," he is now incapacitated by infirmity, and must surrender himself to the cold charity of the Union, if a helping hand is not held out at the present crisis. The kindness of the brethren on the occasion referred to, with the assistance of the Glasgow ecclesia, has enabled him, with economy, to hold out to the present, but he is now at the last point. The present appeal is not his own; it is made by the brethren with him, who, at all times doing their best to help, find themselves unequal to the present emergency. The Editor can speak personally to the worth of the case, and will be glad to take charge of the free-will offerings of those who are labouring to earn the commendation, "I was hungry, and ye gave me meat."

DR. THOMAS'S VISIT TO BRITAIN.

The Dr. having got through his tour, we have just a word as to the fund raised to meet the travelling expenses of himself and daughter. The amount contributed was £150 2s. 7d., and the amount expended, per statement placed in the hands of the Editor by the Dr., is £122 3s. 10d., including the return journey provided for. There is thus a balance of £27 18s. 9d., and if there be no objection on the part of the contributories (who can see names and amounts on the cover of *Ambassador* for June, 1869), we propose to apply it towards the expenses incident to the Dr.'s removal from West Hoboken, Hudson Co., New Jersey, U.S., to Olton, Warwickshire, near Birmingham, England.

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NOW READY.

THE BOOK UNSEALED,

A LECTURE

ON THE PROPHEPIC PERIODS OF DANIEL AND JOHN,
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[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,
June 1, 1870.

No. 72.—June 1, 1870.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE FAITH PREACHED
BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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The Christadelphian,
July 1, 1870.

No. 73.—July 1, 1870.

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Miscellaneous.—T. Leigh, or Digh, 1 set *Bib. News*, less those out of print. 1 *Bib. Com.*, 1 *Catechesis*, 1 *God Menif.*, 1 *Phan.*, 1 *Rom. Ques.*, 1 *Good Conf.*, 1 *Rec.*; J. Mitchell, 1 *Catechesis*, 1 *Great Question*, 1 *Obedience*; H. Shiells, 1 *Cateche*; A. Tait, 1 *Phan*; J. Brown, 1 *Catech*; D. Lewis, 4 *Odol*; Sister Bennett, 8 *Odol*; J. Phelps, 36 *Shields*, carr. of parcel; R. Armstrong, 1 *Dest.*, 1 *Cate*, 1 *Revd. Mys.*, 1 *Phan.*, 6 *Odol*; A. Willis, 42 *Shields*. Sister Hage, 6 *Odol*; G. Taylor, 4 *Shields*, 1 *Bib. News*, 1 *Cate*; E. Waite, 1 *Odol*, 1 *Phan.*, 1 *Dest.*; T. Fuller, 1 *Catech.*, 4 *Revd. Mys.*; F. Hodgkinson, 2 No. 2 *Charts*; W. Hollier, 1 stitched *Shield*, 1 *Def.*, 1 *Good Conf.*, 6 *Odol*, 1 *Catech.*, 1 *Phan.*, 1 *Dest.*, 6 *Revd. Mys.*, 1 *How to Search*, 1 *Rom. Ques.*, 6 each, *Gt. Quest.*, *Who are the Chris?* and *Obed.*; H. Dyer, 1 stitched *Shield*, 2 *Odol*, 2 *Catech.*, 2 *King of God*, 1 *Rom. Ques.*; W. Ellis to acc., particulars by post; T. Harrison, 2 stitched *Shield*, 1 *Odol*, 1 *R. Mys.*, 1 *King of God*, 3 *Obed.*; W. Carr, 1 *Phan.*, 1 *R. Mys.*; M. Fraser, to balance acc.; G. Lillie, 32 *Shields*, 1 *Phan.*, 1 *Catech.*; J. Mortimer, 5 *Shields*, 2 *Bib. News*, 1 *Odol*, 1 *Good Conf.*, 1 *R. Mys.*, 1 No. 3 *Chart*, 1 *Record*; A. Hogarth, 1 stitched *Shield*; M. Jones, 1 ditto; J. Boyd, 1 ditto, 1 *Way of Truth*, 2 *Catechesis*, 25 *Arrows*, 1 *King of God*, 75 *Tracts*, 1, 2, 3: 1 *Who are the Chris?*, 1 *Obed.*; John Chart, 1 set *Shields*, less Nos 1, 2, 5, 1 *Odol*, 1 *God-Men*, 1 *King of God*, 1 *Great Ques.*, 1 *Who are the Chris?* W. Whitby, 5 stitched *Shields*, 1 *Catech.*, 1 *Good Conf.*; J. Bell, to acc., particulars by post; W. R. Otter, 5 *Shields*; C. H. Baker, 1 ea. 1 *Mys.* and *King of God*; W. Sutherland, 1 *Catech.*, 1 *Rom. Ques.*; W. Sinclair, 1 *Cho. Ser.*; J. Phelps, 3 stitched *Shields*, 6 *Odol*, 4 *Catech.*, postage and carriage; G. Taylor, 24 No. 16 *Bib. News*; D. Handley, 10 *Phan.*, 5 *R. Mys.*, 3 *Elpis Israel*, 3 sets *Eureka*, 5 *Catech.*, 100 *Who are the Chris?* 4 *Obed.*, 5 *King of God*, 12 *Great King*; M. Ferguson, 1 ea. *Odol*, *Catech.*, and *Phan*; 1 *King of God*, G. Drake, 1 stitched *Shield*; J. Trilly, 1 *Doctrin.*, 1 *King of God*; T. Gardiner, 12 *Doctrin.* (to follow when reprinted).—Caddick, 1 ea. *Chart*, 1, 2, 3; Derby, 10 *R. Mys.*, 24 *King of God*, 150 *Who are the Chris?*, 100 *Obed.*; A. C. Gillespie, 1 stitched *Shield*, 2 *King of God*; T. Davis, 25 *Odol*; J. W. Moore, 2 *Catech.*; J. Phelps, 1 stitched *Shield*; Argument and Harland, 1 *Catech.*; H. L. Drake, for D. Cole, 3 ea. 4 to 7 *Shield*, 25 *Bib. News*, 1 *Cho. Ser.* and postage; also for brother Taylor, postage; for C. Packham, postage; and balance, as advised; R. Armstrong, 2 *Odol*; E. Morrall, 5s. for Lecture Fund.

[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,
Aug. 1, 1870.]

No. 74.—August 1, 1870.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE FAITH PREACHED
BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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Published by the Editor,

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No Subscription accepted for less than twelve months, and each

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104, Yonge st., Toronto. NEW ZEALAND: J. Brown, Abbotsford, Green Island, Otago.

NOTES.

STILL WANTED.—*Herald of the Kingdom*, vol. vii. ; full price will be given.

BWARE OF IMPOSTORS.—See caution in Devonport intelligence, page 255, present No.

M.H.W.—Brother Tait's (Edinburgh) Christian name is Andrew. Brother and sister Tait are, therefore, not the parties you knew twenty years ago.

DESERVING NEED.—Toward this we have to acknowledge the following further contributions: a brother 6/- ; a brother 14/2 ; a brother 5/6 ; an ecclesia 5/- ; a brother 1/- ; a brother 1/- ; a brother 2/6 ; a brother 2/6.

LECTURING APPOINTMENTS.—All being well, the Editor will be at Leicester, Monday, Aug. 1 ; Cheltenham, Sunday, Aug. 7th ; Weston-super-Mare, Wednesday, Aug. 10th ; Mumbles, Monday, Aug. 15th ; Devonport, Tuesday, Aug. 23rd (Home, Monday, Aug. 29th) ; Droitwich, Monday, Sept. 5th ; Tewkesbury, Thursday, Sept. 8th (Home, Saturday, Sept. 10th) ; Bridgnorth, Tuesday, Sept. 13.—Returning, Saturday, Sept. 17th.

TO FRIENDS IN CANADA.—Brother R. T. S. Powell, corner Hughson and Peel streets, Hamilton, Ontario, Canada, wishes us to say that having procured a stock of Christadelphian literature, he will be glad to supply friends in Canada or the States. We have just despatched to him a box, containing 30 copies *Lectures*, 30 *Book Unsealed*, 50 *Phanerosis*, 25 *Catechesis*, 50 *Kingdom of God*, 50 *Good Confession*, 12 *Destiny of the British Empire*, 25 *Roman Question*, 25 *Bible Companion*, 50 *Way of Truth*, 50 *Way of Life*, 100 *Revealed Mystery*.

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THE REVELATION RECEIVED BY HIM FROM HIS FATHER, AND "SIGNIFIED" TO JOHN IN THE ISLE OF PATMOS.

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This exposition of the Apocalypse is much more than its description as such would imply to the common reader. It is an exhaustive elucidation of all the principles of divine truth, in whatever part of Scripture revealed, subordinated to the process of unlocking the apparent mysteries of the particular book with which it deals. It is truly deserving of the following commendation from the *Zion's Trumpet*, which we re-publish, not for the sake of commendation, which for its own sake is worthless, but for the sake of enticing to the possession and study of *Eureka* those who may be unaware of the rich store of heavenly treasure therein contained.

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ALL communications must be addressed to ROBERT ROBERTS, Athenæum Rooms, Temple Row, Birmingham; to whom also Post Office orders and cheques or bank drafts, must be made payable.

The Editor cannot undertake to acknowledge privately the receipt of letters or remittances. The time and money which this practice would consume are not at his disposal. Correspondents will find their communications acknowledged on the cover.

Correspondents would confer a favour by observing the following rules, particularly when they write anything intended for *The Christadelphian*: 1, write plainly, especially when the names of persons or places are dealt with; 2, leave liberal space between the lines; 3, avoid cross writing; and 4, use really black ink.

Communications for the *Intelligence* department should be in the hands of the Editor by the 20th of the month at the latest; and as much earlier as possible. *They should be written on one side of the paper only.* In reporting immersions, as much information as possible should be given respecting the individuals, so that brethren everywhere may feel introduced.

Contributors placing any special value on papers they may write for the *Christadelphian*, will please retain copies of them, as the Editor cannot undertake to return them in case they are not used.

Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Correspondents sending newspapers containing matter they consider worthy of notice, will secure attention to it, by marking it distinctly. If not marked, the paper is thrown aside from want of time to go through it. A better plan would be to cut out the interesting part and enclose it in an envelope.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of "Books in Supply," set forth above. We often receive orders for books that are sold out.

Purchasers of books must, in every case, pay carriage, except when the price is stated to be inclusive of postage, or the book or pamphlet is post free. The omission of some to observe this rule makes this notice necessary.

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See the foregoing so far as applicable. The letter postage between England and the States is now reduced to six cents per ½-oz. Orders may be sent direct to the Editor, and all orders must be accompanied with the amount required to cover them.

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ELPIS ISRAEL.

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This ought to be in the hands and in the use of every seeker after eternal life. It is not an exposition, but a mere tabular guide to the Book of books. Its object is to aid the brethren and sisters in the daily reading of the Scriptures—a practice so essential to the development of the NEW MAN. With this view, it presents a convenient portion of reading for each day in the year; and, in the course of one year conducts the reader through the Old Testament once, and the New Testament twice. The defect of the original Bible Companion was, that for a considerable period in the year, the student was without New Testament reading. In the new *Companion*, he is always in the New Testament. An increasing number are finding the advantage of studying the Scriptures according to the method here presented; *post free* 3d.

LETTERS SINCE THE ISSUE OF LAST NUMBER.

June 27, T. Watton, W. J. Spriggs; 28, W. L. Atkinson, J. Seach, jun., M. H. Walker, T. Hart, S. Risien, J. Harrison, F. A. Chatwin, G. Deighton, J. Brown, W. Dent, D. White, S. P. Evans; 29, R. T. S. Powell, F. Malcolm; 30, A. Andrew, D. Ellis, F. R. Shuttleworth, J. Beavan, J. W. Moore, J. Hodgson, J. Harrison, J. Cook, A. D. Strickler, J. J. B. Wilby; 2, J. Birkenhead, T. Boshier, J. Phelps; 4, J. Wootton; 5, D. Clement, R. Armstrong, J. Birkenhead, R. C. Bingley, A. Hall, D. Brown, T. Gardner, T. Boshier; 6, J. Swann, P. A. Blackwell, W. Osborne, J. Lee, F. W. Wilby; 7, J. Dodge, T. Haining, C. Reid; 8, W. Ellis, G. Chitty, J. Manson; 9, J. Yule; 11, H. Knapp, A. Smith, T. Leigh, T. Moss, Anonymous, A. Pitt; 13, W. Oakley, J. C. Phillips, J. S. Leonard, W. Hollier, J. O'Neil, W. Ellis, E. Turney, J. Trilly; 14, A. Tait, H. Knapp, G. Mill; 15, J. Mitchell, J. Phillips, T. C. Nichols, W. Osborne, J. J. Hawkins; 16, A. Tait, E. Pitt, J. W. Moore, G. Lillie, W. Ellis; 18, T. C. Nichols, Argument and Harland, T. Fuller, A. Smith, W. Greenlee, E. Turney, J. W. Moore, M. E. Delezier, D. Handley, Grantham Bill, W. Blount; 19, a brother, H. Goodman, J. Hedgeley, W. Gunn, J. Coombe, F. N. Fisher, J. Lovett, G. W. Alexander, C. M. Dealtry, C. Spence, F. M. Lester, E. Mount, J. Harrison, P. Hall; 20, H. Jannister, T. C. Nichols, F. A. Chatwin, W. Sinclair, J. Cooke, G. Mill; 21, T. C. Nichols, S. G. Hayes, J. Phelps, Guion & Co., W. D. Jardine.

REMITTANCES FROM JUNE 28th, TO JULY 21st (1870,) INCLUSIVE.

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Hymn Book.—A. Smith, 1, W. Oakley, 1, J. J. Hawkins, 2, M. Greenlee, 3 (leather), J. Phelps, 4 (leather) 2 (cloth).
Miscellaneous.—S. Risien, 1 ea. 11 and 12, *Shields*, 1 *Catech.*; T. Hart, P. O. O. to acc.; M. H. Walker, 2 stitched *Shields*, 2 *Dest.*; W. L. Atkinson, 1 *Phan.*, 1 *Bib. Com.*; R. T. S. Powell, 50s. bal. to acc. of books; J. Beavan, 1 *Shield*, 1 *Catech.*; D. Ellis, 1 *Phan.*, 1 *Chron. Heb.*; J. Hodgson, 1 *Phan.*, 1 *Bib. Com.*; J. Cooke, 1 stitched *Shield*; A. D. Strickler, 1 *Catech.*, 1 *Rom. Ques.*; J. Wootton, 80 (?) *Shields*; W. G. Alexander, 1 stitched *Shield*, 2 *Good Con.*, 2 *Way of Life*, 2 *Way of Truth*, 12 *Tracts*, 2 *R. Mys.*, 1 *How to Search*, and balance to Sunday Schools: A. Hall, 6 ea. *Bib. News* 3 to 4, and *Tracts* 1, 2, 3, to make up one dol.; J. Swan, 8s.1d. for photos, P. A. Blackwell, T. Haining, 6 *Shields* and one stitched do., 6 *Bib. News.*, 2 *King of God*, 1 photo, ea. Dr. wife, and daughter; J. Manson, 1 stitched *Shield*, 1 *King of God*, 1 *Odol.*, 1 *Obed.*; J. Dodge, 6d. bal. on *Lect.*; H. Knapp, 1 *Catech.*, 1 *Odol.*, 1 *Elp. Is.*; A. Smith, 1 *Catech.*, 1 *Way of Life*, 1 *Way of Truth*, 1 *How to Search*, T. Leigh, 1 ea. *Shields*, 3 to 12, and 1 stitched *Shield*; A. Pitt, 10 assorted *Bib. News.*, W. Oakley, 1 *Catech.*; J. S. Leonard, miscel. *Tracts*; G. Mill, 1 *Bib. Com.*, 1 *Record*, 1 *Catech.*, 1 *Good Con.*; 1 *God Manifest*, 1 *R. Mys.*, 1 No. 3 *Chart*; A. Tait, 12 *Odol.*; J. Mitchell, 1 stitched *Shield*; a brother, 8s.1d. for lecture fund; J. J. Hawkins, 1 ea. *Shield*, 1 ea. *Bib. News*, 2 *Catech.*, 1 *Rom. Ques.*, 2 *Good Con.*, 3 *Bib. Com.*, 3 *R. Mys.*, 2 *Phan.*, 1 *Rec.*, 1 *Odol.*, 1 Dr.'s photo, set *Charts*, (pocket); 1 *Def.*, bal. as directed, *Anast.* (not in print); J. W. Moore, 12 No. 16 *Bib. News.*; 1 *Rec.*, 1 *Eib. Com.*; G. Lillie, 1 *Dest.*, 2 *Phan.*, M. Greenlee, 2 *Bib. Com.*; J. Hedgeley, 1 *Chron. Heb.*; J. Coombe, 12s. to general account; J. Cook, 1 *Phan.*; G. Mill, 1 *Chron. Heb.*, 1 *Cat.*, 1 *Rev. Mys.*; J. Phelps, 4 *H. Book* (leather), 2 ditto (cloth), 4 *Catech.*, 3 *King of God*, 2 stitched *Shields*; a brother, 20s. to poor.

[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,
Sep. 1, 1870.

No. 75.—September 1, 1870.

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NOTES.

STILL WANTED.—*Herald of the Kingdom*, vol. vii. ; full price will be given.

Several items of "Intelligence" omitted this month will appear in our next number.

S.E.—We are unable to say when Dr. Thomas may be expected back from America. He does not know himself. No doubt it is a pity at the present crisis that he is not at hand.

W.S.M.—Post "free" means that for the price named, a book is to be had through the post without any further charge for carriage. It does not mean that the authorities carry it free. Purchased direct out of stock, the price is, of course, smaller by the amount of carriage.

B.C.—The "individuals" referred to in Birmingham intelligence last month, were cases where the ecclesia had withdrawn from the individuals, and not the individual from the ecclesia. Agreed that it read as if it were the latter.

LECTURING APPOINTMENTS.—All being well, the Editor will be at Droitwich, Monday, Sept. 5th; Tewkesbury, Thursday, Sept. 8th (Home, Saturday, Sept. 10th); Bridgnorth, Wednesday, Sept. 14.—Returning, Saturday, Sept. 17th. Soon afterwards, he is invited to fulfil appointments at Nottingham, Dorchester, London, Scarboro, Leeds, Huddersfield, and Manchester. Details not yet arranged. Particulars probably next month.

THE BIBLE COMPANION.

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Aug. 23, T. E. Clegg, J. S. Leonard, H. Fish, J. Coombe, W. H. Kidson, C. Heard, J. Wootton; 24, J. Phelps, P. H. Winterburn; 25, A. Andrew, J. Brown, W. Ward; 26, W. Osborne; 28-30, J. Donaldson, W. G. Mackay, W. G. Alexander, T. B. Millar, T. Boshier, W. Lighton, F. R. Shuttleworth, T. Watton, R. C. Bingley, J. Swan, T. C. Nichols, J. Andrew, F. R. Winterburn; 31, Dr. Thomas, M. L. Staples, Professor Atwell, September 1, T. C. Nichols, A. Smith; 2, J. Hayward, Professor Atwell, F. A. Chatwin; 3, E. Turney, R. Armstrong, A. Cook, W. Osborne, 4, 5, E. E. Wood, A. B. McDaniel, T. Watton, J. C. Phillips, A. Pitt, Professor Atwell, T. C. Nichols, T. Boshier, E. Turney; 6, H. Knapp, E. Morrall, anonymous; 7, W. Lighton, J. Phelps, J. Harrison, C. Handley, C. L. Gage; 8, T. Watton, T. Leigh, J. Kirkwood, F. Seatch, G. Moyer, H. F. Adams; 9, G. Chitty, W. L. Atkinson, C. Spencer; 10, J. Harrison, M. Blyth, P. Graham, F. A. Chatwin, T. Hart; 12, A. Andrew, W. Sinclair; 13, W. Lighton, J. Durrie, J. Phillips, E. Waite, E. P. Morrall, M. E. Delozier, W. B. Milne; 14, J. Wootton, T. King, T. Harrison, F. R. Winterburn; 15, W. R. Otter, E. G. Hayes, M. Eastman; 16, M. Hopton, J. J. Andrew, J. Mitchell, C. Walker, J. Harrison; 17, P. Hall, W. Coutts, F. R. Winterburn; 19, J. Bell, M. Blyth, J. W. Moore, C. J. Watts, J. J. S. Richards, J. Milne; 20, P. Hall, R. Were, E. Morrall, R. Euslie, J. J. Andrew, J. Hayward, J. Harrison, J. Coombe, R. T. S. Powell; 21, W. Oakley, W. H. Kidson, J. W. Moore, W. Cameron, C. Walker, F. Hodgkinson; 22, C. Reid; 23, E. Morrall, J. Moore, J. Phelps, T. Boshier; 24, F. Hodgkinson.

REMITTANCES FROM AUG. 22nd, TO SEP. 24th, (1870) INCLUSIVE.

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Twelve Lectures.—H. Fish, 1, W. Ward, 1, W. G. Mackay, 3, W. Newport, 4, Professor Atwell, 1, W. Lighton, 1, George Moyer, 1, H. F. Adams, 2, W. Sinclair, 1, J. J. S. Richards, 3, C. Reid, 1, Miss Turney, 1, P. Graham, 18, J. Coombe, 25, A. Andrew, 18, R. T. S. Powell, 30.
Bible Companion.—C. Heard, 1, A. Smith, 2, W. L. Atkinson, 1, M. Eastman, 1, W. Hopton, 1, J. Bell, 1, J. W. Blyth, 1, J. J. S. Richards, 1, W. Oakley, 2, W. Cameron, 1, Miss Turney, 1.
Miscellaneous.—T. E. Clegg, 1 *Dest*, 1 *Great Ques.*, 1 *Who are, 1 Obed.*, 1 *Origin and Nat.*, J. S. Leonard set *Charts*, 2 *R. Mys.*, 2 *Who are, &c.*; H. Fish, 32 *Shields*, (assorted), &c.; C. Heard, 1 *Hymn Book*, 12 *Shields*; J. Wootton, balance and sundries; J. Phelps, 2 *Hymn Book*, 2 *Catech.*, 15 *King of God*, 6 *R. Mys.*, 3 *Book Unsealed*, 6 *Way of Truth*, 2 *Hymn Books*, 2 *Good Con.*, 1 *Dis.*, 2 *Chart* 3; W. Ward, 25 *Who are*, 12 *Obed.*, 1 *Phan.*; W. G. Mackay, 1 *Odol.*, 2 *Dec.*, 1 *Book Unseal.*, 2 *Devil and Hell* (out of print); T. Watton, 18 *Shields*, 24 *Bib. News*, 3 *Phan.*, 1 *Book Unseal.*, 1 *stitched Shield*; J. Swan, *Chris. Tracts*, A. Smith, 2 *King of God*, W. Newport, 3 *Odol.*, 18 *Who are*, 3 *Catech.*, and 14 *st. balance acc.*; T. Handley, 4 *Book Unseal.*, 6 *Catech.*; W. R. Otter, 6 *Odol.*, 6 *Who are*, 6 *King of God*; J. Hayward, 1 *Dec.*; R. Armstrong, 1 *Dec.*, 4 *Book Unseal.*, 2 *Rom. Ques.*, 2 *R. Mys.*; T. Leigh, 1 *Book Unseal.*, 1 *Great Ques.*, 1 *Bib. News*, 2 *Tracts*; G. Moyer assorted *Tracts*; H. F. Adams, 1 *Book Unseal.*, 1 *Dis.*; Mrs. Spence, 1 *Jesus Christ and Him Crucified*, 1 *Way of Truth*; G. Chitty, 1 *Cho. Ser.*; W. L. Atkinson, 2 *each Bib. News*, 5 and 9, 1 *Hymn Book*, 1 *Odol.*, 2 *each Shield*, 10, 11, and 12; P. Graham, 1 *Elpis Israel*, 3 *vois Eureka*, 18 *Twelve Lectures*, 13 *Phan.*, 18 *Rom. Ques.*, 24 *R. Mys.*, 1 *Herald*, 14 *Hymn Books*, 6 *Good Con.*, 48 *Dec.*, 4 *Record*, 4 *Bib. Com.*, 6 *Way of Truth*, 50 *Chris. Tracts*, 100 *Shields* (assorted), 12 *Book Unseal.*, 1 *Cho. Ser.*, 6 *Dest.*, 12 *King of God*, 1 *bound vol. Christadelph.*, '68 and '69; W. Sinclair, 1 *Des.*, J. J. Richards, balance to date; W. Lighton, 1 *Hymn Book*, J. Durrie, 1 *Phan.*; T. Harrison, 1 *Him Crucified*, 1 *Obed.*, 2 *King of God*, 2 *Odol.*; W. Hopton, 1 *R. Mys.*; J. Bell, 1 *Chart No. 3*; J. W. Blyth, 1 *Good Con.*, 1 *Bib. News*, 17, 1 *King of God*, 1 *God Man.*, 1 *Way of Truth*; J. S. S. Richards, 1 *Bib. News*, 1 *Way of Truth*, 1 *Good Con.*, 3 *King of God*, 1 *How to Search*, 1 *Phan.*; J. Hayward, 16, to acc.; J. Coombe, 25 *Book Unseal.*, 12 *Phan.*, 12 *Catech.*, 25 *King of God*, 25 *Good Con.*, 6 *Des.*, 12 *Rom. Ques.*, 8 *How to Search*, 12 *Bib. Com.*, 35 *Way of Truth*, 25 *Way of Life*, 2 *stitched Shield*, 100 *Obed.*, 60 *Great Ques.*, 25 *R. Mys.*; R. T. S. Powell to acc. of books respaid as per announcement; W. Oakley, 2 *Def.*, 1 *Rom. Ques.*

[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,
Nov. 1, 1870.

No. 77.—November 1, 1870.

THE CHRISTADELPHIAN

A MONTHLY PERIODICAL

DEVOTED TO THE EXPOSITION AND DEFENCE OF THE FAITH PREACHED
BY THE APOSTLES

EIGHTEEN HUNDRED YEARS AGO,

IN OPPOSITION TO THE DOGMAS OF PAPAL AND PROTESTANT CHRIST-
ENDOM, WITH A VIEW TO MAKING READY

A PEOPLE PREPARED FOR THE LORD.

EDITED BY ROBERT ROBERTS.

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BIRMINGHAM: ATHENEUM ROOMS, TEMPLE ROW.

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NOTES.

STILL WANTED.—*Herald of the Kingdom*, vol. vii. ; full price will be given.

LECTURING APPOINTMENTS.—All being well, the Editor will be at Leeds, Wednesday, Nov. 9th; Huddersfield, Saturday, Nov. 12th; Manchester, Thursday, Nov. 17th; Halifax, Wednesday, Nov. 23; Birmingham, Saturday, Nov. 26th.

THE DEATH OF BROTHER MILNE, BY DROWNING.—Towards the assistance of Sister Milne, we have received the following further sums:—a brother, 2/-; an ecclesia, £1 4s. 6d.; a sister, 5/-; a brother, £1; a brother, 5/-; a brother, 5/-; a brother, 5/-; a brother, 10/-; a brother, 10/-; a sister, £1.

HEALTH OF DR. THOMAS.—(S.E.B.)—The report is true. Dr. Thomas has been confined to bed for several weeks. He was seized with a violent attack of illness immediately on his arrival in Worcester, Mass., where he was advertised to lecture. He was in the house of brother Whiting at the time of the attack, and remained there till he was sufficiently recovered to return home, which was toward the end of September. He is now convalescent, but in no condition to make the visits intended, in divers parts of the States.

“GOOD MEN” AND ETERNAL TORMENTS.—(P.G.A.)—You are right; the words used by Dr. Angus, are “What good men *trust* to as just.” Our misquotation—“What good men *trust is just*,”—is due to the fact that we copied the words from a phonographic copy, instead of the printed original—“as” being mistaken for “is,” and the “to” not being sufficiently indicated to arrest attention. The mistake matters little. We commented on the phrase merely to show it was eternal torments Dr. Angus meant when he spoke of “future punishment.” As it is beyond doubt that this is his meaning, the argument to show it can be dispensed with. Your other remarks are premature, and have their answer in this month’s instalment of our answer to Dr. Angus, which was written weeks before your letter came to hand.

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“This is a most extraordinary production, rendering the study of the Apocalypse a most delightful task. The various explanations given of the phrases and names afford such a field of instruction, that the attentive reader cannot fail to become greatly instructed. It is altogether different from the lectures given by the paid defenders of the ‘spiritual’ interpretation system, and manifests a deal of faithful and disinterested labour. Mr. Thomas is the author of several works, among which is his *Elpis Israel: an Exposition of the Kingdom of God*. This is a very grand production of scriptural research, and would open the eyes of many to see the unsoundness of the so-called gospel of 1870; but we think *Eureka* surpasses all. We have not room to give extracts; indeed, were we to begin, we should nearly reprint the whole. And it is all so excellent, that we should not know which paragraph to choose first. We recommend those of our readers who have £2 to spare, to purchase the work: it would enrich their library beyond all compare.”

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The Editor cannot undertake to acknowledge privately the receipt of letters or remittances. The time and money which this practice would consume are not at his disposal. Correspondents will find their communications acknowledged on the cover.

Correspondents would confer a favour by observing the following rules, particularly when they write anything intended for *The Christadelphian*: 1, write plainly, especially when the names of persons or places are dealt with; 2, leave liberal space between the lines; 3, avoid cross writing; and 4, use really black ink.

Communications for the *Intelligence* department should be in the hands of the Editor by the 20th of the month at the latest; and as much earlier as possible. They should be written on one side of the paper only. In reporting immersions, as much information as possible should be given respecting the individuals, so that brethren everywhere may feel introduced.

Contributors placing any special value on papers they may write for the *Christadelphian*, will please retain copies of them, as the Editor cannot undertake to return them in case they are not used.

Remittances may be sent in postage stamps up to the value of 10s.; larger amounts are preferred in the form of P.O.O. or bank draft, the cost of which may be deducted from the remittance. The letter accompanying the remittance should always specify distinctly what the money is for, and whether the books have already been had, or are to be sent.

Correspondents sending newspapers containing matter they consider worthy of notice, will secure attention to it, by marking it distinctly. If not marked, the paper is thrown aside from want of time to go through it. A better plan would be to cut out the interesting part and enclose it in an envelope.

Parties sending for books or pamphlets, or back Nos. of any serial publication, would save unnecessary trouble and disappointment if, before sending, they would look at the list of "Books in Supply" set forth above. We often receive orders for books that are sold out.

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Sep. 27, J. Birkenhead, W. R. D. Gascoyne, F. Hodgkinson, J. J. Andrew, H. Knapp; 28, J. C. Phillips, J. Silman, Argument and Harland, G. Adie, D. P. Ross; 29, G. Taylor, J. Birkenhead, W. Vernon, S. G. Hayes; 30, C. M. Handley, W. M. Wilby, J. Phelps, W. S. Hellenburgh; October, J. Viccars Collyer, J. Hayward, T. Basher; 3, M. H. B., J. W. Moore, C. Walker, F. Hodgkinson, A. Pitt, Mary Turner; 4, Margaret Fraser, Andrew Hall, W. Hammond, T. Leigh, W. Lighton, G. Bowles, T. Hart, T. Watton, E. J. Blake; 5, Cooke, J. Hawkins, J. Roberts, G. Moyer, J. Birkenhead; 6, M. H. B., Mrs. Thomas, Gavin Cree, T. Boundy; 8, H. Knapp, E. Birkenhead, J. Alexander, A. F. Willis, E. J. Blake, J. W. Miles; 7, J. J. Andrew, T. C. Nichols, R. Whitworth, T. Haining, D. Spinney, G. Bowles; 10, A. Andrew, W. Lighton, a brother, W. G. Mackay, W. Dent, G. Walker, J. S. Leonard, W. Jones, W. Rooks, F. Hodgkinson, W. Vernon; 11, T. Gardener, M. H. B., R. Whitworth; 12, W. Hearne, W. Lighton, J. Smeaan, W. Sinclair, R. G. Hobbes; 13, J. H. Fowler, W. H. Reeves; 14, F. Hodgkinson, F. M. Lester, W. Coutts, D. Clement, W. G. Alexander; 15, J. Phillips, J. Phelps, F. R. Shuttleworth; 17, B. Harrison, J. Phillips, J. Hayward, R. N., G. Balfour, H. Lane; 18, C. J. Aspin, W. Lighton, D. Spinney, C. Heard, J. Rosenberg, J. Luxford, F. R. Winterburn; 19, J. Wootton, R. Whitworth, R. Hodgson, Mrs. Robertson, W. Paine, Dr. Thomas, (two letters); 20, F. Malcolm, J. Harrison, E. Worrall, C. B. Doran, J. Rhodes, W. Bailey, T. E. Clegg, W. Osborne; 21, E. Jackman, W. Hills, C. M. Handley; 22, E. W. Dack, G. Balfour, W. Lighton, C. B. Hume, Mary Loader; 23, F. Hodgkinson, A. Dowie, W. Brittle, P. G. Amerson.

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[The Christadelphian is Registered for transmission abroad.]

The Christadelphian,
Dec. 1, 1870.

No. 78.—December 1, 1870.

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NOTES.

T.R.—We have no *Christadelphian Querist* in stock. It is published and supplied by brother Shuttleworth, of Leicester.

THE DEATH OF BROTHER MILNE BY DROWNING.—We have to acknowledge the following contributions:—a sister, 20s.; brethren, 6s.; a brother, 2s.; an ecclesia, £3.

LECTURING APPOINTMENTS IN SCOTLAND.—(C.R.)—These will not commence till the end of January next. We have no invitation further north than Cupar Fife, and do not at present expect to get into the neighbourhood of Aberdeenshire.

ELPIS ISRAEL.—(G.S.)—We regret the long delay in the re-appearance of this work. We have quite a number of orders in hand. The printer has made a beginning, but does not expect to be able to deliver copies of the work till some time in the beginning of next year. Meanwhile, it is suggested, that those having copies to spare, will place them at the disposal of those in want. They will receive full value for them, or, if they prefer, may have their names entered for copies of the new edition.

TO FRIENDS IN AMERICA.—Those on the other side of the Atlantic ordering publications from R. T. S. Powell, Hamilton, Ontario, are requested by him to be particular in sending money to cover postal rates, as the omission of this, in many cases, will impose an aggregate burden of some weight.

ARREARS OF ACCOUNT.—A brother (T. B. L.), interested in the effective working of the agencies now in operation for the advancement of the truth, writes to recommend that we should ask friends and subscribers in arrear, to pay up before commencing a new year. As "business" is not in our line, we put the suggestion forward on the responsibility of the suggester, merely adding that it will be no inconvenience if the said friends and subscribers should act on the suggestion.

BOOKS OUT OF PRINT.—The supply of *Twelve Lectures* is, for the present, exhausted. The printer is busy re-printing from the plates. The following are entirely out of supply: *Discussion on the Immortality of the Soul; Destiny of the British Empire; Revealed Mystery*; (the printer thinks of re-publishing this at his own risk); *Pilate's Question Answered; Anastasis; How to Search the Scriptures; Defence; Devil and Hell*, stitched *Shield; Who are the Christadelphians? &c.*

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REMITTANCES FROM OCT. 25th, TO NOV. 18th, (1870) INCLUSIVE.

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Erratum.—E. Morrill, credited last month 3s. to account, ought to have been 10s. and 10s. to sister Milne, ought to have been 3s.